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A
DESCRIPTION

OF THE

Empire of *CHINA*

AND

CHINESE-TARTARY,

Together with the KINGDOMS of

KOREA, and TIBET:

CONTAINING THE

GEOGRAPHY *and* HISTORY

(NATURAL as well as CIVIL)

OF THOSE

C O U N T R I E S.

From the FRENCH of P. *J. B. Du HALDE*, JESUIT.

Illustrated with general and particular MAPS, and adorned
with a great Number of CUTS.

WITH

NOTES Geographical, Historical, and Critical; and other
Improvements, particularly in the *Maps*,

BY THE TRANSLATOR.

VOLUME II.

L O N D O N:

Printed by EDWARD CAVE, at St *John's Gate*. MDCCLXI.

NOTIFICATION

TO ALL WHOM IT MAY CONCERN

THAT THE BOARD OF DIRECTORS OF THE

COMPANY HAS RESOLVED

TO INCREASE THE CAPITAL OF THE COMPANY

BY THE ISSUANCE OF NEW SHARES

OF THE FOLLOWING NATURE

AND THAT THE SHARES ARE NOW AVAILABLE

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AND THAT THE APPLICATIONS SHOULD BE MADE

TO THE SECRETARY OF THE COMPANY



ADVERTISEMENT.

AFTER so much Preface to the foregoing Volume, on the Part of the Author and Translator, a large Display of this Work will not here be expected. It may be necessary however, to advertise the Reader of some few Particulars, concerning the Second Volume: It contains then, besides the State of Philosophy, Religion, and the Sciences in *China*, with several curious Essays on Morality, Liberty and Government, extracted from the *Chinese* Books; an Account of *Eastern* and *Western Tartary*, *Korea* and *Tibet*, consisting of Maps and Descriptions, which tho' less accurate may not be less acceptable than those of *China*. For it must be acknowledged that the *Europeans* were, before this Performance appeared, in some Degree acquainted with that Empire; whereas they were almost entirely Strangers to the Parts here described, comprising three Times a greater Extent than *China*, inasmuch that their Bounds were unknown, as well as the Situation of the few Places belonging to them, the Names of which had reached us. By our Geographers, *Eastern* and *Western Tartary* were for a long Time confounded together; *Kara-koram*, once the Capital of the latter, which lay below the 45th Deg. of Latitude, was placed beyond the 6th Parallel; *Tangut*, *Karakatay* and other large Countries were inserted as Cities; *Tibet* almost wholly disappeared, the Mogul's Empire in *India*, being made contiguous to *China*; *Korea* was sometimes represented as an Island; and of all the inland Cities, scarce one, beside the Capital, was ever mentioned. Afterwards the Geography of *Tartary* began to receive some Improvements from the Conquests, Discoveries, and Travels of the *Russians*, who brought to light *Siberia*, which runs along the northern Frontier of *Great Tartary* from West to East; and, altho' near a fourth Part of *Asia*, was not to be found in our Maps. Yet notwithstanding the Vicinity of the *Russians*, all the Accounts we had from them yielded but a very imperfect Idea of this vast Tract: Because the Authors had only travelled some particular Roads, beyond which they could not obtain much Information from the Inhabitants. As for *Tibet*, it had been visited by only two or three Missionaries, whose Relations are very superficial, and the inland *Korea* had perhaps never been penetrated by any *European*. So that this Part of the Work is valuable not only as an Improvement in Geography, but in some Sort a new Discovery.

The Missionaries in their Travels here related, had the same Assistance as in their Journeys thro' *China*; whereby they became thoroughly acquainted with the Names, Situation and Limits of the several Provinces and Nations inhabiting the Eastern as well as Western *Tartary*, Countries so remote, barren and uncivilized, that *Europeans* very rarely visited them, and therefore were very erroneously represented by former Authors.

As to the Improvements made in the Maps, they being of the same Kind with those made in the Map of *China*, the Reader is referred for an Account of them to the Preface of the first Volume. He will find added to the Tables inserted in the several Sheets of these Maps, not only such Situations of the same Places as seemed to be determined with Care by other Authors, but also some Places omitted by the Missionaries, whose Latitudes had been determined by others, as those of *Kara-koram* and *Shang-tu*, in *Tartary*, and *King-ki-tau* in *Korea*. Notice is also taken how far the Country had been laid down from Report only.

The general Maps of *Tartary* and *Tibet* are drawn on a circular Projection like that of *China*, from the particular Sheets, without any Variation, excepting the common Improvements already mention'd, and that in drawing the Parts contained in the 4th Sheet of *Tartary* (which is very faulty) we followed the first Sheet of *Tibet*, so far as it related thereto. We have, likewise, in the Map of *Tartary*, traced the Roads from the Travels of *Verbiest* and *Gerbillon*, from the Tables of Latitude and Longitude, without venturing to mark the Progress of the Missionaries, who made the Map, tho' we have done it, for Instance Sake, in the Map of *Hu quang*, a Province of *China*.

The Tables of the Latitudes which were observed, and the Longitudes resulting from the Geometrical Process of the *Jesuit* Missionaries, in their Map of the Empire of *China*, placed in the Original at the Conclusion of the Work, we thought it more proper to engrave upon the Maps to which they belong. The Propriety of placing them in this Manner as well as their Nature and Use is too obvious to be insisted on.

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OF THE

Establishment and Progress

OF

CHRISTIANITY in CHINA.



H O' the Jesuit Missionaries, who first entered *China* about the middle of the fifteenth Century, found no Traces of Christianity there; this is no Proof that it never had been enlighten'd with the Truth of the Christian Religion: For two venerable Monuments make it plain that anciently the Gospel was preached to this mighty People. Christianity in China, before the arrival of the Jesuits. The first is, a very ancient Breviary of the Church of *Malabar* written in *Chaldaic*, where in a Lesson of the second Nocturn of the Office of *St. Thomas*, are these Words, "It is by means of *St. Thomas* that "the Errors of the *Indian* Idolatry were dispelled." By means of *St. Thomas* the *Chinese* and *Ethiopians* were converted to the Faith, and embraced the Truth. "It is by means of *St. Thomas*, that "they received the Virtue of Baptism, and the Adoption of Children; by him, the Kingdom of Heaven penetrated even to the "Empire of *China*."

In an Anthem of the same Breviary are read the following Words: "The *Indians*, *Persia*, "and *China*, offer to the Memory of *St. Thomas*, the Adoration due to your Holy Name.

In the nineteenth Chapter of the second Part of the Synodal Constitutions, there is a Lesson of the Patriarch *Theodosius* conceived in these Terms: "In like manner, the Bishops of the great Proof, from an ancient Breviary of the Church of Malabar, Province such as are for the most part the Metropolitans of *China*, &c.

When the *Portuguese* came to *Kochin*, they found there *Don James*, who presided over the Churches in the Mountains of *Malabar*, and assumed the Title of Metropolitan of the *Indies* in which *China* was included.

There are still some Vestiges of the Religion of the Cross, and they have an ancient Quan-yun-chang, his testimony of Jesus Christ.] Tradition that the Figure of it has power to hinder Inchantments. The famous *Quan-yun-Chang*, who lived in the beginning of the second Century, certainly had a knowledge of *Jesus Christ*; as the Monuments written by his Hand, and afterwards engraved upon Stones, plainly prove. This may be gathered from Copies found almost every where, of which nothing can be made, unless he speaks of Christianity; because he mentions the Birth of a Saviour in a Grotto exposed to all the Winds, his Death, his Resurrection, his Ascension, and the Impression of his Holy Feet; Mysteries which are so many Riddles to the Infidels.

If the Image of this great Man was worshipped after his Death, this Error of the People, proves nothing against Christianity, and is only a Testimony of his Virtue. But whence could the Christians of *China* in the beginning of the second Century come? unless from the Instructions either of *St. Thomas*, whom every body knows to be the Apostle of the *Indians*; or of his Disciples? which last is the more probable Opinion: However that be, there is nor the least Footsteps to be found of the time when the Christian Religion flourished, or what Success these Apostolical Labourers met with. As the *Chinese* History speaks seldom of any Events, but those that concern civil Government, all that appears by it, is, that about that time, an extraordinary Person arrived in *China*, who taught a Doctrine purely Spiritual, and drew the Admiration of the World upon him, by the Fame of the Virtues he possessed, by the Sanctity of the Life he led, and by the Number of Miracles he wrought. Uncertainty of the Time when Christianity got footing in China.

Another Monument proving the antiquity of Christianity in China.

The second Monument proves, that a long time after, that is, towards the seventh Century, a Patriarch of the *Indies* sent Missionaries to *China*; that these Evangelical Teachers preached the Truth of the Gospel with Success; and that their Ministry was both respected and countenanced by Authority. This Monument was discovered, *Anno* 1625, in the following manner.

Some Workmen digging the Ground near the City of *Si-ngan-fu*, the Capital of the Province of *Sben-fi*, found a long Table of Marble, which probably had been buried under the Ruins of some Building. This Table is ten Foot long, and five in Breadth; On the upper Part, which is shaped like a Pyramid, there is engraved a Cross that still appears very distinct, whose Extremities terminate in a kind of *Flower de lis*, pretty much resembling those which are found engraven upon the Tomb of St. *Thomas* in the City of *Meliapor*, which is at present called *San Thoma*. The Surface of the Marble contains a long Discourse in *Chinese* Characters, explaining the principal Mysteries of the Christian Religion, and praising such of the Emperors as had favoured the Ministers of the Gospel. On one of the sides, and at the bottom of the Marble, there is a long Inscription, partly in the Eastern *Syriac* or *Chaldaic*, and partly in *Chinese* Characters.

Copies of this Monument, where kept.

The original Copy taken from this Monument, was sent to *Rome*, and is preserved in the Library of the Jesuits College there: Another Copy is in the Records of the House of the Profession. Such as are curious to see a Transcription in the same Characters with those upon the original Marble; will find it in *Pere Kircher's CHINA ILLUSTRATA*, with a literal Translation, and a *Paraphrase* by that Father.

Pere Alvarez Semedo, who had leisure enough to consider this Monument upon the Spot, made an exact Translation of it, which may be found in his Relation, printed *Anno* 1667. For passing by *Kochin*, he went to *Krangonor*, the residence of the Arch-bishop, and procured an Explanation of the *Syriac* from *Pere Antony Fernandez*, a Missionary well versed in the Books of the first Christians of St. *Thomas*. I shall content myself with giving the Abstract which *Pere le Comte* has made of it.

Its Contents.

There are seen upon this Monument, in *Syriac* Characters, the Names of the Missionaries who came from *Judea* into *China*, to preach the Gospel; consisting of Bishops, Priests and Deacons, whose Entrance into *China*, is confirmed by some *Arabic* and other *Oriental* Manuscripts, found by Mr *L'Abbé Renaudot*, and Mr *De Thevenot*, Keepers of the King of *France's* Library.

Where and how preserv'd

As soon as the *Chinese* had dug up the Marble, they washed it, and looking upon it as something very precious, both on account of its Antiquity, and the Strangeness of its Characters, immediately ran to acquaint the Governor; who came to the Place, and having attentively considered the Monument, caused it to be fixt upon a Pedestal, and covered it with a Roof, supported by Pillars; as well to defend it from the Injuries of the Air, as to gratify the Curiosity of numbers of learned Men, who flocked from all quarters to see it. Afterwards it was removed by his order to a Pagod, within a Mile of the City of *Si-ngan-fu*, where it is preserved with great Care.

The *Bonzas* to contradict so glorious a Monument of Christianity, erected opposite to it, a Marble Table, of the same Dimensions, where they caused to be engraved the Praises of their False Divinities: The Abridgment of the Christian Monument is as follows.

An Abridgment of the Christian Monument.

"There is a first intelligent and spiritual Being, who from nothing created all Things, and is one Substance in three Persons. When he made Man, he clothed him with original Righteousness; he constituted him King of the Universe, and Master of his Passions: But the *Demon* made him yield to Temptation, corrupted his intellectual Faculties, and confounded his inward Peace; whence proceed all the Calamities that have attended Mankind, and hence arose the different Sects amongst them.

"Men, who, from that fatal Moment, walked in continual Darkeness, had never been able to find the paths of Truth, if one of these Divine Persons had not under a Human Form conceal'd his Divinity. This Man we call the Messiah; an Angel foretold his Coming, and he was born soon after of a Virgin, in *Judea*. This miraculous Birth was manifested by a new Star that appeared. Some Kings, who understood the Meaning of it, came and offered Presents to the Divine Infant, that the Law and the Predictions of four and twenty Prophets might be accomplished. He governed Mankind by instituting a Law, which is celestial, spiritual and simple. He established the eight Beatitudes. He endeavoured to wean Mankind from the Esteem of worldly Enjoyments, by inspiring them with a Love of what is eternal. He discovered the Beauty of the three (A) principal Virtues. He opened Heaven to the Just, and ascended thither himself, in the Face of Day; leaving for the Conversion of the World seven and twenty Volumes of his Doctrine. He instituted Baptism to wash away Sins, and made use of the Cross (B) to save all Mankind, without Exception. His Ministers allow their Beard to grow, and form a Crown upon their Head (C). They do not make use of Servants, but adapt themselves to every one, whether depressed by Adversity or elevated by Prosperity. Instead of amassing Riches, they willingly share with others the little they themselves possess. They fast to mortify themselves, and to keep the Law (D). They respect their Superiors, and esteem good Men. They pray seven times a Day, both for the Dead and Living. They offer Sacrifice every Week, in order to do away their Sins, and to purify their Hearts.

"Kings, who do not follow the Maxims of this holy Law, cannot in any respect be agreeable to Mankind. Under the Reign of *Tay-tsong*, a Prince justly admired for his Wisdom, O-lo-

(A) In *Kircher's* Account, it is two Virtues.
 (B) Observe, it is not said *he was Crucified*, lest that Article should be a Stumbling-Block to the *Chinese*, and this seems to be a Proof of this Monument's being Forged.
 (C) Or shave the Crown of their Heads.

(D) The Word *Law*, is generally used instead of Religion or Faith, to accommodate the Discourse to the *Chinese* manner of Speaking; which with some may make the Authority of this Monument questioned.

“*pwen* came from *Judea* to *China*, in the Year of our Lord 636, having escaped great Danger both by Sea and Land. The Emperor, when he heard of his Arrival, sent his *Ko-lau* to meet him, as far as the Suburbs of the Imperial City (E), with orders to conduct him to his Palace. When he came there, his Law was examined, and its Truth acknowledged; so the Emperor made the following Edict in its Favour:

The true Law is confined to no particular Name, and the Saints to no particular Place; they run over the World, that they may be useful to all. A Man of Judea, of singular Virtue, is come to our Court; we have carefully examined his Doctrine, and found it admirable, without any Pomp, and founded upon the Opinion, which supposes the World to have been created. This Law teaches the Way to Salvation, and must be very useful to all our Subjects; so I judge it good that they should be instructed in it.

“He then ordered a Church to be built, and named one and twenty Persons for its Service.

“The Son of *Tay-tsung*, whose Name was *Kau*, succeeded his Father, in the Year (F) 651, and applied himself to the Propagation of the Religion his Father had received. He bestowed great Honours on the Bishop *O-lo-pwen*, and built Temples to the True God, thro’ all the Provinces; so that the *Bonzas*, some Years after, alarmed at the Progress of Christianity, endeavoured by all means to stop its Course.

“The Persecution was great, and the Number of the Faithful began to diminish, when our Lord raised up two Persons of distinguished Zeal, who defended the Faith, with so much Ardour, that in a short time it recovered its former Lustre. The Emperor on his side, contributed more and more to its Establishment; and went so far as to order five Kings to go to the Church, to prostrate themselves before the Altars, and raise others in many Cities in honour of the God of the Christians. Thus this Pillar, shaken by the Efforts of the *Bonzas*, became more firm and better established than ever.

“In the mean time, the Prince continued to give farther Proofs of his Piety. He ordered the Tables of his Predecessors to be carried to the Church; he offered a hundred Pieces of Silk upon the Altars; he heaped great Honours upon a Missionary called *Ki-ho*, newly arrived from *Judea*; and during all his Life, omitted nothing that might contribute to the Propagation of the Faith throughout his Dominions.

“One of his Successors, in the Year 457, who inherited both his Empire and his Virtues, built five Churches, and is still famous, as well for his other great Qualities, as for his Love of Religion.

“The succeeding Emperors confirmed Christianity, both by their Edicts and Examples; there are some among them, for whom we don’t fear to pray: They were humble and peaceful; bore with the Faults of their Neighbours; and exerted an universal Bencvolence. Such is the Character of a true Christian, and such are the means to make Peace and Plenty flourish in the greatest States.

“Others there were, who practised the Works of the most fervent Charity. The Emperor *So-chong* (G), made Offerings at the Altars, and erected Churches; besides this, he assembled every Year the Priests of four Churches, and for forty Days served them in Person with respect. He fed the Poor; he clothed the Naked; he healed the Sick; he buried the Dead. In memory of his (H) great Actions, and that Posterity may know the present State of Christianity, we have erected this Monument in the Year 782.

So authentick a Testimony leaves no room to doubt that Christianity was preached, and made a considerable Progress in *China*: But I dare not venture to affirm that these Emperors deserved the Encomiums bestowed upon their Virtues; at least we may safely say, that if they favoured the Preachers of the Gospel, they were no less inclin’d to give Protection to the Idolatrous Sects.

We are at a loss to know how long Christianity maintained its footing (I) in this Empire; but the very Memory of it must have been extinct for several Ages, since there was not the least Vestige of it remaining, when the new Missionaries arrived here in the following manner.

In the Year 1552, *St. Francis Xavier*, the Apostle of the *Indies*, left *Goa*, to come to *China*. The Gaining so vast an Empire to the Christian Religion, had for a long time been the Object of his most earnest Wishes: He reckoned he had done nothing in converting so many Kingdoms and Nations of the East to the Gospel of *Christ*, if *China* escaped his Zeal. Being arrived at the Isle of *Sansian*, which depends upon the Province of *Quang-tong*, it was represented to him, that Strangers were debarred from entering into *China*; that it was impossible to deceive the Vigilance of the *Mandarins*; that the mildest Fate he could meet with, was to be imprisoned in a dark Dungeon, during the rest of his Days; and that they who durst introduce him into *China*, run the hazard of their Lives. Nevertheless, persisting in his Resolution, he gained a *Chinese* Merchant, who, upon promise of a certain Sum, undertook to convey him in his Barge, and set him on Shore, during the Night. *Xavier* was satisfied if he could only present himself before the Gates of *Kantou*. But God is not always pleased that his

Abstract of
the History
of *St. Francis
Xavier*.

(E) It seems to be ill expressed in the Original; for by the Paraphrase, it appears that the King only sent his *Ko-lau*, from his Palace in the City, to the Suburbs, to meet *O-lo-pwen*.

(F) It is 757, in *Kircher's* Relation, where the Emperor is named *So-tsung*, *Nen men* or *Ven-min*, and said to have begun his Reign the same Year, agreeable to *Du Halde*, *Couplet*, &c.

(G) This Prince is doubtless the same with *So-tsung*, in the former Note, and confounded here with *Tay-tsung* *Nen wu*, his Son, who began his Reign, 762.

(H) Here seems to be another Mistake: For the Emperor, in

whose Reign it is said to be erected, in *Kircher's* Relation is called *Cyen-tsung*, who seems to be the same with *Ts-tsung*, who began his Reign in 782; in the second Year of whom, according to *Couplet*, this Monument was erected; and if so, not in 782, but 783, or 784.

(I) It is probable they continued till 845, for an Ordinance made in the 5th Year of the Emp. *Tsu-tsung* (which corresponds to that Year of *Christ*), and to be found among those of the Emp. *Tay-tsung* in our first Vol. condemns among the other *Bonzas* those of *Ta-tsung* or *Judea*, in all 3000, to return to a secular Life.

Servants should execute the great Designs with which he inspires them; for he dyed like another *Moses*, in view of this Land of Blessing, after which he had sined for so many Years; and went to receive the Reward of his Zeal and Apostolical Labours.

Miracles.

His Corps was interred in the Island, in a Coffin fill'd with unslaked Lime, in order to consume the Flesh, that his Bones might be sent to the *Indies*, by a Vessel which was to sail in a few Days. It is well known that some Months after, when they came to take up his Bones, his Body was fresh, entire, and full of *Moisture*, without the least sign of Putrefaction. It was afterwards transported to *Goa*, where his Tomb became famous, by a great number of Miracles wrought at it, and he himself is honoured as a Protector of the City, and the Apostle of the East.

The Jesuits endeavour to enter *China*, but in Vain.

The Zeal which animated *Xavier* infused it self into the Hearts of his Brethren, so that for thirty Years they often endeavoured, tho' in vain, to enter into *China*,

Pere *Alexander Valiguan*, was then Superior-General of the Missions of the *Indies*, and resided at *Ma-kau*; a City situated in an Island, or rather Peninsula that joins to *China*, on which it depends, but inhabited by a Colony of the *Portuguese*. Tho' he was the chief Promoter of several of these unsuccessful Attempts, he was not discouraged by the almost insurmountable Difficulties that attended them. He was seen many times turning his Face towards the Coasts of *China*, and as it were devouring with his Eyes that unfortunate Land; testifying both by his Gestures and Sighs, the Fervency of his Zeal for the Conversion of so numerous a People. He was some times heard to cry out *O Rock! O Rock! when will you open?* Full of that Confidence in God, which is quickned by Obstacles, he always hoped that he would cast an Eye of Pity upon *China*, and give at least admission to the Ministers of the Gospel. He had for some time selected from among the Missionaries, who were under his Care, Persons proper for so difficult an Enterprize; that is, Men who were dead to themselves, who were inwardly united with God, breathing nothing but Resignation and Martyrdom, and who besides were very skilful in the Sciences, especially those most esteemed in *China*. The principal Persons he made choice of, were *P. Roger* of *Naples*, *P. Pasio* of *Bulloign*, and *P. Ricci* of *Macerat*, in the Marquisate of *Ancona*; who with this view had for several Years applyed themselves to the *Chinese* Language, and had already made a considerable Progress in that thorny and dry Study; when an Event, brought about, no doubt, by Providence, facilitated their Entrance into that Empire, tho' at first it seemed wholly to exclude them from it.

The first Missionaries who entered *China*.

What facilitated their Entry.

The *Tsong-tu* of the Province of *Quang-tong*, whose ordinary Residence is at *Shau-king-fu*, a City not far from the Capital, had some difference with the *Portuguese*, upon their administering Justice, and erecting a Tribunal at *Ma-kau*. He pretended that the Emperor in granting them that Place, had given them them no Jurisdiction in it, and summoned them to appear instantly, to account for their Conduct.

This Language gave the *Portuguese* to understand that the Avarice, natural to the Viceroy of the *Chinese* Provinces, had induced him to make this Step; and that his Anger might be soon appeased, if their Submissions were accompanied with a rich Present. The Affair was intrusted to *P. Roger*; who, immediately repairing to *Shau-king*, was received by the Viceroy with such Politeness and Demonstrations of Friendship, as encouraged him to present that Mandarin a Petition, intreating permission to take up his abode in the Province of *Quang-tong*; which was granted him without any Difficulty.

Are obliged to quit their new Establishment.

The Fathers, *Roger* and *Pasio*, had already begun a kind of Settlement, from which they promised themselves great Fruits, when an unlucky Accident at once dashed all their hopes; for the Viceroy being disgraced, and fearing his Successor should make a fresh Complaint against him, if any Strangers were found in the place of his Residence, he obliged them to return to *Ma-kau*.

This melancholy Event, having disconcerted the Projects of these Apostolical Labourers, *P. Pasio* resolved to attend the Churches of *Japan*; while *P. Roger* and *P. Ricci* were employed in concerting new measures for their Re-admission into *China*. But when they least expected it, a *Chinese* arrived from *Shau-king* at *Ma-kau*, and desired to speak with *P. Roger*; this was one of the Viceroy's Guards, who hearing of the large Reward promised to any one who should procure the Re-establishment of the Missionaries in *China*, had brought the Affair about with his Master.

They enter *China* again.

The Fathers, admiring the secret Dispositions of Providence, prepared to follow their *Chinese* Benefactor, and in a few Days arrived at *Shau-king*, where they soon had a Patent from the Vice-Roy, permitting them to settle where they thought proper.

Endeavour to fix themselves

These two Missionaries, who had time to inform themselves about the Customs, the Religion and the Laws of this Nation, well knew what they had to suffer, either from the Superstition of a People who both despised and hated Strangers, from the Suspicion of the *Bonzas*, or from the Haughtiness and Jealousy of the Mandarins: Whose Uneasiness and Distrust, incessantly increased, with the new Conquests which the *Spaniards* and *Portuguese* were making in the parts neighbouring to *China*. They therefore deemed it requisite to behave with a good deal of Caution, and that in order more effectually to gain Converts, they should endeavour to merit their Esteem; and herein they met with Success. *P. Ricci* especially attracted a great value for his Person, by the Sweetness of his Temper, by his easy Behaviour, and by an Air that had something in it irresistibly insinuating; but above all, his Skill in the *Chinese* Language, and the Mathematics, which he had study'd at *Rome*, under the celebrated *Clavius*, did him great Services.

Are much esteemed at *Shau king*.

The *Chinese* were instantly charmed with a Map, which that Father had made, tho' it contradicted their received Notions; and shewed how grossly they erred, with respect to the Extent of their Country, compared to the rest of the Earth. Afterwards he composed a Catechism, explaining

ing the Christian Morality, and those points of Religion, that were most agreeable to the Light of Nature; which Work was received with Applause, all over the Empire.

This Father acquired so great a Reputation to the Missionaries, that every Body of Note in and about *Shau-king* took pleasure to visit and discourse with them; there were only some of the Dregs of the People, who disregarding Merit, and insensible of every thing but their Aversion for Strangers, loaded them with Outrages, and raised Mobs to insult them even in their own House.

In the mean time an infant Church was forming, and a great number of Catechumens were instructed in order to dispose them to receive Baptism: But Pere Ricci found himself soon left all alone to sustain the Weight of that laborious Mission. Two Strangers, living in the same Place, bred some Jealousy in the Minds of the People, and it was thought necessary, in order to pacify them, that P. Roger should return to *Ma-kau*, from whence he was afterwards sent to *Ronne*. Yet a few Years after, when there was less Danger in venturing, he received the Assistance of Pere *Antony Almeida*, who came to share his Labours. Creates Umbrage.

P. Ricci had governed this Church, which he had formed with immense Pains, for about seven Years, when a new Viceroy arriving at *Shau-king* gave him the most cruel Uneasiness. This Magistrate taking a liking to the House of the Missionaries, and its agreeable Situation, thought it proper for a publick Edifice. He therefore caused P. Ricci to be informed that there was nothing more contrary to the Majesty of the Empire, than that a Stranger, tolerated by a special Favour, should live in the same City where the Viceroy resides, and that he ought to take up his Lodging in the Monastery of the Bonzas, near *Shau-chew-fu*.

The Father presented several Petitions to the Viceroy, which were supported by the principal Magistrates of the City, where he was much esteem'd. But these Sollicitations, instead of mollifying that Mandarin, who was naturally proud and passionate, only exasperated him the more; so that he ordered P. Ricci and his Companion to depart immediately out of the Empire. Expell'd anew.

This was a fatal Blow for the Missionaries; but they had no other way left but to obey. P. Ricci was obliged to pack up in haste the few Moveables he had, with his Mathematical Instruments, and to embark for *Kanton*, in his way to *Ma-kau*; all his Profelytes attended him to the Bank of the River, and in Tears implored his Blessing.

Scarce was he arrived at *Kanton*, when he saw a Bark coming from *Shau-king*, with an Express from the Viceroy; who, fearing to be reproached some time or other with having taken possession of the House of two Strangers (who had been protected by his Predecessors, and whose Conduct had been always blameless) had sent to order him to return. Recalled.

The Father, who was sensible how much Pains he must be at to gain a Re-admission into *China*, should he once entirely quit it, returned speedily to *Shau-king*. My Design, says the Viceroy, on P. Ricci's approaching him, was not to expell you absolutely from the Empire; I allow you to settle in any other Place of my Province; and accordingly he assigned him *Shau-chew*. Sent to Shau-chew.

The Reputation of P. Ricci was in that City before himself, who soon gained the Friendship of all the Mandarins; so that he scarce could find leisure to entertain the great number of Persons of Distinction, who flocked to his House to converse with him.

While he satisfied their Curiosity, he never failed imparting to them the Maxims of Salvation; so that many embraced the sacred Truths he preached, and were the first Fruits of the new Church, founded by him, at *Shau-chew*; where he first changed his Habit of Bonza for that of one of the *Literati*; the former had rendered him contemptible, but the latter gave weight to his Discourse. The first Confessor of this growing Christianity was a young Man, whose Father treated him cruelly for refusing to adore the Images of the Bonzas. Founds a new Church.

Many Mandarins and other considerable Persons of the neighbouring Cities were desirous of cultivating an Acquaintance and Friendship with Father Ricci. Amongst the rest, was a rich Merchant of *Nang-hyong*, who heard his Instructions with so much Willingness, that he was soon fit to be admitted to Baptism; and was scarce return'd to his own Country before he became its Apostle, preaching Jesus Christ in his own Family, and to a great Number of his Friends in that large City; to which there is a vast Resort, as being the last in the Province of *Quang-tong* on the Road to that of *Kyang-si*. A Convert of Nang-hyong preaches the Gospel in his own Country.

P. Ricci going there afterwards found a great Number of well instructed Catechumens, who earnestly desired Baptism. He was sensible, nevertheless, that firmly to establish Religion in the Province, it was necessary that it should be relished at the Capital; for in *China*, more than any where else, the People form their Conduct by that of the Prince. He was persuaded that the Christian Morality would be approved of by the most knowing of the *Chinese*, and would insensibly incline them to believe the Mysteries of the Gospel. In short he concluded that if he could but preach it at the Court, and dispose the Emperor in its favour, all Difficulties would vanish; and that the Great as well as the Small, when no longer apprehensive of incurring the Displeasure of their Prince, would willingly hear and embrace the Doctrines of Christianity. Indeed it was no easy matter for a Stranger to get to the Imperial City, and he foresaw the Difficulties he had to encounter; but full of the Courage which a true Zeal inspires, he prepared himself for all Events, in hopes of converting the Emperor and his Court. P. Ricci's Project to preach to the Court.

An Occasion offered, which this Apostolick Person did not fail to improve. The Emperor having discover'd that *Tayko-sama*, King of *Japan*, was raising a numerous Army, with which he intended first to conquer *Korea*, and then to invade the Empire, summon'd to his Court all the Mandarins who had any skill in the Affairs of War. Among these was one who, being a Friend to P. Ricci, permitted that Father to follow him till he came to the Province of *Kyang-si*; which was all the Missionary demanded at that Time, flattering himself that the Mandarin, Takes an Opportunity to execute it. gained

gained by his Affiduities and Services, would extend the Favour he had shown him; and carry him even to *Pe-king*.

Is ship-wrecked.

He went on Board one of the Barques which attended this Mandarin, but his Voyage was unfortunate; for coming to a Place in the River, where several Currents meet, the Vessel in which he sail'd, was ship-wrecked: By which Accident a Novice, whom he was carrying along with him, was drown'd, and he himself continued for some time under Water, from whence he was delivered by the help of a Rope. This so affrighten'd the Mandarin, that he took his Journey by Land, leaving his Domesticks and Equipage in the Vessel. All that Pere Ricci could obtain of him, was to be conducted to *Nan-king*; but the Mandarin would suffer him to proceed no farther, fearing that, as there was an Apprehension of War with the *Japanese*, the having a Stranger in his Retinue might be reckoned a Crime.

Arrives at *Nan-king*, from which he is obliged to retire.

The Father continued his Rout by Water, and after entering the great River *Tang-tse-kyang*, that is, *the Son of the Sea*, at length arrived at *Nan-king*. He there waited to find Protection: Instead of which a Mandarin, who formerly had heaped upon him the greatest Marks of Friendship, and was there in one of the Chief Posts (whether he had forgot his old Friend, or was afraid of being seen intimate with a Stranger) ordered him forthwith to depart the City, and punished the Person who, contrary to the Laws, had received him into his House.

Favourable Reception he met with at *Nan-chang*,

P. Ricci, without being discouraged by so many Hardships, resolv'd to return to *Nan-chang* the Capital of the Province of *Kyang-si*; where the favourable Reception he met with, made him some Amends for his former Sufferings: His Virtue and Knowledge endeared him to the Mandarins and Grandees of that City, who endeavoured to outvye one another in their Expressions of Friendship. The Viceroy himself prevented him in his Request to settle there, and offer'd him his Service; which he accepted the more willingly, as he had received a new Recruit of Evangelical Labourers, by the Arrival of P. *Cataneo*, P. *Longobardi*, and others.

Sets out for *Peking*.

But the principal Advantage he gained by his Stay at *Nan-chang*, was that it facilitated his Introduction to Court. He had cultivated a strict Friendship with the Governor, who being nominated President of the first Tribunal of *Nan-king*, was going to wait upon the Emperor, to receive his Orders. And P. Ricci having express'd a great Desire to attend him in his Journey, the Governor consented. He left the Care of the Church, he had founded at *Chau-chew*, to Pere *Longobardi*; and that of *Nan-chang* to Pere *Francis Sore*, a *Portuguese*; and then set out for *Pe-king* with Pere *Cataneo*, Brother *Sebastian Fernandez*, and a *Chinese* who had received the Name of *Pereira*: But as their Stay was very short, their Arrival at the Capital had not all the Success they promised themselves.

Cannot be introduced at Court.

The War with *Japan* having occasioned a general Distrust, every Stranger was taken for a *Japanese*; so that there was not one who, at such a Juncture, durst venture to introduce them to the Emperor. They therefore thought it their wisest Course to direct their Views to another Quarter; accordingly P. Ricci endeavoured to establish a Church in one of the principal Cities of the Province of *Che-kyang*, where he had an intimate Friend who could be assisting to him both by his Credit and his Counsels.

He returns to *Nan-king*.

Having conferred with this Friend, it was concluded that he should go to *Nan-king*, and obtain Letters of Recommendation from the President of the first Tribunal, who was now entered upon his Office. They performed this Journey together, but upon their entrance into this City, were agreeably surpriz'd with the change of Dispositions in the Inhabitants; for the Defeat of the *Japanese* Army, and the Death of *Tayko-sama*, which they had just learned, having diffused a general Joy, the Presence of a Stranger gave them no more Uneasiness.

His Success in teaching the Sciences, &c.

The Esteem and Veneration which the Grandees and Mandarins entertained for the Missionary, and which were before stifled for fear of giving Suspicion, now revived. All the Persons of Note at *Nan-king* visited him; the Learned heard him with Admiration, while he shewed them their erroneous Opinions in Physic and Astrology, in Geography, and in their System of the World; a great many of them even became his Disciples. But what added more to his Reputation, was the Force with which, in his publick Disputations, he convinc'd the Idolaters of their Ignorance in the Nature of God, and true Religion.

Settled by public Authority.

In short, the great Idea they had conceived of him removed the Difficulties that seem'd at first to oppose his Settlement at *Nan-king*, where he was permitted to teach with a great deal of Complaisance. He was even offer'd a House, but it being too magnificent for his Modesty to accept of, he took up with another large and convenient one; which the Magistrates having abandoned, because infested with evil Spirits. He had it upon easie Terms, and was accordingly put in possession of it by publick Authority. As this House became quiet as soon as P. Ricci took possession, it made the *Chinese* sensible of the Power which the Adorers of the true God have over all the Forces of Hell.

Sets out again for *Peking*.

So suddain a Change at *Nan-king* made our Missionary judge that he would find more favourable dispositions in the Capital, where he had Friends, and where the *Japanese* were no longer dreaded. The arrival of new Labourers, together with Presents from *Ma-kan*, proper for the Emperor, made him resolve upon this Voyage; and one of the principal Magistrates, after having seen these Presents, gave him a very honourable Pass, containing a Permission to carry to the Emperor the Curiosities of *Europe*.

Meets with a misfortune by the Way.

Every thing seem'd to favour his Design; but he met with a terrible Disaster at *Lin-tsin-chew*, where the Revenue was managed by an Eunuch, sent from Court, who made himself dreaded by the greatest Mandarins, and tyrannized over all that Country. Scarce had he seen the Presents design'd for the Emperor, when he resolv'd to make a Merit with the Prince, by writing to Court, giving an account among other things, that he had a Bell which sounded of it self, (for so he called

called a Clock;) he then omitted no sort of Careſſes to induce P. Ricci to accept of his Services in conveying theſe Curioſities to the Emperor. But as nothing was more contrary to the Views of the Miſſion, he excuſed himſelf with a great deal of Politeneſs.

The perſidious Eunuch, exaſperated at this Refuſal, gave out that he ſaw in the Stranger's Port-manteau a Crucifix, which he ſaid was a Charm to take away the Emperor's Life; and thereupon he imprifoned P. Ricci and all his Attendants, in the Tower; where they had all been ſacrificed to his Reſentment, if he had carry'd his Accuſation to Court. But after the favourable Report, he had been ſo forward to make of Pere Ricci, he durſt not diſcover any thing that might claſh with it, for fear of ſhamefully contradicting himſelf; ſo that an Order ſoon arrived from the Emperor to ſend the Stranger to Court, and furniſh him with every thing neceſſary for his Journey. Put in Priſon, Released,

Thus the Miſſionary made an honourable Entry into the Capital, and being ſoon after brought to the Palace, was received with the higheſt Marks of Honour and Friendſhip by the Emperor, who readily accepted his Preſents, which was one great Point gained. He gave a Picture of our Saviour, and another of the Holy Virgin, a very honourable Place, and erected a fine Tower into which he put the Clock. He uſed a Piece of a Stratagem to reſerve a Repeating-Watch for himſelf, for knowing the Queen-Mother would certainly have begged it of him, had ſhe been acquainted with that Circumſtance, he ordered that it ſhould not be wound up when it was ſhewn to her. In ſhort he allowed the Father and his Companions to chuſe a Houſe in Pe-king, where he aſſigned them a Revenue for their Maintenance; and gave them the Liberty of one of the Courts of the Palace, into which none but his own Officers were permitted to enter. Arrives at Pe-king favoured by the Emperor.

Thus Pere Ricci, after twenty Years, mixed with Adverſities and Perſecutions, ſettled at Pe-king; he began thenceforward to reap the Fruits of his Labours. His Houſe ſoon became the moſt frequented in all the City, and there was ſcarce any one who did not court his Acquaintance and Friendſhip; among the reſt the principal Ko-lau, who is the firſt Officer of the Empire, on all occaſions gave him Marks of his Eſteem. He ſettles there, and gains a great Reputation.

He now began to labour effectually for the Salvation of Souls, being perſwaded that the Capital giving Motion to the other Parts of the Empire, the Progreſs of the Goſpel throughout all China would be in proportion to what it made at Pe-king. In effect, a few Years produced many ſignal Conversions, among People of all degrees and conditions in the Empire. The Plurality of Wives was a great Obſtacle to the Mandarins, but Grace got the better; and many of theſe Great Men, having once ſubmitted to the Law of the Goſpel, became Preachers, and by their Zeal to propagate the Faith ſupply'd the Place of the moſt fervent Miſſionaries. His Succeſs in the Conſeſſion of the Chineſe.

P. Ricci had ordained that before Baptiſm the Catichumens ſhould make a publick Proteſtation, expreſſing a Detestation of their Lives paſt, and the Sincerity with which they embraced the Goſpel. They were obliged to compoſe this Proteſtation themſelves, that there might be no room to doubt of their real Sentiments. Theſe all run much in the ſame Form with that which follows, made by a celebrated Mandarin called Li, who had been very much addicted to Pagan Superſtitious.

" I Li, a Diſciple of the Chriſtian Law, with all my Heart, and in all Sincerity, am willing to embrace the Faith of Chriſt. As often as I can, I liſt my Eyes towards the Lord of Heaven, and beg of him to lend an Ear to my Words. I proteſt that being in this Royal City of Pe-king, I never heard this Holy Faith which I embrace ſpoken of, nor did ever I ſee any of thoſe who preached it; whence it happens that I have for a long Time lived in Error and Darkneſs, and all the Actions of my Life have been but ſo many Wanderings of a Man, blind and diſtracted. Proteſtations of the Catichumens before Baptiſm.

" Some time ago, by the divine Goodneſs, I fell into the Hands of two holy Doctors, who came from the great Weſt, Mathew Ricci and Didacus Pantoya. I have learnt from them the Doctrines of Jeſus Chriſt: I have ſeen in their Hands his Image, to which I have paid all due Reverence: And by this I have begun to know my Heavenly Father, and the Law which he has given to Men for their Sanctification. Animated by theſe great Motives, how can I now avoid to embrace this divine Law, and to obſerve it with all my Heart?

" Nevertheless conſidering, that during the forty three Years I have been in the World, I could not eſcape great Falls, I pray the Sovereign Father of Men to extend his Mercy towards me, to be pleaſed to pardon my Acts of Injuſtice, my Unrighteouſneſs, my ſenſual and impure Pleaſures, the ill Will I have born towards my Neighbour, my fooliſh and raſh Words, and all other Sins I may have committed either wittingly or unwittingly. For I promiſe that from this time forward, after I have been waſhed in the Waters of Salvation, which I am now to receive with the moſt profound Reſpect, I ſhall labour to reform my Life; to ſhun all ſort of Sin; to obſerve the Law of the Lord of Heaven, of which I firmly believe every Article; and to obſerve whatever is contained in the Ten Commandments therein written, from which I wiſh, with my whole Heart, never to ſtray one Moment. I renounce the World, its Errors, and its corrupt Manners; I condemn whatever is contrary to the Maxims of this divine Law, irrevocably and for ever.

" I beg only one thing of thee, O all-gracious Father and Creator, that in this beginning of my Conversion, (wherein being yet but a Novice I am ignorant of what is truly perfect,) thou wouldeſt vouchſafe to enlighten my Mind with the Knowledge of it, and give me Grace to praſtiſe it as far as that Knowledge extends; to the end that being free from the Errors and Diſorders of my paſt Life, I may ſoon enjoy thy divine Preſence in Heaven. I

“ I farther beg that thou would’st permit me to preach to others that Faith with which thou
 “ hast enlightened me, as a great Number of fervent Christians do over all the Earth. O Lord,
 “ regard with pity the Vows of thy Servant, which he humbly presents to thee, in the
 “ thirtieth Year of *Van-lye*, and the sixth of the eighth Moon.

Great Pro-
 gress of Chri-
 stianity in
 China.

The Number of the Faithful increased considerably every Day, as well by the Zeal of the
 new Converts, as by the uninterrupted Labours of P. Ricci and his Companions; these last
 spread themselves thro’ the neighbouring Villages about *Pe-king*, where they formed numerous
 Congregations. The Cities of the Provinces imitated the Example of the Capital, as P. Ricci
 had foreseen, who received frequent Letters, advising him of the great Progress of the Gospel.
 Those he received from *Nan-chang*, Capital of *Kyang-si*, gave him the greatest Comfort; for
 the Church there was not large enough to contain the great Number of Christians; and a whole
 Family of the Princes of the Blood Royal, who lived there, embraced the Faith; whose Ex-
 ample was followed by a great Number of the *Literati*.

The Harvest was still richer in the Imperial City of *Nan-king*, Capital of the Province of
Kyang-nan; and in *Shang-hay*, another City of the same Province, which was the Birth-place
 of a Mandarin, illustrious for his Birth, his Merit and his Employment, but above all on ac-
 count of being a *Ko-lau*, which is the first Dignity in the Empire.

This wise Minister, born with a great Stock of Reason and Capacity, easily perceived that
 he had an immortal Soul; and that the transitory Enjoyments of this Life, which are acquired
 either by the Circumstance of Birth, or the Caprice of Fortune, could not be the Reward of
 Virtue.

A vast Number of Doubts and Reflections began to spring in his Mind, in which he could not
 be resolved either by the *Literati*, or the Idolaters: He therefore in earnest sought after the
 Truth, and at last found it in the frequent Conferences he had with P. Ricci.

Syn baptiz’d.

This great Man, whose Name was *Syn*, no sooner was instructed in the Truths of Christianity
 but he panted after Baptism, which he solemnly received at *Nan-king*, where he was called
Paul. The Name of this Apostle of the Gentiles suited him very well, since he afterwards be-
 came the Apostle of his own Country, the Support of Religion, and the profess’d Protector of
 the Missionaries; never ceasing to support them, with his Estate, his Counsels, and his Credit.
 He begun by converting his Father, who was fourscore Years of Age, and all his Family, which
 was very numerous. His Example and Discourse contributed in like manner to the Conversion
 of a great Number of Mandarins.

His Zeal.

In the Times of Persecution, he learnedly Apologiz’d for the Faith; and frequently de-
 fended it in presence of the Emperor himself; boldly telling him he would lay down his Fortune, his
 Employments, his Life, and even abandon his Family, if there was found in the Christian Re-
 ligion any thing inconsistent with the Tranquillity of a State, or the Obedience due to a So-
 vereign. He supported Religion in the Province, and by his Letters procured its Ministers
 the Friendship and Protection of the Great. At last he became the Teacher of his Nation, by
 translating Books relating to Christianity, composed by the Missionaries, for whom the Liveliness
 of his Faith inspired him with the greatest Respect: When he heard of the Death of P. *Jean
 de Rocha*, from whom he had received Baptism, at *Kang-chew* in the Province of *Che-kyang*,
 he put himself and his whole Family in mourning, as if he had lost his Father. Another Missi-
 onary presenting him with a Letter from Cardinal *Bellarmino* to the Faithful in *China*, he would
 not receive it but in the Habits of his Dignity, and in the same Dress in which he appeared
 before the Emperor; nay he prostrated, and made four profound Inclinations with his Head.

History of
 Candida.

The Zeal and Piety of this great Mandarin were Hereditary in his Family, especially in his
 youngest Daughter, whose Name was *Candida*; she was but fourteen Years of Age when she
 lost her Mother, who had given her a very pious Education. At sixteen she was married to a
 Man of Quality, whose Name was *Hyn*, but an Idolater. She so won him by the Sweetness of
 her Disposition, her Complaisance, and exemplary Piety, that two Years before his Death he was
 baptized. She was a Widow at the Age of thirty, and being by that means her own Mistress,
 she entirely devoted herself to Religion.

Her Libera-
 lity.

During forty three Years of her Viduity, she exactly imitated those Holy Widows, whose
 Character St. *Paul* draws; for not contented to edify by her Example, she contributed more
 than any other Person to advance the infant Church in *China*; without touching her Patrimony,
 or the Estate she was to leave to her eight Children, with which Heaven had blessed her, she
 found means to save as much out of her own Fortune and the Labour of her Hands, as
 founded thirty Churches in her own Country, besides nine others, with handsome Houses in
 different Provinces.

It was by means of her secret Liberalities, and Credit with the Mandarins of *Nan-king*,
Su-chew, *Shang-hay* and *Song-kyang* that P. *Brancati* built so many Churches, Chapels and do-
 mestic Oratories. The Province of *Kyang-nan* alone contained 90 Churches, 45 Oratories, and
 three kinds of Congregations. Besides those set apart for the Worship of the holy Virgin, and
 those of the Infants, who were named the Congregation of Angels, there was a Third, called
 that of the Passion of *Jesus Christ*, where the most fervent Christians assembled every *Friday*,
 to meditate upon the Mysteries of the Death and Sufferings of our Saviour. A fourth Congre-
 gation, of the *Literati*, was instituted under the Protection of St. *Ignatius*. These met together
 the first Day of every Month, when they repeated the Instructions they had composed upon the
 principal Truths of our Faith, our Mysteries, and most remarkable Festivals. After which
 the Missionaries examined their Performances, and if they approved of them sent the Mandarins

to

to recite on the *Sunday* following in the Churches which they could not attend themselves.

As the *Chinese* naturally love to make and repeat Compositions of their own, nothing could be more useful, both for keeping up the Fervour of the first Converts, and for making new, than this Method. The Missionaries had taken Care to furnish them with proper Books to assist them in preparing their Discourses, and with this View, principally had translated into the *Chinese* Tongue, *The Reflections upon the Evangelists, the Theological Summary of St. Thomas in five and thirty Volumes, the Commentaries of Baradius upon the Gospels, the Lives of the Saints, &c.* They had already composed about a hundred and thirty such Works of Piety and Religion; all which this Lady printed at her own Expence, and dispersed thro' the Houses of the Infidels, the Literati, the Mandarins and Governours; and by these means she made a great many Profelytes to the Faith. Religious Books translated by the Missionaries.

The Lord *Basilus* her Son, being made Intendant General of the Posts and Navigation, she followed him into the Provinces of *Kyang-si, Hù-quang* and *Se-chwen*, where she built Churches, and invited Missionaries to take Care of them. There were no Methods which the ingenious Zeal of this Lady did not invent to propagate the Knowledge, and extend the Influence of Christianity. Being sensible that numbers of poor People, for want of necessaries to support Life, exposed and abandon'd their Children as soon as born, she by the Interest of her Son obtained of the Vice-Roy of *Su-chew* permission to purchase a large House, where she lodged the Infants thus exposed, and provided them with Nurser. The Number of these Children was so great that, notwithstanding all the Care could be taken, upwards of two hundred died every Year. Candida erects a Hospital for Foundlings.

Reflecting that a great Number of blind Men, who were in no Capacity to gain their own Livelihood, assembled the People in publick Places, and imposed upon their Credulity, by telling Fortunes to those who gave them Money; she sent for a certain Number of these, and having promised a decent Maintenance caused them to be instructed in the Principles of Christianity, that they might preach what they had learned in the Streets, and then persuade their Auditors to repair to the Missionaries.

A few Years before her Death, the Emperor, as a Mark of his Esteem for her Merit, sent her a magnificent Habit, adorned with Plates of Silver and rich Embroidery, with a Head-dress composed of Pearls and precious Stones, adding withal the Title of *Sho-ijn, or the virtuous Woman.* She received this Present respectfully, as it came from her Prince, and wore it on her Birth-Day; but afterwards she converted the Ornaments one after another into Money, which she bestowed in relieving the Poor, and adorning the Altars. Honours done her by the Emperor.

In short this illustrious Widow died in the Exercise of her Religion and Piety. *P. Laurifice* administer'd to her the last Sacraments, which she received with a lively Faith of being united to that God whom she had so zealously loved and served. Her Loss was bewailed by the Poor, as being their Mother; by the new Converts, as the Pattern of the Virtues they were to practise; and by the Missionaries, as their Support in all their Necessities and Persecutions. Her Death.

Her Example was imitated by another Lady, who was baptized *Agatha*: Her Husband was a Man of great Quality, who had been Viceroy in four Provinces, and was by her means baptized with his whole Family consisting of about two hundred Persons. This Nobleman ever after supported the Interests of Christianity, with a very resolute Zeal. History of Agatha.

The Churches now multiplied in all the Provinces of the Empire, and new Converts were every Day made, by means of the indefatigable Labours of the Fathers Assistants to *P. Ricci.* But now the Storms which were gathering against them broke out, which made them entertain still the greater Hopes, as they looked upon them as Earnests of their future Success.

The Idolaters, jealous of the Progress of Christianity, and enraged by the Overthrow of their own Religion, formed a Conspiracy to destroy *P. Ricci,* and to render his Labours ineffectual, and had even engaged some Mandarins in their Design; but when their Project came to be executed, they found it no easy matter to ruin a Man so generally respected, and resolved to enter into an Accommodation with him. "We are not, said they to him, against your preaching to the People the Reverence due to the Lord of Heaven: We consent that your God should reign there; but leave to our Divinities the Empire of the Earth, nor oppose the Honours we render them." The Answer the Father made to this ridiculous Proposition rendered those Idolaters so furious, that they resolved to risk every thing. There was in the Palace a Bonza of great Credit, respected by the Eunuchs, and in high Favour with the Queens, who looked upon him as a Prophet, and acted solely by his Advice; the Idolaters addressed themselves to this Bonza, who was of himself sufficiently disposed to favour their Designs. Things being brought to this Pass, *P. Ricci* expected every Moment to see his Labours frustrated: But Providence miraculously interposed. A scandalous Libel upon the Emperor was at that time dispersed through the Palace, and the Bonzas being looked upon as the Authors of it, were severely punished; nor could the Credit of the principal Bonza (who was now become the sworn Enemy of the Missionaries) save him from the Bastonado, under which he miserably ended his Days. Opposition of the Bonzas to Christianity. Defeated.

Another Storm arose a little after at *Nan-chang,* where the Mission had been effectually crushed, had not *P. Ricci,* who heard of it in time, employed all the Credit and Power of his Friends, which prevented it, so that the Missionaries were re-established in all their former Privileges. Several Storms of this Kind ensued from all Quarters, raised by the Malice of the Bonzas, which served only to try the Zeal of the Converts, and animate that of their Pastors. But the most violent Persecution they met with, and which to them was so much the more bitter, as it was Another Persecution frustrated. A 3d more violent than the former.

was raised, not by Infidels, but by Believers, who ought to have defended the Faith even at the Hazard of their Lives, was kindled on the following Occasion.

Its Rise occasion'd by a Quarrel among the Missionaries.

When the Bishop of *Ma-kau* died, a Religious of a venerable Order was appointed Vicar General, who after he enter'd upon his Office had several Disputes with a Religious of the Order of *St. Francis*. So scandalous a Division obliged them to submit the Affair to the Decision of the Rector of the Jesuits, who, after mature Deliberation, gave it in favour of the latter. The Vicar General enraged at this Determination, tho' just in itself, excommunicated the Commissary of the Franciscans, who took the Friar's part, the Rector of the Jesuits, who was Arbitrator, and pronounc'd the Sentence, and the Governour who protected him; nay he put the City itself under an Interdict. But as this Conduct was too violent to continue, after a great deal of Strife, Affairs were made up, and a mutual Pardon pass'd; in which all Parties, except the Jesuits, were included, that of the Vicar being resolv'd to let the World hear of its Resentment.

Revenge of a Friar.

Never was there a more Hellish Piece of Revenge, than was contriv'd by one of that Cabal, who could willingly have seen Religion perish in *China*, provided the Jesuits had been involv'd in its Ruin. He went to the *Chinese*, who are very numerous at *Ma-kau*, and told them, "That the Ambition of the Jesuits was astonishing: That preaching Religion was only a Pretext the more easily to advance *P. Cataneo* to the Throne. This, continued he, is the Design of all the Visits they pay you. Observe that the Places where they are settled, from *Kan-ton* to *Pe-king*, are so many Posts convenient for executing their Design. The *Dutch* Fleet, that appear'd sometime ago on the Coast, was intended for their Assistance. The Governour of this City and his Troops are in their Interests; and their Christians of *Japan*, when joined to those already in *China*, will form an Army too powerful to be resisted."

The *Chinese* at *Ma-kau*, who are cowardly and credulous, did not fail to inform the Magistrates of *Kan-ton* with this mock Conspiracy; who being naturally dispos'd to Jealousy believed it: And as the smallest Spark causes the greatest Combustions, so the Ruin of the greatest States is often occasioned by the smallest Commotions, which consequently cannot be enough guarded against.

Progress,

The other Cities of the Empire soon took the Alarm; and it being given out, that *P. Ricci* was already put to death at *Pe-king*, they only waited for the Confirmation of that News, to treat *P. Longobardi* in the same manner. This stagger'd the Faith of a great number of Christians, who began to doubt the Truth of a Religion propagated by Men of so abandoned Morals. In short, *P. Francis Martinez*, who was sent to *Ma-kau*, and pass'd thro' *Kan-ton* during this Commotion, endeavour'd to hide himself, but in vain; for being discovered by an Apostate, he was imprison'd, and condemn'd to undergo the Bastinado, under which he expired.

and End.

Religion had then been effectually crush'd in *China*, had these false News reach'd the Court. But it was not long before the Magistrates were convinc'd they had been grossly impos'd upon, and grew ashamed of their Credulity. For by good fortune a Mandarin, a Friend to *P. Ricci*, arriv'd just then at *Kan-ton*; and having thoroughly examin'd this Affair, he severely punish'd the Magistrate who had been the Occasion of the Death of *P. Martinez*, and honourably acquitted *P. Cataneo*, permitting him to proceed in his Function.

Character and Death of *P. Ricci*.

The Pains *P. Ricci* was at, in his Inspection over so many Churches, and so many Converts, (for he was as it were the Soul of whatever was attempted to promote Religion,) must have been prejudicial to his Health. The Missionaries always repair'd to him, as well to lay open their Grievances, as to consult him in their Doubts: He taught the Language to those who were newly arriv'd, and instruct'd them in the Duties of their Mission: He wrote a great number of Books, both upon Religion and the Sciences: He punctually answer'd all the numerous Letters he receiv'd from the Grandees and Mandarins, that his Complaisance might render them more favourable to Christianity; and as he pass'd for the most extraordinary Man that had appear'd in *China* since *Confucius*, he was pester'd with Visits from all the Grandees of *Pe-king*, and Mandarins of the Provinces whose Affairs led them to that Metropolis: Nor indeed could he avoid returning those Civilities, which the Genius of the Nation has made indispensable Duties. Such a Load of Business ruin'd his Constitution, which was naturally strong, and cut him off in no very advanced Age, having liv'd but fifty eight Years, twenty seven of which he spent in *China*. He died in 1610, under the Reign of the Emperor *Van-lye*. All that were present dissolv'd in Tears at the Devotion with which he received the last Sacrament, crawling to the middle of the Room, and there adoring it; while the News of his Death threw a Damp upon the Christians throughout *China*. All the Grandees, even those of the Unbelievers, outvied one another in the Testimonies of Respect they shew'd him when his Body was expos'd in the Hall of the House. But they were at a stand how he should be buried, there being no Place of Sepulchre assign'd him. The Emperor must be address'd for this purpose; and as *P. Ricci* was a Stranger, a good many Formalities must be gone thro'. However the Reputation of the Deceased got over Difficulties, that perhaps on another occasion had been insurmountable. The Emperor allotted for this purpose a large Garden without the City, and a House adjoining, built by a disgrac'd Eunuch when he was in favour, which has been ever since the Burial-place of the Jesuit Missionaries of the Imperial City; tho' they have several times granted the Privilege of it to the Missionaries of other Orders.

Honours paid him after Death.

The Emperor after the Death of *P. Ricci* continued his Favour to the Missionaries, who liv'd in perfect Tranquillity till the Year 1615; when, one of the Mandarins of *Nan-king*,
out

out of Zeal to his Sect, raised one of the most terrible Persecutions they had yet met with; some of them being cruelly beaten, others banished, and others imprisoned. Such of them as were at Court were obliged to retire to *Ma-kan*, leaving the Charge of the Burial-place to one of the Converts. Terrible Persecution.

This Storm did not end but with the Death of the Persecutor, and by an Event that contributed a great deal to the Resettlement of the Mission. The *Tartars* having defeated the *Chinese* in a great Battle, were advancing within twenty one Miles of *Pe-king*, when the Emperor *Van-lye* died. *Tyen-ki*, who succeeded him, bending his thoughts to repel the Enemy; two illustrious Mandarins (one of whom was *Paul-Syu* already mentioned) advised him that the best way to obtain that End was to call in the *Portuguese*, who were much better skilled in managing Artillery than the *Chinese*. This Proposal being relished, the same Mandarins represented, that, to make the *Portuguese* more hearty in this Service, it would be requisite to recall their Teachers, and reinstate them in their Houses. The Emperor consenting, the Missionaries returned to their Churches, and lived at peace under this Emperor, whose Devotion for the Bonzas did not hinder his protecting the Missionaries. The *Tartars* were repulsed, and a Peace succeeding contributed not a little to the Propagation of Christianity, both in *Pe-king* and the Provinces. How ap-peas'd.

Whay-tsong, known by the Name of *Tsong-ching* after he came to the Throne, succeeded his Brother *Tyen-ki*, who died in the Year 1628. Under his Reign, *P. Adam Schaal*, a Native of *Cologne*, was sent to Court, who by his skill in the Mathematicks soon gained a Reputation equal to that of *P. Ricci*; and ingratiating himself with the Emperor, was look'd upon as one of the most considerable Men in the Empire. About this time, *viz.* in the Year 1631, the Dominicans, and afterwards the Franciscans, entered *China*, to share the Apostolick Labours in a Harvest, which inviting them on all Hands became very abundant, and in which they have always successfully and zealously born a Share. P. Schaal in great favour.

The following Year died the Mandarin *Paul Syu*, who, more illustrious for his Virtue than his Dignities, often employed his Authority, and even hazarded his Life for the Service of Religion. He was buried with all the Pomp of Ceremonies prescribed by the Church of *Rome*. Death of Paul Syu.

In the mean time *P. Adam Schaal* employed his Credit with the Emperor, for the Propagation of the Faith, and increasing the Number of Congregations. He had already made a good Progress, when a terrible Catastrophe at once overthrew the Empire and ruined his Hopes. In the Year 1636, two Chiefs of Robbers found means to form a powerful Army of the Malcontents of the Empire. They marked out their Progress by the Sack of Cities, and the Ruin of whole Provinces; whereby this Empire, lately so flourishing, became in a short Time the Scene of a bloody War. Revolution in the Empire.

The unfortunate *Whay-tsong*, being besieged in his Capital, and compelled to make himself away, in order to avoid falling into the Hands of the Conqueror; *U-san-ghbey*, who commanded a Body of Troops on the Frontiers towards *Tartary*, called in the *Tartars* to the Assistance of his Prince. These cut in Pieces the Army of the Robber, and re-took *Pe-king*; but the Reward of their Services was the Usurpation of the Throne, of which they easily made themselves Masters, as there was none who had either Strength or Courage to oppose them. Death of Whay-tsong. Tartars invited into China, and possess the Throne.

Tsong-te the Chief of the *Tartars* died in the Beginning of this Conquest, and was succeeded by his Son *Shun-chi*, an Infant but six Years old, who entered triumphantly into *Pe-king* amidst the Acclamations of all the People, who looked upon him as the Deliverer of their Country. This young Prince, whose Courage surpassed his Age, was so fortunate, that by the wise Conduct of his Uncle and Tutor, *Amavan*, he was in peaceable possession of the Throne in eight Years time. The Southern Provinces, where some Princes of the Blood had been declared Emperors, held longer out than the Northern against the Sovereignty of the *Tartars*, who in a short time either subdued or put to Death the Authors of these Commotions. Their victorious Armies advanced then into the Provinces of *Quang-tong* and *Quang-si*, where they made themselves Masters of some Cities; but *Thomas-kyu* Viceroy of *Quang-si*, and *Luke Chin* Generalissimo of the *Chinese* Army, both Christians, stopping the Career of their Success, defeated and routed them in a very bloody Engagement. The victorious *Chinese* immediately proclaimed *Tung-lye* Emperor, who was of the Imperial Family, and fixed his Court at *Shau-king* in the Province of *Quang-tong*. Wars betwixt the Tartars and Chinese.

There were at this Court fifty *Chinese* Ladies, who had been converted by a Christian Eunuch, and had received Baptism. Another Eunuch, whose Name was *Pau Achilles*, a Christian too, was promoted to the Dignity of *Ko-lau* under the new *Chinese* Emperor *Tung-lye*; by whose means the Mother of this Emperor, his first Wife and his eldest Son were baptized by *P. Andrew Koffler*, a *German* Jesuit. These illustrious Profelytes sent *P. Michael Boym*, a *Pole*, to *Rome*, to pay to Pope *Alexander* the VIIth. in their Name their filial Homage. The Pope answered her by an Apostolick Brief. The Letters that pass betwixt them are too curious to be omitted.

LETTER from the Empress HELENA to the Pope.

The Address of the most just, most wise, most clement and most venerable Empress HELENA, to be presented before the Throne of the most holy Father, the most mighty Prince, the Doctor of the Catholick Church, and the Vicar of Jesus Christ upon Earth.

“ **I** HELENA, who blush with shame to remain in the Imperial Palace, tho’ I am a humble Grand-Child of the *Chinese* Empire; I, who have no knowledge of strange Laws, and who have only studied those that regard a retired Life, have been happy enough to find a Man called *Andrew Xavier* of the Company of *Jesus*, who has come to settle at our Court, to publish there a holy Doctrine, by which he has acquired a great Reputation. I had a desire to see him, and having satisfy’d my Curiosity, I was sensible that what was said of him was true, and that he was an extraordinary Man.

“ The Esteem I conceived for his Merit made me easily relish his Doctrine. I have received holy Baptism from his own Hand; and I am partly the Cause that the Empress *Mary*, Mother of the Emperor, his lawful Wife, and *Constantine* Son and Heir of the said Emperor, were three Years ago, in like manner, regenerated by the Waters of Baptism, after having been sufficiently instructed in the holy Truths of Religion.

“ As I would, at the Hazard of my Life, be grateful for all the Graces I have received from Heaven, I have often had the Thought and the Desire to repair to your Holiness, that I may from your self be instructed of my Duty: But the Distance of Places hindred me. For this reason I write these Presents to your Holiness, to the end that by your holy Prayers you may render the divine Majesty favourable to poor Sinners, such as we are; and that you would please to grant us a plenary Remission of our Sins to the Hour of our Death.

“ We likewise intreat you, *most holy Father*, to beg of God, together with the holy Church, that he will vouchsafe to take our Empire under his Protection; and that with the Blessing of Peace he would grant to our Royal House, and principally to the Emperor, who is the eighteenth Successor to the Crown, and the twelfth Nephew to the Founder of this Monarchy, and all his Subjects, the Grace to know and adore the True God, *Jesus Christ*.

“ We likewise beseech you that you would have the Charity to send more holy Persons of the Society of *Jesus*, to publish throughout all our Empire the holy Laws of the Gospel: This would lay us under eternal Obligations. For this end we send to your Holiness *P. Michael Boym*, who is perfectly well acquainted with the Affairs of our Empire, to present these our humble Petitions. He can explain to you by word of mouth all that we more particularly desire, and will make you acquainted how great our Submission to the Church is. Whenever our Empire shall enjoy full Peace, we hope to send back some of these Fathers, to present our Vows and Persons before the Altars of the Apostles *St. Peter* and *St. Paul*, as we do at present with a profound Respect.

“ Lastly, being on our Knees, and prostrate with our Face towards the Ground, we beg these Favours of your Holiness, in hopes that you will look upon us with a gracious Eye. Given in the fourth Year of *Tung-lye*, in the eleventh of the eleventh Moon, that is, the fourth of *November*, 1650. Sealed with the Seal of the most just, most wise, most clement, and most venerable Empress HELENA.

BRIEF of the Pope to the Empress HELENA.

To our Daughter in Jesus Christ, HELENA TA-MING, Empress of CHINA.

ALEXANDER the VIIth, Pope.

“ **H**EALTH and apostolical Benediction to our dear Daughter in *Jesus Christ*. We have learned by your Letter how great the Goodness and Mercy of God have been towards your Majesty, since he has drawn you from the Shades of Error to enlighten you with his Beams, and to make you know the Truth.

“ As this Truth, which is God itself, never fails to let the Effects of his Mercy be felt, even in the midst of his Anger, he has vouchsafed to throw a favourable Eye towards you, tho’ given over to Sin. You have had recourse to his Clemency, an *Attribute* which he has preferred to the Quality of being the God of Vengeance.

“ May we not truly say that the Depth of his Secrets is unfathomable, since these vast Countries, which are scarce known to us, and of which the *Demon* had made himself Master, are now subjected to the Empire of *Jesus Christ*?

“ We look’d upon as fabulous all that was told us of that great Empire, where Idolatry reigned. Could it ever have been believed that the Truth would have found entrance in Countries separated from us by so many tempestuous Seas, and seeming to lie under a different Heaven from ours?

“ It was believed impossible, by those who preferred the Safety of their Souls to all the Treasures of the *Indies*, to penetrate into this other World, from whence Strangers were shut

“ out

“ out by the most unjust and rigorous Laws. But God has permitted that there should be found
 “ Men full of Zeal, who, of their own Accord, and without Constraint, have faced Dangers and
 “ Death, to preach to you the Truths of Salvation, and put you in the Road to Heaven.
 “ This great Favour, *my dear Daughter*, is what you ought frequently to call to remem-
 “ brance. It is what you ought to instruct your Children in, to the end that they may place
 “ their Hopes in God, and that, being filled with the Acknowledgement of so great a Mercy,
 “ they may be always faithful to observe his Commandments.
 “ How great soever our Joy is to know that your Example, and that of Prince *Constantine*,
 “ is followed by many others, it receives a great Addition, by the Hopes we conceive that the
 “ Emperor will destroy the Worship of False Gods thro’ all the Extent of his Empire.
 “ We give you our Paternal Benediction: We willingly grant your Majesty what you ask of
 “ us, and will never cease to pray the Lord that he will establish Peace in your Empire. Be
 “ always united to us both in Heart and Faith. Given at *Rome* in the Palace of *St. Peter*,
 “ under the Seal of the Fisher, the eighteenth Day of *December*, in the Year one thousand
 “ six hundred and fifty five, the first Year of our Pontificate.

A few Years after the *Tartarian* Emperor sent three formidable Armies into *China*, whose
 Monarch was obliged to fly, and leave his Provinces to the Conqueror. The Christian Ladies
 were conducted to the Court, and shut up within a Palace, where they were served according to
 their Quality, but not permitted to have any Correspondence without. They lived in this
 Retreat agreeable to the Maxims of the Gospel, tho’ deprived of all Assistance but what the
 Reading of good Books, and the Comfort they received from Heaven, gave them.

Christian Ladies imprisoned.

There remained little now for the new Emperor to do, but to subdue one, who was rather a
 Monster than a Man, and who at the head of an Army of Malecontents and Banditti had over-
 run the Provinces of *Ho-nan*, *Kyang-nan* and *Kyang-si*, leaving behind him Marks of the most
 terrible Barbarity and Cruelty; his Name was (κ) *Chang-hyen-sjong*. One Day he invited the
Literati to an examination for taking Degrees, and a great Number of them being
 assembled, he caused all their Throats to be cut, saying, “ This sort of Men are fit for nothing
 “ but to excite the People to Rebellion by their vain Eloquence.” Of 600 Mandarins there
 only remained 20 who had served the full Time of their Office, which is three Years; all the rest
 having been put to Death upon very slight Pretences. He order’d 5000 Eunuchs to be massacred,
 because some of them had barely called him by his own Name, without adding the Title of Em-
 peror. He committed many other Barbarities; I shall mention but one more remarkable than the rest.

Chang-hyen-sjong a bloody Tyrant and Rebel.

Being ready to enter *Shen-si* to attack the *Tartar* Army, he caused all the Inhabitants of *Ching-tu*
 to be chained together, and led to the open Field. There that numerous Multitude threw
 themselves upon their Knees, imploring Mercy. After he had mused for some time, he cry’d
 out to his Soldiers, “ Kill ’em all; They are Rebels;” and they accordingly put them that in-
 stant to the Sword to the number of six hundred thousand. On this Occasion P. *Buglio* and
 P. *Magalhaens* baptized a great number of Children, who were afterward massacred.

The Barbarian did not long survive these Crimes. For when he came in fight of the Enemy’s
 Army, being informed that five *Tartars* approached his Troops, he immediately mounted
 on Horseback to view them, and no sooner appeared, than he was struck thro’ the Heart with
 an Arrow. His Army was quickly dispersed; and all the Provinces, that had groaned under his
 Tyranny, joyfully submitted to the Conqueror. Thus all *China* fell under a foreign Yoke,
 and *Shun-chi* became at fourteen Years of Age the peaceable Possessor of the Empire.

Slain.

Religion all this time was in the utmost Hazard. P. *Adam Schaal* remained alone at *Pe-king*
 to take care of the Church there, but was no sooner known to the new Emperor than
 he was mightily caress’d by him; and that Prince outdid his Predecessor in Professions of
 Friendship, and even Tenderness for that Missionary.

Religion in Danger.

For three hundred Years the Mohammedans had the Direction of the Tribunal of Mathe-
 matics. This Emperor took it from them, and disposed of it to P. *Adam*, who several times
 refused it, but was obliged to submit, otherwise he must have incurred the Displea-
 sure of the Prince. However he did not accept it but upon Condition that he should only
 teach that Part of Mathematics that relates to the Motion of the Stars, Eclipses, and the Vicissi-
 tudes of Seasons, the Rules for all these being certain; declaring to the Emperor, that the
 Science, with which the *Chinese* were so much intoxicated, was vain and superstitious, so far
 as it pretended to point out fortunate and unfortunate Days by Observation of the Stars.

P. Schaal made President of the Mathematics.

The Reformation of their Calendar, and the Reputation to which P. *Adam* raised the Tribunal
 of the Mathematics, endeared him more and more to the young Prince, who in less than two
 Years paid him twenty Visits; a Favour so much the more extraordinary, as the *Chinese* Mo-
 narchs scarce ever go out of their Palaces; and there is no Instance of their paying a Visit to
 any of their Subjects. On a Birth-Day, instead of receiving the Homage of his Court on
 that Occasion, he passed it entirely at the House of P. *Adam*. Another time going to see him
 in the Winter, and thinking the Missionary too thinly clothed for the Season, he pull’d off his
 own Vest, and made him a Present of it. He always called him *Ma-fa*, which
 among the *Tartars* is very honourable, and signifies *Ancient Father*. He even bestowed Enco-
 miums upon him, particularly as to his great Disinterestedness. “ The Mandarins, said he,
 “ love and serve me only for selfish Views, and are every Day begging some Favour or other;
 “ on the contrary *Ma-fa*, who knows I love him, continually refuses those I press upon him;
 “ resting fully satisfy’d with my Friendship.

Is in great Favour with the Emperor.

All Petitions come to the Emperor's Hands thro' those of a Mandarin, who is President of the Court appointed to examine them. But this Prince freed P. *Adam* from the Formalities of these Tribunals, so little favourable to Strangers, by ordering him to apply immediately to himself. It was for the sake of this Father, that the other Missionaries received Marks of the Royal Favour; inasmuch that they were allowed to build two Churches at *Pe-king*, and to repair all those in the Provinces that had been ruined during the Wars.

P. *Buglio* and P. *Magalbaens* receiv'd at Court.

P. *Buglio* and P. *Magalbaens* having been seized in the Province of *Se-chwen* by the *Tartars*, and conducted Prisoners to *Pe-king*, the Emperor received them as the Brothers of P. *Adam*, with so much Goodness, that he offer'd to lodge them within the Precincts of his own Palace: But the Fathers having declined this Honour, on account of the Difficulties that must thereby attend the Discharge of their Ministry, he bought a House for them in the City.

More Missionaries arrive.

P. *Adam* having informed the Emperor that P. *Martini*, with a good number of Missionaries from *Europe*, was arriv'd at *Ma-kau*, his Majesty caused Letters to be dispatched, whereby he gave them a very honourable Invitation to Court, and ordered the Mandarins to provide them with Barks and all necessaries for their Voyage; in consequence of which fourteen Missionaries, among whom was P. *Ferdinand Verbiest*, were received with great Respect in the Empire. The last-named Father was immediately ordered to the Province of *Shen-si*, where having laboured for ten Months he was called to Court to assist P. *Adam*, now far advanced in Years, as President of the Tribunal of the Mathematics.

Emperor seems inclinable to Christianity.

As this Apostolical Man was frequently in Conversation with the Emperor, he always turned the Discourse on Religion. The Prince delighted to hear him, admiring the Excellence and Purity of the Christian Morality: He would himself read the Books which thoroughly treated of our Mysteries, and was never satisfied till P. *Adam* explained to him their most difficult Passages. One Day when the Father presented him with a Book of Prints, representing the History of the Birth, Life and Death of Christ, with an Explanation of each Print in the *Chinese* Language, he fell upon his Knees, and respectfully consider'd them. He then read a Commentary upon the Decalogue, and when he came to the sixth Commandment, after musing for some time, he asked, If that Commandment were binding upon all Degrees of Men? The Father answered, That the Law of God was equally binding on the greatest Prince as the meanest Subject. He then repeated several times these Words, *This is indeed a holy Law.*

Under the Protection of such a Prince, Religion could not but flourish in the Capital, and take deep rooting thro' all the Provinces. A great number of Missionaries, amongst whom were several *French* Jesuits, apply'd themselves with great Zeal and Success to make Profelytes. The Memory of the Virtues of P. *le Faure* is yet fresh in the Province of *Shen-si*; and the numerous Descendants of the Converts he made, have not yet forgot what they heard from their Fathers of the Humility, Resignation, Mortification and Constancy of this Missionary; his severe Trials, and unwearied Labours, accompany'd with Signs and Miracles.

Why he was not a thorough Convert.

It might reasonably have been expected that a Prince, who so much esteemed and protected Christianity, would not have wandered long in the Mists of Ignorance. But, notwithstanding all his Approaches to Religion, he was unhappily seduced by his Queens, who were Bigots to the *Bonzas*, the sworn Enemies of Christianity; and still more by the Charms of an unlawful Passion, which, soothed by these Ministers of Hell, had taken possession of his Heart. The young Monarch was in Love with a Lady, who was frequently about the Queen; she was Wife of a *Tartar* Lord, to whom she reveal'd the Prince's Passion, and was so indiscreet as to make his Majesty the Confident of what pass'd betwixt them, and of the Reprimand her Husband gave her upon that Occasion. Hereupon he sent for the unfortunate Lord, and under pretence of Neglect of Duty was so far transported as to give him a Blow, which the *Tartar* laid so to Heart, that he died in three Days. The Emperor immediately married his Widow, and declared her his Queen. In vain did P. *Adam* set the shameful Consequences of this Passion in the most odious Light, by his frequent and sharp Remonstrances; all the Answer he had from the Emperor, who looked upon it as the effect of his Attachment to his Person, was; *I pardon these Invektives, because I know you love me.*

Cools in his Affections to P. *Schaal*.

However, his Tenderness for that Missionary diminished by degrees, and at last it was plain that he looked upon him only as a morose Censor, and the troublesome Disturber of his Pleasures. In the mean time his new Queen brought him a Son, who lived but a few Days, nor did the Mother long survive; which so afflicted the Emperor, that he died of Grief in the twenty fourth Year of his Age. Had this Prince made a better Use of the great Talents with which God had endow'd him, he would have deserved a better Fate.

His Death and Character.

He called for P. *Adam* in his last Illness; and, seeing him on his Knees at the Foot of his Bed, with all the Signs of the most profound Grief, he very tenderly desired him to rise, ordered him to be presented with Tea, heard his last Advice with a seeming Humility, and dismissed him with the ordinary Marks of his Affection: This made the greater Impression upon the Father, because, as he had always educated him like a Son, and earnestly laboured for his Conversion, he now saw him die an Infidel. Just before his Death he nominated his second Son *Kang-hi*, then but eight Years of Age, his Successor, under the Conduct of four Guardians whom he appointed.

KANG-HI Emperor.

The Decree of the Emperor *Shun-chi* proved fatal to the *Bonzas*, who had encouraged that Prince in his extravagant Passion, and poisoned him with their destructive Maxims. They were immediately expelled the Palace, but P. *Adam* was advanced to be Preceptor to the young Monarch, and his Credit was so great, that he saved the City of *Ma-kau*, which had been ordered to be destroyed, in common with all the Inhabitations along the Sea Coast, because a famous

Bonzas expelled the Palace.

Pirate,

Pirate, who was cruising with his Fleet in those Parts, and at War with the new Emperor, might have made use of them to promote his Designs. He likewise prevented several Persecutions raised by the Bonzas against Christianity in different Provinces, especially in those of *Hù-quang*, *Se-chwen* and *Kyang-si*. But the Changes, that commonly happen during a Minority, and the different Factions, which divide a Court under a new Administration, put Religion into the utmost Danger.

And indeed it was not long before a general Persecution was set on foot, in which P. *Adam* was first attacked, being justly looked upon as the principal Support of Christianity in *China*. The Person, who exasperated the 4 Regent Mandarins against the Missionaries and their Disciples, was one of the *Literati*, named *Yang-quang-syen*; his Merit was inconsiderable, but he had found out the Secret, by his Violence and Intrigues, to make himself feared by the greatest Mandarins. He published a Book, and presented a Petition to the Regency, both filled with Invectives against Religion and the Missionaries. He proceeded in this manner with so much the more Boldness, as he believed P. *Adam* in no condition to defend himself, being then deprived of the use of his Tongue and Hands by a sudden Palsy. He likewise accused the Missionaries about the Court of Ignorance in Astronomy, and of overturning all the Principles of that Science.

A Persecution rais'd by a Mandarin.

This last Accusation was effectually refuted by P. *Ferdinand Verbieft*, who satisfy'd the Magistrates of the Tribunal in that Point, justifying the Predictions of P. *Adam* about the Periods of Eclipses, and Conjunctions of the Planets, and shewing the Certainty of the Rules proposed for reforming the Kalendar. But it was not so easy to remove the Suspicion of the pretended Conspiracy, of which *Yang-quang-syen* accused the Missionaries. He maintained, that these *Europeans* had been banished their own Country for Sedition, and were come into *China* to raise a Rebellion against the Government; that P. *Adam's* Intention in obtaining so great Authority at *Pe-king*, was to introduce a multitude of Strangers into the Empire, who by his Direction travell'd over all the Provinces, and took Plans of the Cities, in order to facilitate the Conquest of them; that the Number of their Followers, who were as so many Soldiers list'd under them, was almost infinite; that every Year there came a great number of these Strangers to *Ma-kau*, who only waited for a favourable Juncture to put their Design in Execution. "They teach, added he, that our first Emperor *Fo-bi* descended from *Adam*; that he came from a Country called *Judea*; and that he propagated their Religion in *China*;" and, imagining *Judea* to be in *Europe*, he argued thus: "Is it not plain, that their Design is to persuade the People that our Emperors are originally from *Europe*, and that their Princes have a Right to our Monarchy?" He then produced a Book published by P. *Adam*, exhorting the *Chinese* and *Tartars* to embrace Christianity, as being the only true Religion. The same Book containing a List of all the different Churches in the Provinces of the Empire, and the Names of all the Magistrates and Mandarins who had been baptis'd, *Yang-quang-syen* interpreted this to be a Muster-roll of an Army ready to take the Field upon the first Signal, and the Medals and Beads they carry'd to be the secret Badges of the Conspirators. In short, to make his Calumnies pass the better, he shew'd the Figure of our Saviour crucify'd betwixt two Thieves, in the Books distributed by the Missionaries: "Behold, said he, the God of the *Europeans*, nail'd to a Cross for having attempted to make himself King of the *Jews*; this is the God they invoke to favour the Design they have form'd, of making themselves Masters of *China*."

His Charge against the Missionaries.

These Accusations had all the Effect with the four Regent Mandarins, that this perfidious *Chinese* desired, and were transmitted to the Tribunals, with Orders that their Mandarins should examine into an Affair of so much Importance. The Missionaries, and several of the Christian Mandarins were then loaded with nine Chains, and dragg'd before these Tribunals. But their greatest Rage was levelled against P. *Adam*, whom they looked upon as the Head of the Conspiracy. He underwent many Examinations, of which some lasted the whole Day, he being oblig'd to answer to every particular Article contained in the Petition. Nothing could be more moving than to see that venerable Old Man in the seventy eighth Year of his Age, and who but a little before was the Oracle of the Court, now upon his Knees like a common Malefactor, loaded with Chains and Infirmities, which took from him all the Means of making his Defence. P. *Verbieft*, who was at his Side, answered to all the Heads of the Accusation, in a manner that would have convinced the Judge, and confounded the Accuser, had not a Resolution been taken to extirpate Christianity.

The Proceedings thereon.

P. *Schaal* examined.

At last, in the 12th of *November*, in the Year 1664, P. *Adam* and his Companions were conducted to the Prisons of the Tribunals, where they underwent prodigious Hardships. Each Prisoner was guarded by ten Soldiers of the (*) *eight Banners*, who were relieved every Month; the Mandarins accused of being Christians met with the same Treatment. At last, in the Year 1665, the Mandarins, in an Assembly, pronounced the Christian Law false and pernicious; and that P. *Adam* and his Companions deserved to be punished, as the Seducers of the People, and the Propagators of a false Doctrine. These illustrious Confessors were many times obliged to appear afterwards at their Tribunals, where they defended their Innocence and Doctrines with a great deal of Resolution. But the most convincing Proof has no effect upon Judges, who are influenced by Passion and Prejudice. They condemn'd P. *Adam* to be strangled, which among the *Chinese* is the most honourable kind of Death. But afterwards repenting of having treated him

He and his Companions severely treated.

(*) The *Tartarian* Soldiers are all comprehended under *eight Banners* of different Colours.

him too favourably, they revoked that Sentence, and condemned him to a Death the most cruel and infamous ever inflicted in *China*. The new Sentence ran thus; That the Chief of that pernicious Sect, already condemned, should be exposed in a publick Place, and while alive cut into ten thousand Pieces. The Missionaries were re-conducted to Prison, and the Sentence sent to the Princes of the Blood and the Regent Mandarins for their Confirmation. God then declared himself in favour of his Servant, whom hitherto he seemed to have abandoned to his Enemies. Every time they attempted to read the Sentence, a terrible Earthquake forced the Assembly to leave the Hall for fear of being crushed under its Ruins. The Consternation of the People, and especially that of the Queen, Mother of the deceased Emperor, who imputed those fearful Events to the unjust Sentence of the Magistrates, obliged the Regency to open the Prisons, and publish an Indemnity to all, excepting those who were guilty of certain Crimes, particularly that of broaching or professing a false Doctrine. Thus were the Confessors of Jesus detained in Prison, while about twelve hundred Criminals got free. But the Earthquake, which was renewed more violently than ever, and a Fire which consumed most part of the Palace, with several other Prodigies, opened the Eyes of the unjust Judges, and convinced them that Heaven interested itself in favour of the Prisoners; who were at last set at liberty, and P. *Adam* suffered to return to his House, till the first Order to be made by the Emperor. He did not survive these Hardships long; his Age and Infirmities, increased by the Rigours of a long Imprisonment, ended his Life, after forty four Years spent in the Functions of his Mission. He died on the Feast of the Assumption, in the Year 1666, aged seventy seven.

Is condemn'd
to a most cruel
Death.

His Deli-
verance.

P. *Schaal* dies.

Persecution in
the Provinces.

The Persecution raged with equal Violence in the Provinces, which always follow the Example of their Capital. The Missionaries were cruelly treated, and dragg'd in Chains before several inferior Tribunals, then sent under a Guard of Soldiers to *Pe-king*, where they were thrown into the frightful Prisons of *Hing-pu*, the Sovereign Court for Criminals. At last after Examination, three Dominicans, one Franciscan, and one and twenty Jesuit Fathers were sent to *Kanton*: Four others were kept at Court, who were afterwards the Instruments employed by Providence to comfort the sorrowful Remains of Christianity, and establish it in its former Lustre. Nay Heaven seemed farther to interpose in their favour, for *So-ni*, the first Regent Mandarin, and the greatest Persecutor of Christianity died; *Su-ka-ma*, the second, was accused and condemned to die, his Goods confiscated, and all his Children beheaded, except the Third, who underwent the cruel Punishment pronounced upon P. *Adam*. *Tang-quang-syen*, the Author of the Persecution, and who supplied P. *Adam's* Place as President of the Tribunal of Mathematics, was degraded, reduced to a private Fortune, and afterwards sent to Death. Tho' the Emperor, in consideration of his great Age, changed that Sentence into perpetual Banishment; but being seiz'd on his Journey with a pestilential Ulcer, he died miserably. Thus Providence made way for the Re-establishment of Christianity in *China*; and the Emperor being now of Age, the great Share of Spirit, Wisdom and Justice he possessed, made him sensible of the Injuries done to the Missionaries.

Affairs
change in fa-
vour of the
Missionaries.

A particular Event made him better acquainted with these Men, whom he was taught by some to look upon as Rebels. The Kalendar, which is published every Year, is a thing of great importance in *China*: It is drawn up by public Authority, and even the Emperor himself has a Hand in it. But the Ignorance of *Tang-quang-syen*, who ever since P. *Adam's* Disgrace was President of the Tribunal of Mathematics, had occasioned a great number of Faults to creep into it, of which the Emperor complained openly, desiring they might be rectify'd. As this young Prince was no longer under the Tutelage of Ministers, formidable by their Authority, there was no Danger in giving him good Advices; and there were People about him so honest as to represent that the best Course he could take, was to consult the *European* Mathematicians, who, they said, had been exil'd during his Minority; but that some, of approved Abilities, were still at *Pe-king*. The Prince immediately sending for them, gave them a very favourable Reception, and put in their Hands the Kalendar for the following Year, desiring they would examine it. P. *Verbieft* carried it home with him, and discovered such considerable Blunders in it, that the Ignorance of *Tang-quang-syen* was plainly exposed. The many Proofs P. *Verbieft* gave of the Accuracy of the *European* Mathematics, whose Rules he followed, procured him the Affection of the Emperor, which increased every Day, and improved to a Familiarity. In the mean time the Presidentship of the Tribunal of Mathematics, vacant by the Disgrace and Death of *Tang-quang-syen*, was bestowed upon P. *Verbieft*, who took advantage of this favourable Juncture to re-introduce Religion, and to this end a very natural Occasion presented it self.

They are con-
sulted about
the Kalendar.

Apply for re-
dress of Gri-
evances.

Rejected at
one Tribunal,

Approv'd at
another.

P. *Schaal* de-
clared inno-
cent.

The Emperor published an Edict, inviting every one who had suffered any Wrong during his Minority, to apply to himself for Redress. P. *Verbieft* laid hold of this Opportunity, and gave in a Petition, setting forth the Injustice of abusing his Authority, by banishing the Preachers of Christianity out of the Empire, and condemning their Doctrine. This Memorial was sent to a Tribunal, which rejected it. P. *Verbieft* demanded to be heard before more favourable Judges, which the Emperor by an uncommon Strain of Condescension granted. It was then brought before another Tribunal, which declared, that the Christian Law had been wrongfully condemned, that it was good, and taught nothing inconsistent with the Prosperity of the State. Accordingly the Grandees, who had been displaced for embracing Christianity, were restored to their Employments, and the Missionaries recalled from Banishment, and permitted to return to their Churches: The most honourable Satisfaction was made to the Memory of P. *Adam*, his Innocence being justified, and the Importance of his Service to the State acknowledged by public Acts, wherein he is restored to his Employments as well as Titles of Honour, and his Ancestors

Prince, I say, concluded that by means of his Project for perfecting the Sciences he could at the same time provide *China* with a multitude of useful Labourers, to forward its Conversion. He accordingly signified his Orders to one of the greatest Ministers *France* ever had, and the most capable of executing so laudable an Undertaking, *Monf. Colbert*, who had already by the King's Order charged the Gentlemen of the *Royal Academy* with the Care of reforming Geography: A good Number of the Members had been sent to all the Ports of the Ocean and the *Mediterranean*, in *England*, *Denmark*, *Africa* and the *American* Islands, to make the necessary Observations. But Access was not so easy to the *Indies* and *China*, where Strangers were in danger of meeting with a bad Reception, and of losing their Labour after a long and hazardous Voyage.

China wanted Missionaries; for which reason he cast his Eyes upon the Jesuits, who already had a good number of Establishments, and whose Vocation obliged them to go where-ever there was a Prospect of being of service to Religion. *P. Fontaney*, then Professor of the Mathematics in the King's College, had for twenty Years solicited the Mission of *China* and *Japan*. *Monf. Colbert* sent for him with *Monf. Cassini*, and communicated his Majesty's Intentions in these Terms:

M. Colbert projects a Mission into China.

The Sciences, my Father, don't deserve that on their account you should pass the Seas, and live in another World at a distance from your Country and Friends. But as the Desire of converting the Infidels, and gaining Souls to Christ, frequently induces the Members of your Society to undertake such Voyages, I should be glad if they would lay hold of the Occasion, and while they have any leisure from preaching the Gospel, make such Observations on the Places as are necessary to bring Arts and Sciences to their desired Perfection.

This Project was stilled for some time by the Death of that Minister: But soon after it was revived by *Monf. Louvois*, who, succeeding *Monf. Colbert* as Superintendent of the *Royal Academy of Arts and Sciences*, demanded of our Superiors such Members as were most knowing, zealous, and fittest to second his Intentions. The Fathers *de Fontaney*, *Tachard*, *Gerbillon*, *Bouvet*, *le Comte*, and *Visdelou*, were chosen out of a great number who offered themselves for that purpose. The King honour'd them with the Title of His Mathematicians, in which Quality they were admitted Members of the *Academy of Sciences*: He likewise furnished them with all the Mathematical Instruments proper for making Observations, with regular Pensions, and magnificent Presents. Whereupon they embarked at *Brest* in *March* 1685 on board the Vessel appointed to carry the *Chevalier de Chaumont* Ambassador Extraordinary to *Siam*, from whence they were to proceed for *China*. The King of *Siam* detained *P. Tachard*, who at his desire was to return into *France*, to bring over some Mathematicians to settle in his Kingdom;

Names of the Missionaries.

but the other five set Sail in a *Chinese* Vessel for *Ning-po*. It would be needless to give a detail of the Fatigues and Dangers they met with in their Voyage to that City, (which is a very good Port on the Eastern Coast of *China*, opposite to *Japan*) since the Fathers themselves soon forgot them, when they came in sight of that Land of Infidels, whose Conversion they so long sighed after. However their Virtue and Constancy soon met with a severe Tryal. The Mandarins of *Ning-po* received them at first with Civility, but they were sharply reprimanded for it by the Viceroy, who being a declared Enemy of Christianity had concerted Measures to oblige the Missionaries to return. For this purpose he had petition'd to the Tribunal of Rites, that all *Chinese* Vessels trading to the neighbouring Kingdoms might be prohibited from bringing any *European* into *China*; and he did not doubt but he should be authorized to confiscate both the Vessel and its Cargo. *P. Verbiest*, understanding they were safely lauded, informed the Emperor thereof, adding that they were his Brethren, and that they might be very useful to him by their Skill in the Mathematics. Men of that Character, (said the Emperor) must not be expell'd my

Their Voyage,

Dominions. Whereupon, assembling his Privy Council, it was resolved to send the following Order, accompanied with Marks of Distinction. Let them all come to my Court; they who understand the Mathematics shall remain about my Person, the others may dispose of themselves in the Provinces as they think fit. This Order was dispatched to the Viceroy, who had the Mortification to procure an honourable Entry into the Empire, at his own Expence, for those very Men whom he wanted to expel in a disgraceful manner. Entering into the Barks which were provided for them, they arrived in five Days at *Hang-chew*, the Capital of the Province. The Christians, whose Interest led them to pray for their Prosperity, crowded to meet them on the Bank of the River, and conducted them to the Church then under the Care of *P. Intorcetta*. It was a sensible Pleasure to the new Missionaries to embrace this old Man, venerable for having laboured so many Years in the Apostleship, but more on account of the glorious Marks of a Confessor of Jesus Christ, which he had received from his Chains and Confinement in the Prisons of *Pe-king*. They went on board an Imperial Bark furnished them by the Viceroy residing in that City, who ordered a Mandarin to accompany them to *Pe-king*, and to take care that they had the due Honours paid to those who were called to Court by the Emperor's Order. In thirteen Days they arrived at *Tang-chew*, where they had the Consolation to see *P. Aleonissa*, Pro-vicar of the Bishop of *Basile*, and *P. Gabiani*, a Jesuit. They quitted the Great Canal at that Place, where it was unnavigable by reason of the Ice, and proceeded by Land to *Pe-king*, where they arrived *February* 7, 1688.

And Reception.

The Joy they had of seeing their Wishes thus crown'd was soon dashed by the News of the Death of *P. Verbiest*, which they learned at their Arrival. They had flatter'd themselves with the Thoughts of rising up to the Apostolic Virtues by the Example and Advice of that great Man, who had confess'd the Holy Name of Christ at Court, before Tribunals, under the weight of Chains, and amidst the horrors of Dungeons; but they were disappointed in their Hopes, and deprived

Favour'd by the Emperor.

deprived of an Advantage, which which would have been of great use to them, especially in their first setting out upon their Mission.

Death of P.
Verbieft.

P. Verbieft had broken a strong Constitution by his continued and excessive Fatigues, which threw him into a Languishing succeeded by a Consumption. The Emperor's Physicians reliev'd him for some time by means of the excellent Cordials which their Country produces, but they could not conquer his Fever. After he had received the Sacraments with an exemplary Piety and Fervour, he died on the 28th of *January* 1688.

He was regretted by the *Chinese* of all Ranks, who entertain'd the highest Opinion of his Virtues and Qualifications; by the Missionaries, who looked upon him as the Restorer and Prop of Religion in *China*, when it was almost ruin'd; and lastly by the Converts, whose Fervour he kept up, and whose Weakness he supported, by supplying them with Pastors, and by either stopping or preventing Persecutions.

His Charac-
ter.

While he was in greatest Favour with his Prince, and at the highest Pitch of a well deserved Reputation, he charm'd every one by his Sweetness, Modesty, Composure, and great Humility. His Opinion of himself seem'd to sink in proportion as the Applauses of others rose: Never esteeming the Affection of the Emperor or the Grandees any farther than as it contributed to the Advancement of Religion. He had a firm Reliance on the divine Protection in every Thing he undertook, and no Obstacle could stop him where-ever the Honour of God or Religion was concern'd; nor did he ever form any Enterprize before he had recommended himself to the Protection of the Almighty. He seem'd to be insensible to every thing on Earth, and to mind nothing but the establishing Religion upon a solid Foundation; he neglected idle Visits and Discourses, the reading of curious Books, and even the News of *Europe*, so greedily sought after in a foreign Country, looking upon them as the Occasions of losing so much of that Time which ought to be devoted to the Labours of his Mission. He was always employ'd, either with indefatigable Application in calculating the Motion of the Stars for composing the Annual Kalendar, instructing Profelytes, or else writing Letters to the Missionaries about the Duties of their Function, and to Viceroy's or Mandarins, recommending the Interests of Religion in their Provinces, and to the Jesuits of *Europe*, inviting them to repair to *China*. His Papers of Devotion which he left behind him are proofs of the Delicacy of his Conscience, the Rigour of the Austerities he practis'd, and his Vigilancy over every Movement of his Heart, amidst the greatest crowd of Business, and in fine of the Ardour with which he served Religion. He was often heard to say, That he never would have accepted of the Post he enjoyed, but in hopes of falling the first Victim in any new Persecution, and of bearing the greatest Weight of Sufferings in quality of the Chief of the Christians. To others, his Beneficence was unbounded; to himself, confined, even to the refusing the Necessaries of Life. Nay he made it a Law with himself never to appear either in publick, or at Court, but clothed with a Hair Cloth, or girt with an Iron Chain stuck with Points; thus the Habit of his Dignity cover'd his Religious Mortifications.

Encomium
bestow'd on
him by the
Emperor.

Such was this illustrious Missionary, who gained the Esteem and Favour of a deserving Prince, to that degree that he honoured him with an Encomium composed by himself, which he order'd two Noblemen to read before his Coffin, after having on his part performed all the Funeral Honours which are commonly rendered in *China*. The Encomium was as follows:

" I seriously consider with myself that P. *Ferdinand Verbieft* voluntarily quitted *Europe* to come into my Empire, where he pass'd a great part of his Life in my Service. And I ought to give him this Testimony, that during the time in which he presid'd over the Mathematics, his Predictions were never found false, but always agreeable to the Motions of the Heavens. Besides, far from neglecting my Orders, he appeared in every Circumstance exact, diligent, faithful, and constant in every Undertaking till it was perfected, being always consistent with himself.

" As soon as I heard of his Sickness, I sent my own Physician to his relief. But when I understood that the Sleep of Death had for ever separated us, my Heart was wounded with the most sensible Grief. I sent two hundred Ounces of Silver, and divers Pieces of Silk to contribute to his Obsequies; and I WILL, that this Edict be a publick Testimony of the sincere Affection I bear him.

His Funeral
Procession.

The Grandees of the Court followed the Example of their Prince, and wrote the Encomiums of P. *Verbieft* on Pieces of Sattin, hung up in the Hall where his Corps was expos'd. The eleventh of *March*, the Day fixed for his Funeral, the Emperor sent his Father-in-law, who was at the same time his Uncle, with one of the first Lords of the Court, a Gentleman of his Bed-Chamber, and five Officers of the Palace, to represent his Person. They arriv'd there about seven o' Clock in the Morning. The Corps of the Missionary was enclosed in a Coffin of three or four Inches thick, varnished and gilded on the out-side after the *Chinese* manner, and so close shut that it was impenetrable almost to Air. The Coffin was then carry'd thro' the Street upon a Bier, expos'd under a kind of Pavilion supported by four Pillars, covered and ornamented by white Silk, which in *China* is the Colour of Mourning; from one Column to another several Festoons of Silk of divers Colours hung. The Bier was fixed upon two Poles two Feet in Diameter, and proportionably long, to be carry'd on the Shoulders of sixty Men.

The Father Superior, attended by all the Jesuits in *Pe-king*, plac'd himself on his Knees before the Corps, making three profound Reverences to the Ground, while the other Christians sent up Sighs that might have melted the most obdurate. Then every thing was order'd for the Procession, thro' two great Streets perfectly strait, in breadth a hundred Feet, and in length a League,

League, leading to the West Gate, which was about six hundred Paces distant from the Burying-Place granted by the Emperor *Van-lyé* to *P. Ricci*. First appeared a Table, twenty-two Feet high, and four broad, on which was written upon a red Taffety Ground the Name and Dignity of *P. Verbieft* in Letters of Gold. This Machine was supported by a great many Men, preceded by a Band of Musicians, and followed by another Company which carried Standards, Festoons and Streamers. Then followed a large Cross, adorn'd with little Flags, born betwixt two Rows of Christians in white, marching two and two with an exemplary Modesty, each holding in one Hand a lighted Taper, and in the other a Handkerchief to wipe off their Tears. At some distance, betwixt two other Rows of Tapers, followed the Images of the Holy Virgin, and the Infant Jesus, carrying in his Hand the Globe of the World, placed within a Frame set round with several Pieces of Silk, which form'd a kind of Cartouch. Next came a Picture of *St. Michael* with the like Ornaments. And after it that of the Defunct, with the Eulogium composed by the Emperor, written on a large Piece of yellow Sattin, and surrounded by a great Croud of Christians and Missionaries in Mourning. At last came the Coffin, attended by the Deputies of the Court, and a great number of Noblemen on Horseback. Fifty Horsemen closed the Procession, which passed with a great deal of Order and Decency. When they came to the place of Burial, the Missionaries in their Surplices repeated the Prayers of the Church; the Holy Water was sprinkled, and the usual Censings were perform'd, as directed by the *Roman* Ritual; the Corps was then let down into a deep Grave, built round with four Brick Walls, which were to be closed at top with an Arch. When these Ceremonies were over, the Missionaries being upon their Knees, the Father-in-law of the Emperor on the Part of his Imperial Majesty made the following Speech.

“ His Majesty, who is fully sensible of the Services *P. Verbieft* rendered to the State, has sent me to Day with these Lords, to make this publick Acknowledgment; to the end that all the World may know the singular Affection he always entertain'd for his Person, and the Grief he feels for his Death.”

The Missionaries were at that time so overwhelmed with Sorrow, and so surpris'd with this Favour of the Emperor, that they were at a loss what to answer: When *P. Pereyra*, in the Name of the rest, made the following Reply to the Emperor's Father-in-law.

“ Our Silence is more owing to the Emperor's Goodness than to our own Sorrows. Is it possible, Sir, that so great a Prince should treat Foreigners as if they had the Honour to be his natural Subjects? Not content to provide for our Health, our Reputation, and our Life, he honours even our Death by his Eulogies, by his Liberalities, by the Presence of the greatest Lords of his Court, and, what is more inestimable than all, by his Grief. How can we make a suitable Return for so many Favours? What we beg of You, Sir, is to tell him, that our Tears are this Day shed to testify the Greatness of our Affliction; but that we dare not speak, because Words would fall short of our grateful Sentiments.”

Speech of Thanks by the Fathers.

When this Speech was reported to the Emperor, he was very well pleased. A few Days after the Tribunal of Rites petitioned the Emperor for permission to decree new Honours to *P. Verbieft*, which was granted. It appointed 700 Taëls of Silver to erect a Monument to his Memory, the Imperial Eulogium to be engraved on a Marble Table, and a Deputation of Mandarins to perform the last Duties to him in the name of the Empire.

Farther Honours done by the Emperor to *P. Verbieft*.

The lately arrived Missionaries had never yet had the Honour to salute the Emperor, tho' he was well acquainted with their Names, their Qualifications, and their Capacities; and had even sent them Tea and Wine from his own Table: This was occasioned by his going in Mourning for the Empress his Grand-mother, which had for some time even retarded the Funeral of *P. Verbieft*. March 21, 1688, they had their first Audience, when after several Marks of Favour he obligingly reproached them because they were not willing to stay at his Court; and signified his Pleasure that *P. Gerbillon* and *P. Bouvet* should attend his Service, and that the other Missionaries might preach in the Provinces. The Emperor, who took a liking to these two Fathers, ordered them to learn the *Tartarian* Language, that he might the more easily converse with them. He even appointed them Masters, and from time to time examined their Compositions and Progress in that Tongue, in which they were become expert, being not so difficult as the *Chinese*, when Providence furnished *P. Gerbillon* with an Opportunity of doing the Emperor a considerable piece of Service, by preventing a War betwixt the *Chinese* and the *Russians*. These last had found means to strike out a Road from *Moskow* till within 300 Leagues of *China*; and having advanced through *Siberia*, along several Rivers, as the *Irtis*, *Oby*, *Jenissea*, and *Angara*, (which rises out of the Lake *Payskal*, situate in the middle of *Tartary*) they entered the *Selenga*, and penetrated as far as the great River called by the *Tartars* *Saghalian Ula*, and by the *Chinese* *He-long-kyang*; that is, the River of the black Dragon, which crosses *Tartary*, and discharges itself into the Eastern Sea, to the North of *Japan*. Not satisfied with these Discoveries, they built Forts at certain Distances on these Rivers, of which the nearest to *China* were *Selenga*, *Nip-chû*, and *Yak sa*. The *Eastern Tartars*, who were the Emperor's Subjects, possessed all the Lands betwixt the Great Wall and the *Saghalian ula*, and being surpris'd that the *Russians* built Forts in order to seize their Country, which they pretended belonged to them, and disputed their hunting of Sables, they thought it was time to stop their Progress; and accordingly they twice demolished the Fort of *Yak sa*, which was as oft rebuilt by the *Russians*. To prevent a bloody War arising from this Quarrel, it was propos'd that the Limits of the two Empires should be settled; and accordingly the *Czars* dispatched their Plenipotentiaries to *Nip-chû*, whither the Emperor had sent his, attended by *P. Pereyra* and *P. Gerbillon* as Interpreters.

Missionaries Audience and Reception by the Emperor.

A Peace concluded by means of the Missionaries.

The Negotiation was intricate; the Ambassadors of the two Powers disagreeing were upon the point of breaking up the Congress, in order to decide by War what could not be effected by Treaty, each being sustained by a Body of Troops for that Purpose. But P. Gerbillon endeavoured to accommodate matters, and made several Journeys between the two Camps, proposing various Expedients, which he managed with so much Address, that he prevailed on the *Russians* to deliver up *Takja*, and accept of the Limits proposed by the Emperor. He even returned with a Treaty of Peace drawn up in Form, and signed in a few Days by the Plenipotentiaries on both Sides. The two Missionaries had the Compliments of the whole Army upon this unexpected Success: The Prince *Sosan* in particular never ceased praising the Wisdom and Zeal of P. Gerbillon; and in writing to the Emperor an Account of this Negotiation, of which he himself was at the Head, owned that had it not been for that *European*, the Congress must have come to nothing, and matters been left to the Decision of the Sword. In effect, this Transaction endeared P. Gerbillon more than ever to the Emperor, who after that would always have him about his Person, at Court, at his Houses of Pleasure, and in his Journey into *Tartary*, ever treating him with particular Esteem.

The Emperor learns Mathematics.

P. Grimaldi, an *Italian* Jesuit, who succeeded P. Verbieft as President of the Tribunal of Mathematics, having been sent into *Russia* by the Emperor's Order, that Monarch appointed P. Thomas, and P. Pereyra to supply his Place during his Absence, and gave other Employments to P. Gerbillon and P. Bouvet. As his Dominions enjoyed a profound Peace, he resolved, either for his Amusement or Information, to learn the *European* Sciences, particularly Arithmetic, and the Elements of *Euclid*, (which P. Verbieft had begun to explain to him) also Practical Geometry, and Philosophy. Accordingly P. Thomas, P. Gerbillon, and P. Bouvet, were ordered to compose Treatises on all these Subjects; so the first had Arithmetic for his Province, the other two for theirs the Elements of *Euclid*, and Geometry. They composed their Demonstrations in the *Tartarian* Language, the *Chinese* being not at all proper to illustrate a Study in itself so intricate: And their Demonstrations were revised by those appointed to instruct the Fathers in that Language, who changed any improper Word for a better. They went every Evening to the Palace, where they spent two Hours in explaining their Problems to the Emperor, who applied every Day with greater Ardour to make himself Master of them. He obliged the Fathers to sit beside him upon his own Sofa, in order to shew him the Figures more distinctly, and explain them more easily. He even continued his Studies when at his Pleasure-house, two Leagues from *Pe-king*, where they were obliged to repair about four o'Clock in the Morning, and never returned till pretty late, after which they sat up a good part of the Night in preparing the Lessons for next Day. Nothing but the Hopes of converting the Emperor, or at least of disposing him to favour our Religion, could possibly have supported the Missionaries under a Fatigue so intolerable. His Majesty continued this Method of Study for five Years, without in the least neglecting the Affairs of State, or failing one Day to give Audience to the great Officers of his Household and of the Sovereign Courts. And not contented with the Theory, he applied to Practice what he had been taught: For example, when they treated of the Proportions of Solids, he took a Globe, and having measured its Diameter, he calculated the Difference in Weight betwixt it and a Globe of the same Matter but of a greater or lesser Diameter, or else from the given Weight of the Globe he try'd to find the Diameter. He was equally careful in examining the Proportions and Solidities of Cubes, Cylinders, Cones, and their Frustums, Pyramids and Spheroids, being so intent that he himself took the Level of a River for three or four Leagues; and sometimes observed the Distances of Places, the Height of Mountains, the Breadth of Rivers and Lakes, geometrically, choosing his Stations, directing his Instruments, and making very exact Calculations: He then caused those Distances to be measured, and was vastly pleas'd when his Calculus agreed with the actual Survey, receiving with pleasure the Compliments of his Nobility, when they shewed a Surprize at his Progress; but he commonly ascribed all the Praise to the *European* Sciences, and to those who taught him.

Progress in his Studies.

In short, this Prince, notwithstanding his indefatigable Application to the Government of the greatest Empire in the World, became so able a Mathematician, that he composed a Book of Geometry, which he put into the Hands of the Princes his Children, whose Preceptor he undertook to be, explaining to them every Day the most difficult Propositions of *Euclid*. The Goodness of the Emperor towards the Missionaries, which improved even into a kind of Familiarity, gave hopes that he would protect Christianity, and seemed to invite into *China* a great number of excellent Persons, who coveted that Mission. But the Ardour of their Zeal was cooled by the Contest betwixt two Powers, each of which demanded an Obedience incompatible with the Pretensions of the other. The Holy See had sent Apostolic Vicars over all the *East*, and appointed an Oath obliging every Missionary to acknowledge their Authority. On the other hand the King of *Portugal* forbade this Oath, as incroaching upon his sole Right to the Nomination of Bishops there. Thus the Missionaries were under the melancholy Necessity of disobliging either the One or the Other. However the Jesuits, and several other Religious, adhered to the Authority of the Sacred Congregation, being persuaded that a Prince so zealous for Religion, as the King of *Portugal* was, would never hazard the Ruin of Christianity in *China*, and perhaps over all the *East*, from any private Views of Interest. This Affair was afterwards accommodated, and Pope *Innocent* the XIth discontinued the Oath upon the Remonstrances of P. Tachard; and his Successor, *Alexander* the VIIIth, soon after granted to the King of *Portugal* the Nomination of three Bishops, viz. those of *Pe-king*, *Nan-king* and *Ma-kau*.

Contest betwixt the Society de propaganda Fide and the King of Portugal.

In the mean time the Christian Religion was but barely tolerated in *China*, and the Edict, published by the Emperor when he came of age, re-establishing the Missionaries who had been banished during the last Persecution, prohibited all his Subjects thence forward to embrace it. It is true, that the Fathers who were at Court obtained powerful Recommendations to the Viceroy and Mandarins of the Provinces, engaging them to wink at the new Establishments, and not to molest any of the *Chinese* who should become Profelytes. However there were many, especially of the *Grandees*, whom the Fear of forfeiting their Estates hindered from embracing the Gospel. Nor was it an easy matter to obtain these Recommendations: For besides the Ceremonial of the Country, so troublesome to Strangers, who were forced to observe it exactly whenever they visited any Great Man, and besides their being obliged to watch the most favourable Opportunities, and to use other Precautions, they never made a Request for any Favour of that kind but it was back'd by a Present, and even then they were not always sure of Success. A Viceroy bigotted to the *Bonzas*, or otherwise an Enemy to the Christians, finds always a justifiable Reason, or Pretence in the Law to oppose all new Establishments. Some of the *French* Clergy, and Religious of different Orders more especially, experienced this, when they wanted to settle in the Provinces, and the Franciscans who came from *Manilla* were thwarted in their Design of establishing themselves at *Ngan-king* in the Province of *Kyang-uan*; P. *Aleouiffa* in his House at *Ngan-king* left him by P. *Gregory Lopez*, Bishop of *Basil* (a Native of *China*, who had at first been educated by the Franciscan Fathers, but afterwards becoming a Dominican was during the whole Persecution the most firm Support of Religion thro' the whole Provinces,) M. *le Blanc*, at *A-mwi*, and in the Province of *Tun-nian*; M. *Maigrot*, Bishop of *Conon*, and Apostolic Vicar in the Province of *Fo-kyen*; the Bishop of *Argolis*, formerly of *Pe-king*, who had purchased a House in *Lin-tsin* upon the Frontiers of *Pe-che-li* and *Shan-tong*; Messieurs *Basset*, *Appiani*, *de la Bahiere* and *Mullener* in the Province of *Se-chwen*: These, and a great many others found Obstacles which could only be removed by the strong Recommendations which P. *Gerbillon* obtained, from his Friends at Court, to the Viceroys and Governors of Provinces.

Difficulties of the Missionaries.

Notwithstanding the Zeal with which that Father and the other Jesuits at *Pe-king* exerted themselves in favour of these Missionaries, there were several Persons, who not blushing to vent the most gross Calumnies, provided they could affect the Jesuits, published in *Europe* that they were declared Enemies to every Missionary of a different Order who pretended to settle in *China*. But they were refuted, both by the Letters of Thanks from these Missionaries to P. *Gerbillon*, wherein some of them called him another *Joseph*, whom God made use of with the Emperor in favour of the Mission; and by the Account they gave to the Holy Congregation, who charged the Nuncio to signify its Satisfaction to P. *Fontaney* during his stay in *France*.

Calumnies against the Jesuit Missionaries.

“ The Sacred Congregation, said his Excellency to him, having understood by Letters from the Bishops, from the Apostolical Vicars, and from many of the Missionaries in *China*, with how much Zeal the *French* Jesuits, ever since their entering on that Mission, have supported Religion, and render'd the other Missionaries all the Services, which by the Favour they are in with the Emperor they have Opportunities of doing, thinks fit to give these Fathers an Authentic Testimony of its being satisfy'd with their Conduct. In consequence of this, in a Letter signed by the Cardinal *Barberini*, Prefect of the Sacred Congregation, and Monseigneur *Fabroni* Secretary of the same Congregation, I am charged to thank you on its behalf; and to testify to you how sensible it is of all that you, and the other Jesuits your Companions have done in that vast Empire, for the Good of Religion, and the Support of the Missionaries in the Execution of their Functions; and to assure you that, on all Occasions, the Sacred Congregation will give you Marks of its Protection and Favour.

Letter in their Favour from the Society de propaganda Fide.

However the Missionaries were honoured with the Protection of the Emperor, and whatever Credit that Protection gained them among the Great, there was always a Revolution to be fear'd, while the Severity of the Laws, prohibiting the *Chinese* from embracing our Religion, gave the Mandarins a Right to exclude it in all Places depending on them. The Tribunal of Rites had ever been an Enemy to all foreign Innovations, not so much from religious as from political Views. In the Provinces the Mandarins are naturally prepossessed against the Missionaries, either from that Contempt and Hatred of other Nations which the *Chinese* imbibe with their Education, or from the Jealousy and Malice of the *Bonzas* who instigate them, or perhaps from a mistaken Zeal for the common Good, and a Desire to ingratiate themselves with the Tribunals, to whom they make their Court by their Vigilancy in opposing whatever they call Innovations.

More Hardships the Missionaries meet with.

They had sad Experience of this in the Province of *Che-kyang*, where the Viceroy, in concert with his Subordinate Mandarins, resolv'd to extirpate Christianity, and set on foot at *Hang-chew* a violent Persecution, without having any regard to the earnest Letters which the Prince *So-san* its Protector wrote him. That Mandarin reviv'd all the Proceedings which had been formerly carried on against the Missionaries, and arming himself with the Edict of 1669, which prohibited Building of Churches, or the Preaching of the Gospel, he resolv'd to make a vigorous Push. For this end he renewed that Decree, and caused to be affixed in the publick Places of *Hang-chew*, and in more than seventy Cities of his Government, a Sentence which forbad the Exercise of the Christian Religion under the most grievous Penalties. P. *In-torcetta*, who governed that Church, was cited before several Tribunals, where he appeared notwith-

A Persecution in the Province of *Che-kyang*.

notwithstanding his Sickness, and confessed the Name of Christ with a Boldness that was even admired by his Judges. This venerable old Man had been so happy during the Persecution of *Yang-quang-syen* as to be loaded with Chains, and to suffer for his Faith the Rigours of a severe Imprisonment. The Example of the Viceroy was followed by all the Mandarins of his Province, who striving each to publish the severest Proclamations against the Christian Religion, treated it as a pernicious and a false Sect.

P. *Gerbillon* was attending the Emperor in *Tartary* when he got these melancholy Accounts. He immediately imparted his Grief to his Friend Prince *So-san*, one of the most powerful Ministers in the Empire. That Lord without delay wrote to the Viceroy, informing him, "That he was observing a Conduct in this Province very inconsistent with his usual Moderation; and that he was much mistaken if he thought to make his Court to the Emperor by persecuting those whom his Majesty honoured with his Favour: That the Example of the Prince ought to have a greater Impression upon him than the Sentences of all the Tribunals; that he himself ought to regulate his Conduct by that of the Court, which would no longer regard the antient Edicts; and that the Emperor would take whatever Favour was done to the Missionaries very well; and I my self, says he, will be very sensible of whatever good Offices you do them upon my Recommendation." On any other Occasion, the Viceroy would have thought himself highly honoured by a Letter from Prince *So-san*, who was a near Relation of the Emperor, one of the First Ministers, and Grand-Master of the Palace; but exasperated to see how much Credit Strangers had at Court, or blinded by his Hatred to Christianity, he only became the more furious.

Christians
persecuted.

Accordingly he seized on several Churches, which he gave to the Idolatrous Priests, and pulled down the sacred Monuments of our Religion; the Crosses were broken, the Altars profaned, and the holy Images abandoned to the Insults of Unbelievers. He published some new Ordinances, more full of Menaces and Invectives than the former. A great many Christians were dragg'd before the Tribunals; whereof some were imprisoned, others condemned to cruel Bastonados, who bravely confessed the Name of Jesus in the midst of their Torments.

Constancy of
a Physician.

Amongst these illustrious Confessors, a Physician, called *Chang-ta-tew*, distinguished himself by an exemplary Faith and Constancy. He continually ran from House to House among the Faithful, and fortify'd them by his Discourse in that Time of Tryal: This coming to the Mandarin's Ears he order'd him to be loaded with Chains, and brought before his Tribunal, where he was sentenc'd to be severely Bastonadoed. A young Man, whom this Physician had presented to Baptism, immediately threw himself at the Feet of the Judge, and conjured him with Tears to permit him to receive the Punishment of his Godfather. But the Physician opposed this: "What, my Son, says he, would you bereave me of the Crown which God has prepared for me?" A very tender Conflict ensued betwixt them, which astonished the Judge, and melted the Spectators. *Chang-ta-tew* was bastonado'd in a most cruel manner, and underwent that bloody Sentence with unparallel'd Courage and Patience. His Relations, who were present at this melancholy Spectacle, were preparing to convey him into his House; but he absolutely would be carried to the Church of P. *Intorcetta*, which the Viceroy had not yet shut up, where he arrived by the Assistance of some Christians, who supported him under the Arms; and all bathed in Blood, he there presented himself as a Sacrifice to the Lord; saying, "That all his Grief was that he had not merited the Grace of shedding the last Drop of Blood for his holy Name." His Example had such an Effect among the Idolaters, that a great many, even some of Distinction, demanded Baptism.

Pr. *So-san*
writes to the
Viceroy in
favour of the
Christians.

At the same time the Viceroy received two Letters from Prince *So-san*, one of which he was ordered immediately to transmit to P. *Intorcetta*, to whom it was addressed; the other was filled with Reproaches upon the small Effect his Recommendation had with him, rather choosing to be the Tool of certain People who incensed him against the Christians, than to follow the friendly Advice he gave him. This second Letter put the Viceroy to a Stand: He was afraid, on the one hand, of the Repentment of a powerful and a popular Minister, and on the other, he thought himself so far engaged, that he could not retract with Honour. He therefore resolv'd to let things stand as they were, and to send one of his Officers to *Pe-king*, in appearance to justify his Conduct to Prince *So-san*, but in reality, if possible, to irritate the principal Mandarins of the *Li-pû*, or *Tribunal of Rites*, against the Missionaries. When the Officer arrived at Court, Prince *So-san* would not hear what he had to say: He only told him that it was out of Friendship that he endeavoured to prevent the Mischiefs into which the Viceroy was plunging himself by his Behaviour; but that the Missionaries had implored the Protection of the Emperor, and that his Majesty knew how to do them Justice without his own Interfering. The Officer was so confounded with this Answer, that he immediately made the best of his Way back to his Master. In short, the Fathers who were at *Pe-king*, after having consulted Prince *So-san*, and recommended themselves to God for a happy Issue to this Affair, which was to decide their Fate in that Empire, had actually repaired to the Palace to crave Audience. Whereupon the Emperor sent one of his Officers, called *Chau*, a Friend of the Missionaries, to know what they wanted; who after he had delivered his Message from them to the Prince, returned with the following Answer from his Majesty.

Viceroy en-
deavours to
irritate the
Tribunals a-
gainst the
Christians.

The Mis-
sionaries wait
upon the Em-
peror.

The harsh
Answer they
receiv'd.

'The Emperor, said he to them, is surpriz'd to see you so much infatuated with your Religion, and so busied about a World in which you have not yet been. My Advice is, that you
'enjoy

‘ enjoy the present Life; your God is surely uneasy about the Pains you are at, and is powerful enough to do himself Justice, tho’ you don’t concern yourselves in his Matters.’

So unexpected an Answer astonish’d the Fathers, who throwing themselves upon the ground, and pouring forth a Torrent of Tears, Is it thus, said they, that the Emperor abandons us? In us he gives up the Rights of Innocence to Oppression. Tell him of the melancholy State in which you see us, and forget not to put him in mind, that the least Acknowledgement he can make, is to employ his Authority to prevent an Insult upon the Majesty of the God of Heaven and Earth, for whom we fight, and to whom he owes all his Greatness.

Their Affliction and Answer.

The Fathers remain’d in the same Posture at one of the Palace Gates, waiting for a Reply; which at last came by the same Officer, and contain’d in Substance; ‘ That his Majesty was touch’d with their Affliction, that he blam’d the Conduct of the Viceroy of *Che-kyang*, and that he was willing to put an end to their Persecution; but that there were only two Methods for that purpose: The first, and most private as well as surest, was for his Majesty to give a secret Admonition to the said Viceroy to repair the Ills he had occasion’d; the other, which was more difficult, was, that they should present a Petition, and obtain a favourable Decree from the Tribunals. That they might chuse either Method, and wait on him next Day with their Resolution.” The Fathers did not hesitate a Moment upon the Alternative. If, notwithstanding their being favour’d and protected by the Emperor, they and their Adherents were persecuted by the Mandarins, in what a Condition must they be, if they forfeited his good Graces, or incurr’d his Displeasure? On the other hand, if their Religion had once a civil Sanction by obtaining a publick Edict in its favour, it would be respected by the Unconverted, the Great would no longer dread the Lash of the Law for having embraced it, the Missionaries would preach unmolested, and its Establishment be no longer obstructed: The present favourable Juncture determin’d them to pursue this last Method. The Emperor had not yet forgot the important Services of P. *Verbiest*; he appear’d extremely well satisfied with P. *Gerbillon*’s Dexterity in the late Negotiation with the *Russians*, and the Pains he took, in conjunction with P. *Bouvet*, in teaching him Mathematics and Philosophy. Besides they were sure of finding a zealous and powerful Protector in Prince *So-san*; but above all they rely’d on God’s Assistance, in whose Hands are the Hearts of Kings, and whose Aid they incessantly and fervently implor’d.

The Emperor favours them at last.

Proposes an Alternative.

The Missionaries resolve to apply to the Tribunals.

They then drew up their Petition, which they secretly gave the Emperor to peruse before it was made publick. In it they insisted, that the Profession of Christianity should not carry along with it a Title to Persecution and Hardship. They then enlarg’d upon the Truth and Sanctity of the Christian Dispensation, the Purity of its Morals, and the Sublimity of the Virtues it enjoins; concluding, that it was unjust that in an Empire, where so many Sects were tolerated, the Law of the true God should be prohibited and persecuted.

Draw up a Petition;

The Emperor, who found this Petition not calculated to make an Impression upon the Minds of the *Chinese*, drew up another himself in the *Tartarian* Tongue, which he sent to the Missionaries, allowing them either to abridge it or to add to it, as they thought fit; and gave them to understand that it should be presented publickly on a Day of Audience by P. P. *Pereyra* and *Thomas*, who by their Posts in the Tribunal of the Mathematics were publick Persons, and had a Right to present Petitions to the Sovereign. These two Fathers presented with the usual Forms the Petition drawn up by the Emperor himself, on the Day of the Purification of the Holy Virgin. His Majesty receiv’d it with several other Memorials without seeming to know any thing about it, and sent it to be examin’d, according to Custom, by the Tribunal of Rites, who were to make their Report to the Emperor. The following is an exact Translation of the Petition.

Which is judg’d improper by the Emperor, who draws up another.

Translation of it.

GREAT EMPEROR,

‘ WITH the most entire Submission, and with the most profound Respect we are capable of, we lay before your Majesty the Beginning, the End, and the Motives, of our most humble Petition, in hopes that you will hear it with the Wisdom that attends all your Actions, and the Benevolence with which you have hitherto honour’d us.

‘ The ninth Month of the Moon P. *Intorcetta*, a Subject of your Majesty’s, and an Inhabitant of *Hang-chew*, inform’d us that the Viceroy had order’d the Mandarins of his Province to demolish the Christian Temples, and to burn the *printed Tables, on which are engrav’d all the Books of our Religion*. Besides he has publickly declar’d our Doctrine to be false, dangerous, and consequently not to be tolerated in the Empire; adding withal many things much to our Disadvantage.

‘ Overwhelm’d with Fear, and pierc’d with lively Grief, at this News, we thought it our Duty to have recourse to your Majesty; as the common Father of the Afflicted, and to explain to you the dismal State to which we are reduc’d; for without your Protection it is impossible for us to escape the Snares laid for us by our Enemies, or to ward the fatal Blow which threatens us from them.

‘ Our Comfort, when we appear at your Majesty’s Feet, is, That we see with what Wisdom you give Motion to all the Parts of your Empire, which is like a Body whereof you are the Soul, and with what Impartiality you regulate the Concerns of every Individual, without respect of Persons; in so much that you could not be easy if you knew any one of your Subjects oppressed by Injustice, or even depriv’d of the Rank and Reward which he deserves.

‘ You surpass the greatest of your Predecessors, who have tolerated false Religions in their Empire during their Reigns; for you love Truth alone, and approve of no Lye. For this reason in visiting your Provinces you have given a thousand Proofs of your Royal Affection to the *European* Missionaries whom you met with in your Progress, by signifying, that you esteem’d their Law, and that you would be well pleas’d to see it establish’d in your States. What we say here is publick, and well known throughout all the Empire.

‘ So that when we see the Viceroy of *Hang-chew* treating the Christian Religion as false and dangerous, when we learn that he uses his utmost Efforts to destroy it, how can we stifle our just Grief, or cease to declare to your Majesty what we suffer?

‘ This is not the first time that we have been unjustly persecuted; formerly, P. *Adam Schaal*, a Subject of your Majesty, loaded with extraordinary Marks of your Predecessor’s Favour, made it known to the whole Court, that the Rules of Astronomy established by the antient *Chinese* were all false; he then propos’d others, which agreed perfectly with the Stars; these were approv’d of, and so successfully us’d, that this Change restor’d Order and Regularity in the Empire. Your Majesty knows the Transactions that follow’d upon this at *Pe-king*, and we may be allow’d to put you in mind of them, as they are so many Favours we have receiv’d.

‘ But how many were the Calumnies which this Father suffer’d from his Enemies on account of these abolished Errors! Under the Pretext of his introducing Novelties, *Tang-quang-sien*, and those of his Faction falsely accus’d him of many Crimes, as if the new Astronomy did not agree with the Motions of the Heavens. He died before he was able to justify himself; but your Majesty put in his Place P. *Verbieft*, and loaded him with so many Favours that his Life would be too short; and his Words too faint, to express to all the World the Extent of his Gratitude.

‘ He has however a lively Sense of all these Favours, and that he may not be entirely ingrateful, has employ’d more than twenty Years of his Life in composing, in the *Chinese* Tongue, Books of all sorts, for the publick Advantage, Books upon Astronomy, Arithmetic, Music, and Philosophy, that are yet in the Palace, with many others which he has not yet had Time to finish.

‘ But as your Majesty is perfectly acquainted with all these Particulars, we dare not trouble you with a longer Detail. We only beg you to reflect, that all this is not sufficient to procure us the Affection and Confidence of the People; if (as we are accus’d) the Law we preach is false and dangerous, how can the Conduct of Princes who have honour’d us with their Esteem be justified?

‘ Yet, to say nothing of your Predecessors, your Majesty trusted so much to our Loyalty, that you order’d P. *Verbieft* to found Cannon of a new Kind, in order to put an end to a dangerous War. You caus’d P. *Grimaldi* to traverse the vast Seas of the Ocean, in his Voyage to *Muscovy*, with Letters and the Seal of the supreme Tribunal of the *Militia*; you have several times sent, upon important Affairs, P. P. *Pereyra* and *Gerbillon*, into the Extremities of *Tartary*; nevertheless your Majesty well knows that they who are addicted to a false Religion are not us’d to serve their Prince faithfully, they commonly abandon themselves to their favourite Passions, and only seek to advance their private Interests.

‘ If hitherto we have punctually discharged our Duties, if we always have pursued the publick Good; it is plain that this Zeal proceeds from a Heart well dispos’d, full of Esteem, Veneration, and (if we dare so to express ourselves) of a peculiar Affection for your Majesty’s Person; on the contrary, if that Heart should be no longer submissive to your Majesty, it would fly in the Face of all right Reason, good Sense, and every Sentiment of Humanity.

‘ This being supposed, we most humbly beg your Majesty to consider, that we are come into your Empire, after the Fatigues of a long Voyage, not with that Spirit of Ambition and Avarice which commonly conducts other Men, but with an ardent Desire to preach to your Subjects the only true Religion.

‘ And surely, on our first Arrival here, we were receiv’d with Marks of Distinction; this we have frequently mentioned, and cannot repeat too often. In the tenth Year of *Shun-chi* we had the Direction of the Mathematics bestow’d upon us: The fourteenth Year of the same Reign we were permitted to build a Church at *Pe-king*, and the Emperor was graciously pleas’d to assign us a particular Place of Burial.

‘ In the twenty seventh Year of your glorious Reign, YOUR MAJESTY honour’d the Memory of P. *Verbieft* not only with new Titles, but by taking care that Funeral Honours, almost Royal, might be paid him. In a short Time after, you assign’d an Apartment and Masters to the newly arriv’d *French* Missionaries, to facilitate their Study of the *Tartarian* Language. In fine, you appear’d so well satisfied with their Conduct, that you caus’d to insert in the Archives the Services they had done to the State in their Voyages to *Tartary*, and in their Negotiation with the *Muscovites*. How happy and how glorious was it for us, that we were deem’d capable of serving so great a Prince!

‘ Since then your Majesty, who so wisely governs this great Monarchy, deigns to employ us with so much Confidence, how can there be found a single Mandarin so unreasonable as to refuse any one of our Brethren Permission to live in his Province? Indeed, the Fate of that Old Man cannot be enough deplor’d, who humbly begs in a small Corner of Earth as much Room as may serve him to pass the Remainder of his Days, and cannot obtain it.

‘ On this Account it is, that we the most humble Subjects of your Majesty, who are here like abandon’d Orphans unwilling to hurt any one, and endeavouring to avoid all Processés and Quarrels, and the least Contests; for this it is, that we beg your Majesty to take our Cause in hand with your ordinary Sentiments of Justice.

‘ Have some Compassion upon Persons who have committed no Crimes. And if YOUR MAJESTY, after being duly inform’d of our Conduct, shall in effect find us innocent, we beg that you would make known to all your Empire, by a publick Edict, the Judgment you pass on our Manners and Doctrines.

‘ It is to obtain this Grace that we take the Liberty to present you this Petition. In the mean time all the Missionaries your Subjects will wait, with Fear and perfect Submission, for what ever you shall think proper to ordain.

‘ The thirtieth Year of the Reign of *Kang-hi*, the sixteenth Day of the twelfth Month of the Moon.’

The Judgment pass’d by the Tribunal of Rites, upon this Petition, was directly contrary to what the Emperor intended and the Missionaries requested. Its Sentence determin’d that the former Edicts ought to be adhered to, and recited them fully, with whatever they contain’d most odious against Christianity. That the Church at *Hang-chew* might indeed be saved, and the Mandarins prohibited to confound Christianity with other false Sects; but that the Exercise of it, in pursuance of many former Declarations, must not be permitted in the Empire. The Emperor was almost as much piqued and dissatisfied with this Sentence as the Missionaries: He rejected it, and ordered the Mandarins of that Tribunal to examine it a second Time; this was a sufficient Proof of his Intentions. But the second Answer was no way more favourable, or more complaisant than the first.

The Obstinacy of this Tribunal against the Emperor’s Inclinations will appear the more surprizing, when we consider the prodigious Deférence the Mandarins pay, not only to his Orders, but to the least Hint of his Intentions. The natural Aversion of the *Chinese* for Strangers might have occasioned some of these Magistrates to declare themselves so openly against the Christian Law: Their Firmness likewise might flow from another Principle, which was, Their being exempted from all kind of Reproach, when the Emperor consults them, and they answer agreeable to the Laws; for otherwise the Censors of the Empire have a Right to accuse them, and the Emperor never fails to punish them. Whatever the Reason was, the Emperor seeing he could make nothing of the Tribunals, who were absolutely determin’d against Christianity, that he might not exasperate his Subjects too far, resolv’d, with some Pain to himself, to sign the Decree. In the mean time he sent the same Officer of his Chamber to comfort the Fathers, and offer to send some of them into the Provinces with the greatest Marks of Honour, to make known to the People his Esteem for their Merit, and his Approbation of their Law. The Officer found the Fathers stupified with Grief, and inconsolable either by Words or Caresses. ‘ We are (said they to him, with a Voice broken by Groans and Sighs) like People who have always before their Eyes the dead Bodies of their Fathers and Mothers.’ (This is the most pathetic manner of Speaking the *Chinese* have.) ‘ The Sentence of our Deaths had been a thousand Times more agreeable to us than this Decree. Can that great Prince, who till now has honoured us with his Affection, believe that we can survive the Loss of Christianity? You know, my Lord, that ’tis neither his Riches nor his Honours which we desire: The Motives of our Journey from such a Distance, through so many Dangers, are only that we may preach our Holy Law to this People. To his Pleasure we devote our Cares, our Labours, and our Watchings; and to him we sacrifice even our Health and Life; yet he condemns this Law, which is more dear to us than Life itself, and has condemn’d it by signing a scandalous Decree.’

The Officer when he returned gave the Emperor so lively a Picture of the Consternation and Grief in which he found the Missionaries, that he was sensibly afflicted, and sent for the Prince *Sosan* to concert with him upon the Means of giving them some Relief. That Prince, who had a great Tenderness for P. *Gerbillon*, laid before the Emperor the Attachment of the Fathers for his Person, and the signal Service they had done his State during the Wars, and in the late Treaty of *Nip-chew*; not forgetting their Application to the Reformation of the Kalendar and Improvement of the Sciences. In short, added he, they are Men who don’t value their own Lives when put in the halance with your Pleasure. If their Law were dangerous, I should be the last Man who would speak in their Favour; but you know as well as I that their Doctrine is excellent, and useful to the Government of your State. But, answered the Emperor, there is no Help, for it’s all over: I was inclin’d to favour them, had not the Tribunals opposed me. Don’t you govern here? replied the Prince, and cannot you exert your Authority in doing Justice to Persons of such distinguished Merit? If Your Majesty will allow me, I will go myself to the Tribunal, and I make no doubt of rendering these Mandarins more tractable. The Emperor consented to his earnest Desire, and issue out a Writ in the following Words to the *Kilao* or Ministers of the Empire, and to the *Tartar* Mandarins of *Li-pû*.

In the thirty first Year of the Reign of *Kang-hi*, the second Day of the twelfth Month of the Moon, *Ti-sang-o* Minister of State declares to you the Will of the Emperor in these Terms:

‘ The *Europeans*, who are at my Court, have long presidéd over the Mathematics: During the Civil Wars, they have rendered me very signal Services by means of the Cannon which they founded; their Prudence and singular Dexterity, join’d to their Zeal and extraordinary Labour,

‘ Labour, oblige me farther to consider them. Besides, their Law is no way seditious, and it seemeth good to us to permit it, so far as those who are willing to embrace it may enter freely into their Churches, and there make public Profession of the Worship they pay to the Sovereign Lord of Heaven. WE WILL then that all the Edicts, which have been till now published against that Law by the Advice and Counsel of our Tribunals, be immediately torn and burnt. You our Ministers of State, and you the *Tartar* Mandarins of the Sovereign Tribunal of Rites, assemble yourselves, examine this Affair, and give me Advice.’

Zeal of Prince
So-fan for
Christianity.

The Prince *So-fan* did not fail to attend the Assembly of Mandarins of *Li-pû*, and tho’ he was not a Christian, no Missionary could have defended the Interest of Religion with more Zeal and Eloquence. He entered into a Detail of all the Services the Fathers had done the State, that they were moved by no View of Interest, that they sought neither Post nor Honours; that their Law was to them every thing. That it was their Estate, and they were willing to share it with the People; that they wished for nothing else, as a Reward for all their Labours, and their Zeal for the Happiness of the Empire, but Liberty to preach a Law, which teaches nothing but Truth, and the Maxims of the most refined Virtue; that they neither molested the Lamas of *Tartary*, nor the Bonzas of *China*; that Sects the most useleſs or the most dangerous were tolerated, connived at, and even in some measure approved of, while a Merit was made of proscribing a Doctrine, the Friend of Virtue, and the Foe of Vice; that it were to be wished all the Empire would embrace a Religion, so abhorrent of Calumny, of Perjury and Falshood; a Religion that prohibits Murder, Deceit, Injustice, and the least Iniquity; that enjoins the Duties of Children to Parents, of Subjects to Princes, and of Servants to Masters; and which breaths nothing but Simplicity, Candour, Uprightness, Resignation, Modesty and Temperance.

His Success in
it.

As he saw they were beginning to waver in their Judgments, he run over the Ten Commandments, and explained them in so lively and pathetic a Manner, that the whole Assembly could not help owning there was no Danger in such a Law. Being recovered from their Prejudices, it was put to the Vote, and resolved to give a Sentence favourable to Christianity. It was drawn up in form of a Petition to the Emperor, and conceived in these Terms:

Petition to
the Emperor
from the Tri-
bunal of
Rites.

COUPATI, a Subject of your Majesty, President of the Supream Tribunal of Rites, and Chief of many other Orders, presents you this most humble Petition, with all the Submission and Respect which he and his Assistants ought to have for all your Orders, especially when you do us the Honour to ask our Advice upon Affairs of Importance to the State.

‘ We have seriously considered what regards the *Europeans*, who, being invited from the utmost Ends of the Earth by the Fame of your singular Prudence, and your other great Qualities, have past the vast Extent of Seas which separate us from *Europe*. Since they have lived among us, they have deserved our Love and Acknowledgment, by the signal Service they have done us in the Wars both civil and foreign; by their continual Application in composing useful and curious Books; and by their Uprightness, and sincere Affection for the public Good.

‘ Moreover these *Europeans* are peaceable, they raise no Commotions in our Provinces, they do harm to no one, and are guilty of no Immoralities. Besides, their Doctrine in nothing resembles the false and dangerous Sects in the Empire, nor do any of their Maxims in the least tend to promote the Spirit of Sedition.

‘ Since then we hinder neither the Lamas of *Tartary*, nor the Bonzas of *China*, to have Temples, and offer Incense to their Pagods, much less ought we to hinder these *Europeans*, who neither do nor teach any thing contrary to good Laws, to have likewise their particular Churches, and publickly to preach their Religion. Surely if we did, we should act in direct Contradiction to, and appear manifestly inconsistent with ourselves.

‘ We are of Opinion, then, that the Temples dedicated to the Lord of Heaven, in whatever Place they are found, ought to be preserved, and that all those who have a Mind to honour him, should be allowed to enter his Temples, to offer him Incense, and to worship him according to the ancient and present Usages of the Christians. By this means henceforward no one will be able to make any Opposition against them:

‘ In the mean time we shall attend Your Majesty’s Orders upon this Head; that we may be able to communicate them to the Governors and Viceroy, both of *Pe-king* and the other Cities of the Provinces. Done in the thirty first Year of the Reign of *Kang-hi*, the third Day of the second Month of the Moon. Signed by the President of the Sovereign Tribunal of Rights, with his Assessors; and below by the four Ministers of State, called *Ko-lao*, with their General Officers, and Mandarins of the first Order.

The Emperor could not dissemble his Satisfaction when he received this Petition; he confirmed it upon the Spot, the twenty second of *March*, 1692. and soon after caused it to be published all over his Empire. The Sovereign Tribunal of Rites afterwards directed it to the Principal Officers of the Provinces, in the following Terms:

‘ You, the Viceroys of Provinces, receive with the most profound Respect this Imperial Edict; and whenever it comes to your Hands, read it attentively, esteem it, and fail not to execute it punctually, according to the Example which we have set you. Moreover you are to cause Copies of it to be drawn out, that it may be dispersed through all the Places of your respective Governments, and you are to inform us what you do on this Head.

An Edict so honourable for Religion drew it from the Servitude, under which it had groined for upwards of an Age; and changed the Scenes, by making it to triumph in those very Places where it had been so often before persecuted. The Missionaries, after thanking God, whom they regarded as the Author of this Work, repaired to the Palace, and there express'd their Gratitude by those natural Demonstrations of Joy which paint the real Sentiments of the Heart better than Words can do.

When the Emperor understood that they were come to have the Honour to thank him, he said, "They have great Reason, but advise them to write to their Brethren in the Provinces, not to presume too much upon this Grace, and to behave so wisely and circumspectly that I may receive no Complaints from the Mandarins." This Advice of the Emperor's let them see that he had not approved of Christianity without doing himself some violence, and that in so doing, he sacrificed all his political Views to the Affection he had for the Missionaries: For it was his Interest to sooth the *Chinese*, and he had some reason to fear that this Step would be not a little offensive to them. But God, in whose Hand are the Hearts of Kings, no doubt made the Emperor overlook all Views either of Interest or Politicks for the Accomplishment of his eternal Designs.

Emperor's Advice to the Fathers.

This Liberty granted to the Christian Religion in so vast an Empire, on all other occasions almost inaccessible to Strangers, diffused a general Satisfaction over all Christendom. A great number of excellent Personages offered to go to the Assistance of these few Labourers, who, to speak in the Scripture Phrase, *were bearing the Burthen in the Heat of the Day*, but were no way equal to the vast Labour that so large a Field required. P. *Bouvet* and P. *Fontenay* made two Voyages at different times into *France*, from whence each returned into *China* with a great number of Jesuits, distinguished by their Virtues and their Abilities, who after their Arrival there established and cultivated numerous Congregations with indefatigable Labour. The late King *Lewis* the XIVth, not content with maintaining in his own Dominions the Purity of the Faith, being the most zealous Prince of his Age, studied how to extend it to the most distant Climates. With this View he appointed, out of his own Revenue, 9200 Livres, as an annual Pension for twenty Jesuit Missionaries into *China* and the *Indies*. *Lewis* the XVth, succeeding to the Throne and Virtues of his august Grandfather, whom from his first Entrance upon the Government he proposed as the Pattern of his Conduct, imitated the Zeal of that great Prince, in continuing the same Pensions to the Missionaries in these Infidel Countries.

More Missionaries arrive.

Liberality of Lewis XIVth to the Mission.

Idolatry was now attacked on all hands, and there were great grounds to hope that it was near its Ruin, since if *China* should declare in favour of Christianity, her Example would be followed by all the neighbouring Nations, who would joyfully destroy their Idols, and willingly receive the *Yoke of the Faith*. The *Chinese* Emperor on his part, indulging the natural Taste he had for the Sciences, resumed his former Studies; and the Fathers on theirs, thinking they could never do enough to oblige a Prince who had so openly declared himself the Protector of their Religion, redoubled their Zeal and Assiduity. An Occasion soon presented, which gave him fresh Instances of their Affection for his Person, and them, new Proofs of his Favour.

The Emperor was attacked by a malignant Fever: P. *Gerbillon* and P. *Pereyra*, who by his Orders pass'd whole Nights in the Palace, gave him the medicinal Lozenges which *Lewis* the XIVth had ordered to be distributed to all the Poor in his Kingdom; half a Dose of them freed him from his Fever, and reestablished his Health; some Days after, for want of being confined to a certain Regimen, he felt some Symptoms of a Tertian Ague, which alarmed the Court. Proclamation was made at *Pe-king*, that if any one knew of a Remedy against a Tertian Ague, he should immediately impart it, and that all who were attacked with it themselves should repair to the Palace to be cured. Four of the greatest Lords about Court, of whom Prince *So-san* was one, were to receive the Remedies, and to assist at the Tryal of their Effects. All Sorts were tryed, and a Bonza particularly distinguished himself: He caused a Bucket of fresh Water to be drawn out of a Well, of which he filled a Glass, placing it first in the Sun, and lifting his Eyes and Hands up to Heaven, then turning himself to the four Quarters of the World, he put himself into a hundred Postures, which seemed to be somewhat mysterious. These Ceremonies being over, he caused the Patient on his Knees to drink off the Glass, who continued in that Posture expecting his Cure; but the Remedy proving ineffectual, the Bonza was looked upon as an Impostor. The Missionaries produced a Pound of *Quinquina*, at that time not known in *China*; they made an Experiment of it upon three Sick Persons, one of whom took it the Day after the Fit, the other on the same Day he had the Fit, and the third on the Day which he was free of it. God was pleased to bless the Remedy, and the three Patients, who were confined in the Palace to prevent Impositions, recovered on the first Dose. The Emperor was immediately informed of this, and resolved to take the Medicine, having pass'd the preceding Night in great Uneasiness. The Fever instantly abated, and his Health was perfectly restored; which created an universal Joy, and the Missionaries were complimented on all hands. The Emperor owned publicly that he was resolved to reward P. *Gerbillon* and P. *Bouvet*, who had saved his Life, and immediately ordered to be brought to him the Plans of all his Houses in the *Whang Ching*, that is, in the first Court of his Palace; and pitching upon one of the most large and the most convenient amongst them, which had belonged to the Governor of the Hereditary Prince, whose Estate had been forfeited for a Capital Crime, he gave it to the Fathers. As it was not proper for their Use in its present Condition, the Tribunal of the Edifices had Orders to make the necessary Reparations in it, to which end four Architects were employed under the Inspection of two Mandarins. Soon after, understanding that the Missionaries had no Houses without a Church, he gave them the half of a large waste Field adjacent to their House, causing it

The Emperor falls sick.

Imposture of a Bonza.

Emperor cur'd by the Jesuits.

His Gratitude.

to

A Church
built within
the Palace.

to be inserted in express Terms in his Order, which was put among the Registers of the Palace, that he gave them this Field; that on it they might build a magnificent Church to the Honour of the Lord of Heaven. He did not stop here, for he ordered fifty Taëls to be distributed to each Missionary, to enable him to contribute to the Work; at the same time he furnished them part of the Materials, and nominated some Mandarins to superintend it. Four Years were employed in building and adorning this Church, which is one of the finest and most regular in all the East. As by its Religion triumph'd, even within the Palace of the Emperor, it will not be amiss to give some Account of it here. The first Division consists of an outer Court, forty foot wide and fifty long, which lies betwixt two Rows of well proportion'd Apartments, forming two large Halls in the *Chinese* Fashion. The one serves for the Congregations and Schools of the Catechumens, the other as Visiting-rooms: In these last they had expos'd the Pictures of the Kings and Princes of *France*, the Kings of *Spain*, &c. together with fine Prints representing the Magnificence of the *French* Court, which the *Chinese* examined with vast Curiosity. This outer Court has a Communication with another upwards of a hundred feet square, to which they mount by a large and broad Stair through a handsome Gate, and it is surrounded by an open Gallery of ten feet wide: At the End of this last Court the Church is built, which is seventy five feet long, thirty three broad, and thirty high. The Inside of the Church is composed of two Orders of Architecture, each Order consisting of sixteen Pilasters done over with green Var-nish: The Pedestals of the lower Order are of Marble, those of the upper are gilded, as are the Fillets of the Chapters, Cornices, Friezes, and Architraves. The Frieze appeared to be charged with Ornaments, which are indeed only painted; the other Members of the whole Coving are painted with Colours, stronger or fainter according to the different Projections. The upper Order is pierced into twelve large *Venetian* Windows, six on a Side, which enlighten the whole Church perfectly well.

The Ceiling is entirely painted, and divided into three parts: The middle represents an open Dome of very rich Architecture, consisting in Columns of Marble, which support a Range of Arches, surmounted by a fine Balustrade. The Columns themselves are inclosed within another Balustrade, of a good Taste, with Vases of Flowers very well disposed. The Top represents God Almighty in the Clouds, with a Group of Angels, and the Globe of the World in his Hand.

It was in vain to tell the *Chinese* that all these were only painted upon a smooth Surface; for the Lights which fell on the Arches and Balustrades were so well manag'd, that it was very hard to persuade them that the Pillars were not perpendicular, as they seem. The whole Painting was by *Monf. Gherardini*, an *Italian* Painter, whom *P. Bouvet* brought along with him into *China*.

On the two Sides of the Dome are two Ovals, where the Paintings are very cheerful. The *Retable* is painted in the same Manner as the Roof, and on its Sides is continued the Architecture of the Church in Perspective. It was diverting to see the *Chinese* advance to view that Part of the Church which they imagin'd to be behind the Altar; which when they came up to, they stopped, then retired a little, then advanced again, to feel with their Hands whether there were really any Projections or Hollows.

The Proportions of the Altar are very just, and, when it was adorned with the Plate and Ornaments, which were bestowed by the Munificence of *Lewis* the XIVth, magnificent.

Censors of the
Empire complain
of the
Church to the
Emperor.
His Answer.

Scarce was this Church finished, when the Censors of the Empire, whose Office nearly resembles that of the Censors among the old *Romans*, represented that the Building was too extravagant, and that the Erecting it was a downright Encroachment upon the Laws. The Emperor's Answer to this was, *The Wrong is done to me, and it is by my Orders that the Fathers have finished it in the Manner they have done.* The Censors still insisting that a new Order should be sent to demolish it; *What would you have me do?* (answered that Prince) *These Strangers daily do me the most important Services, which I know not how to reward: They refuse Employments and Honours, they will take no Money; they are concerned about nothing but their Religion, and it is only in that Point I can oblige them; let me hear no more on this Subject.*

Ceremonies
at the opening
of the new
Church.

On the ninth of *December*, 1702, the new Church was opened, and received the solemn Benediction from *P. Grimaldi*, who was accompany'd with many Missionaries of different Nations. Twelve Catechists in Surplices, carrying Crosses, Candlesticks and Censers, preceded: Two Priests in their Stoles and Surplices marched on each side of the Father who officiated, and the other Missionaries followed two by two, attended by a great Crowd of the Faithful, who flocked from all hands out of Devotion. After the Church was blessed, all that were present prostrated themselves before the Altar, the Fathers ranging themselves in the Sanctuary, and the Christians in the Body of the Church, all of them frequently knocking their Heads against the Ground. The Mass was then celebrated with the Deacon and Sub-deacon by *P. Gerbillon*, and a great number of the Faithful communicated. When Mass was almost over, *P. Grimaldi* made a very moving Discourse, and the whole Festival concluded with the Baptism of a vast number of Catechumens. An incredible number of People came to see this Building, who all made several Prostrations before the Altar, and many were instructed in the Christian Law, to put them in a Condition to embrace it. All things had now the most favourable Appearances with regard to our Religion, the Edict which was just past, left every one at Liberty to embrace it; the great number of evangelical Labourers full of Zeal and Virtue who were in the Empire, the open and the constant Protection the Emperor afforded the Missionaries, and the Church erected to the true God even within the Walls of the Palace, gave grounds to hope that the evangelical Seed, sown in so fertile a Soil, would multiply exceedingly. But

But the Disputes which arose amongst the Missionaries were perhaps more fatal to the Progress of our Religion than all the Persecutions it had met with: A good part of their Time, which was so precious, and ought to have been dedicated to the Conversion of the Infidels, being employed in mutual Cavils and Disputes. I shall touch this Point but lightly, and so far as is necessary for the Illustration of my Subject, because an Account of all that Controversy, which lasted for twenty Years, is more properly the Subject of a compleat History of the Chinese Church. The Dispute principally run upon the Signification of certain Chinese Words, and upon the Intention with which certain Ceremonies were performed; some pretending they were of an Institution purely civil, and others, that they were superstitious. It was debated, first, If by the Word *Tien* and *Chang-ti* the Chinese only understood the material Heaven, or if they understood the Lord of Heaven? Secondly, If in these Usages, and these Ceremonies, with which the Chinese are so much intoxicated, and which they regard as the Basis of their political Government, those which they observe with respect to the Dead, or the Philosopher *Confucius*, whom the *Literati* look upon as their Master, are religious or civil Observances, Sacrifices or political Usages?

Divisions among the Clergy fatal to Christianity in China.

Their Rise.

Some of these Ceremonies, which seemed tainted with Superstition, and were more dispensable, had at all times been prohibited to the Profelytes; but others, which imply'd only exterior Marks of Respect, such as paying to Parents the same Honours when dead as during their Lives, appeared, in the Opinion of P. Ricci, that Apostle of China, more indifferent. This Father, who by a long Acquaintance with the Authors and *Literati* among the Chinese had attained to a thorough Knowledge of their Learning, thought some of these Ceremonies might be tolerated, because in their first Institution, and in the Intention of the most understanding amongst the Chinese, which he frequently inculcated into the young Profelytes, they were merely civil. Most of the Jesuits and other Missionaries were of his Opinion, which they followed in Practice: Some of the Dominican Fathers differed from the Jesuits and other Missionaries, and even from some of their own Order in these Points.

P. Martini from the Jesuits, and P. Morales from the Dominicans, repaired to Rome, that they might there obtain a Regulation to render the Practice of the Missionaries uniform on this Head. The last of these Fathers representing these Ceremonies as actual Sacrifices, and the Places where they were performed as real Temples, obtained a Decree from the Congregation agreeable to their Sentiments. It required a very small Knowledge of the Principles of Christianity to be sensible that it was unlawful to erect Temples, or to offer Sacrifices to a Philosopher, or to one's Ancestors: As P. Morales stated the Matter, there was no occasion to take so long a Voyage for Lights into this Affair. The Jesuits represented that there was nothing religious in these Ceremonies, neither with regard to their Institution, nor with regard to the Intention of the Profelytes who practised them; that there was neither a Sacrificer nor a Minister of the idolatrous Sect; that only Philosophers and Students came there to acknowledge the Doctor of their Nation as their Master; that the Place where these Honours were paid to the Deceased is not a Temple but a Hall, and that there is no Divinity ascribed to *Confucius* or the Souls of the Dead; that they make no Petitions to them, nor expect any thing from them; and that consequently the Worship paid them was not religious but civil.

P. Martini from the Jesuits, and P. Morales from the Dominicans sent to Rome. The latter obtains a Decree.

The Congregation hereupon passed a Decree, which was confirmed by Alexander the VIIth, importing, that as the taking away these political Ceremonies might be an invincible Obstacle to the Conversion of that great Empire, extremely jealous of its Usages, the Toleration of them was both prudent and charitable. When this Decree arrived at China it reestablished Tranquillity there, and was in some sort strengthened by the Conferences of the Missionaries at Canton, where most of them had assembled during their Exile under the general Persecution. They had frequent Assemblies; and having maturely deliberated on the contested Articles, and weigh'd the Arguments on both sides, they were unanimously of Opinion that it was necessary to tolerate these Ceremonies: Even P. Navarette the Dominican was of this Opinion, and signified his Assent accordingly. After which the Provincials of the Order of St. Dominic prohibited their Inferiors to insert any thing in their Books on this Subject, which was contrary to the Sentiments of the Jesuits: It is true that when this Father returned into Europe, where it would appear he received new Lights, he changed his Opinion. Every thing went now smoothly on, the Missionaries were of one Mind, and promoted their Religion in concert with one another; but this Calm continued no longer than towards the end of the Year 1684, when the Gentlemen of the Seminary of Foreign Missions, which was established at Paris, appeared in China; where they had a good deal of Reason to praise the Jesuits, who employed oftner than once in their behalf all their Credit at Court. As soon as ever they could stammer out a Word or two of the Chinese, which is allowed to be the most difficult and comprehensive Language in the World, they judged that P. Ricci and the other Jesuit Missionaries had mistaken the Sense of the Classical Books: Although they saw that the Works of the Jesuits were approved of by the most knowing of the Chinese *Literati*, and tho' they themselves were forced to allow that their vast Progress in the Chinese Tongue was owing to their indefatigable Application, and a daily Correspondence with their learned Men. This Acknowledgement could not be denied, either by these Gentlemen, or by P. Navarette, whom I have already named.

Which is reversed.

A Calm succeeds;

Disturb'd by whom.

The Books composed in Chinese by the Fathers of the Company (says that Father in a Work where he inveighs most against the Jesuits) appears to me not only good but extremely good. I commend their Labour, I admire their Erudition, and I most sincerely respect their Persons; as we of the Orders of St. Francis and St. Dominic, without any Pains on our part, on every

Testimony in favour of the Jesuits from their Enemies.

Occ

Violence of
M. Maigrot
against the
Jesuits.

Sends M.
Charmot to
Rome.

The Dispute
increases.

Active Beha-
viour of the
Jesuits.

Inconsistencies
of their Enem-
ies.

Pope's De-
cree in 1704.

M. Tournon
sent to China.

The Difficul-
ties he met
with.

'Occasion find something that tends to our Improvement.' It is probable that these Gentlemen, who had lately arrived at *China*, profited as much as these Religious tho' of a much longer Standing in the Empire. But they did not discover themselves till the Year 1693. when Monsr. *Maigrot*, who was but an Apostolical Vicar in the Province of *Fo-kien*, published a Mandate, by which he decided the words *Tien* and *Chang-ti* to signify *material Heavens*, and condemned the Ceremonies and Usages tolerated and authorised by the Holy See. But as Monsr. *Maigrot* foresaw that most of the Missionaries would fly in the Face of this Mandate, and besides that he published it at a Time when his Jurisdiction was pretty doubtful, the Pope having at the Nomination of the King of *Portugal* created two new Titulary Bishops of *China*, whose Bulls of Election were there published, he sent Monsr. *Charmot* to *Rome*, who in 1696 presented to the Pope, and in the *March* following to the Congregation of Inquisition, a Memorial in defence of his Mandate, to which was annexed a Petition for a new Regulation of Ceremonies in *China*: However there was no Congregation appointed for examining that Affair till the Year 1699. As all imaginable Pains had been taken to conceal these Proceedings from the Jesuits; this Paper of Monsr. *Charmot's* was never communicated to them till towards the middle of *October* that same Year. Upon this they testified by a Memorial their Abhorrence of what was summed up in the said Explanation, and added, that they would readily have condemned the Ceremonies had they been such as it represented them: But this was the State of the Question. Monsr. *Charmot* had by this time united all the Enemies of the Jesuits, whether declared or secret, that he might attack these Fathers with the greater Vigour.

An active and a powerful Party was now combined, who left no Stone unturned to raise a general Outcry against that Order. The World knows very well what a Storm was raised against them in *France*, in the Year 1700, while this Affair was canvass'd at *Rome*. It appears by the Letters of the Heads of that Party that the Conduct of Monsr. *Charmot* was regulated by their Counsels; that they assisted him in drawing up all the Memorials, whether in *Italian* or *Latin*, that were presented to the Holy Office; that they were even alarmed, because the Superiors of the Seminary at *Paris* did not second him, and they were thinking upon recalling him. That they employed their Credit and that of their Friends to engage in the Quarrel (A) Madam ----- and three other Persons, who had Authority enough to pull down the *Stomachs* (for that was their Expression) of the Superiors of the Jesuits. In effect, a Letter to the Pope was printed in the Year 1700, which in a manner contained an Abstract of the Invectives against that Order published by a Protestant Minister, and the Author of the sixth Volume of the *Morale pratique*; this was a kind of a Declaration of War. All *Europe* was soon overflowed by a Deluge of Writings, which let the World see that it was not so much the *Chinese* Ceremonies as the Persons of these Fathers that were struck at: They were treated there as the Abettors of Superstition and Idolatry, taking it for granted that these Ceremonies were superstitious, and that none but the Jesuits believed they ought to be tolerated. They had recourse even to the Scriptures to wound their Characters, and a Psalm was paraphrased in a devout Stile, where the Words of the Royal Prophet were intermixed with the keenest Sarcasms, and the most bloody Invectives.

The Jesuits were not wanting to themselves on this occasion. They bore up to their Adversaries, who attacked them on all Quarters, refuting their Calumnies, and publishing a great number of dispassionate Writings, where they declar'd, First, That they only pretended to defend the Ceremonies tolerated by *Alexander* the VIIth, and allowed to be indifferent by most of the other Missionaries, because they saw nothing of Superstition in them; and that to abolish them would be to shut the Gates of that Empire against all Missionaries. Secondly, That the Writings of their Adversaries were inconsistent with their Conduct, and that Monsr. *Maigrot* spoke in *Europe* against what he had acted in *China*; that that Prelate and the Gentlemen his Brethren had employed the Terms *Tien* and *Chang-ti* to signify the *God of Heaven*, and that he had by his own Practice authorised those Ceremonies which he now treated as superstitious. In short they obliged Monsr. *Charmot*, who was Agent to Monsr. *Maigrot* at *Rome*, to make the following Acknowledgment:

'They (the Jesuits) impute, says that Gentleman, what is both false and absurd to the most reverend Monsr. *Maigrot* and Me, that they may insult Us. We never said that the *Chinese* *Literati* worship *Confucius* as a God, or their Ancestors as Deities.

These Disputes, which seemed rather to be Appeals to the Public than to the Pope, lasted for many Years, and were neither appeased by the Decree in 1704, which declared these Ceremonies, as explained by the Gentlemen of the Foreign Missions, superstitious, and which, without determining any thing as to the Truth of their Expositions, forbade to treat those who had tolerated the Usage of them, as Favourers of Idolatry; nor by the Arrival of Monsieur *Tournon* in *China*, who was sent thither in Quality of Patriarch of the *Indies*, and Apostolic Legate; nor by the Mandate of that Patriarch, published at *Nan-king*, against the Execution of which the Bishops and Religious of different Orders appealed to the Pope, being persuaded that it would intirely ruin Religion in that vast Empire.

I shall not enter into a Detail of what passed during that Prelate's stay in *China*. It was with difficulty, and only at the reiterated Instances of the Jesuits, who met with two Denials, that he obtained the Emperor's Permission to repair to *Pe-king*, where he had an Audience of his Majesty, and was treated with extraordinary Honours.

The good Intention and the Zeal of that Gentleman were unquestionable, but he was ignorant in the *Chinese* Customs. Had he been sent to any Court, even the most devoted to the

Holy

(A) Probably this Lady was Madam *Maintenon* Mistress to the French King.

Holy See in *Europe*, he must have observ'd a Decorum with respect to their Manners, and Form of Government; and that of *China* was much more delicate on this Head, both from the natural Contempt it entertains of Strangers, and its Ceremonial, so different from that of the Courts of *Europe*. The Gentlemen of the foreign Missions, who were the Legate's sole Confidants, ought to have informed him on this Point, his Ignorance of which made him take Steps that exasperated the Emperor, so that he caused him to be conducted to *Makau*, with orders that an Eye should be kept upon him till the Return of P. P. *Barros* and *Bauvolier* from *Europe*, where that Prince had sent them.

Dismiss'd
from the
Court.

At *Makau*, the Legate received the Honour of the *Roman Purple*, which he did not long enjoy, for he was soon after attacked by a violent Malady, which had almost proved fatal to him at *Ponticheri*, and afterwards at *Nan-king* on his Road to the Imperial Court, and which *Monf. Borghest* his Physician affirmed was only the Scurvy; but his Pains now daily increased, so that he was obliged to keep his Bed till his Death, which happen'd the eighth of *June 1710*, after he had arrived to the Age of forty one Years, five Months, and eighteen Days.

Made a Car-
dinal.

Dies.

Whether it was that they were ignorant at *Rome* of the Danger into which the Abolition of the Ceremonies might throw Religion in *China*, or that the Legate had secret Instructions to publish his Mandate, the Pope seem'd to approve of his Conduct, in choosing to refer to it in his Decree made in 1704, and published in 1708. The Jesuits had no greater Concern in this Affair than the other Missionaries, who were convinced that as the Government of *China* was supported by certain Usages, most of which seem'd to be free from Superstition; to abolish these Usages would be to irritate the whole Nation, and to render Christianity extremely odious; but being personally attacked, they were obliged personally to defend themselves, which made their Order the more taken Notice of. The Necessity they were under to ward the Blows which were aimed at them, was imputed to them as a new Crime, their Adversaries attributing their Apology to Disobedience, and giving out that notwithstanding their Pretensions of an implicit Obedience to Papal Decrees, they were more refractory than any other Set of Men, when these Decrees were not according to their own Mind. To obviate this Imputation, in the Assembly of the Procurators of every Province, held at *Rome* in the Year 1711, the Father General at the Head of this Assembly presented to the Pope, being prostrate at his Holiness's Feet, in the Face of the whole Church, a Declaration, professing in his own Name, and in that of all his Order, a most constant Observance, a most respectful Submission, and a most blind Obedience to receive, to execute, and observe literally, inviolably, implicitly, readily and zealously all the Decisions and Ordinances of the Apostolical See, and especially those that related to the *Chinese* Ceremonies; declaring at the same time that he spoke the Language of the whole Order, and that the present Declaration was agreeable to what always shall be, and always had been, his and their Meaning. His Holiness received this Declaration with a singular Goodness, and permitted the Father General to make it publick.

Declaration
of the Father
General of
the Jesuits to
the Pope.

At last, in the Year 1715, the Pope published an Apostolical Precept, ordaining the Word *Tyen-chi*, that is, *Lord of Heaven*, to be used to express the *True God*, as had been long in practice among the Missionaries. This Precept also directed the Conduct they ought to observe, with respect to the Ceremonies to be allowed to Christians, confining them to such as were purely of a civil and political Nature, and ordering that the Commissary and Visitor-General of the Holy See for the time being in *China*, or his Deputy, with the Bishops and Apostolical Vicars in that Country, should be consulted, if any difficulty arose, upon that Head.

A Precept of
the Pope up-
on this Head.

This Apostolical Precept was sent to the Bishop of *Pe-king*, to be communicated to all the Missionaries; which was done in the Year 1716. But as there always remained some Doubt, by reason of the Diversity of Opinions, some believing that His Holiness permitted Ceremonies which others thought he had forbid, they address'd themselves to the Bishops and Apostolical Vicars, as the Precept enjoined them, that they might receive a Regulation of this Affair. These last not daring to determine any thing, either for fear that by their Indulgence they might incur an Excommunication, or by too great a Stiffness absolutely destroy the Mission, resolv'd to wait for further Instructions from His Holiness, that they might act more safely, and more conformably to his Intentions.

Doubts arise
in *China* a-
bout it.

In the mean time the Doubts and Difficulties of the Missionaries were sent to *Rome*, and His Holiness, after examining them, resolv'd to dispatch a new Apostolical Legate into *China*, with a particular Instruction, containing the Indulgences and Permissions which he granted to Christians in *China* in regard to the Usages of the Country, and the Precautions which ought to be taken lest any thing should creep into these Usages to taint the Holiness of our Religion.

A new Legate
sent to *China*,

The Pope made choice of M. *Charles Ambrose Mezzabarba*, whom he created Patriarch of *Alexandria*, and who arriv'd at *China* in the Year 1720. The Transactions of his Legateship, which was prudent and moderate, would be too long to recount here; I shall only mention that he met at first with some Obstacle. When he came to *Kanton* the Emperor was inform'd of his Arrival, and P. *Laureati* the Jesuit was so active with that *Tsong-tu*, representing that his Excellency had nothing to impart to the Emperor but what would be very agreeable, and to make him some Presents from His Holiness, that he caus'd him to set out for *Pe-king* without receiving the Imperial Orders. But the *Tsong-tu* was as it were thunderstruck, when, after the Departure of the Legate from *Kanton*, he received an express Order from the Emperor commanding him not to permit his Excellency to come to Court before he had declared

who comes
to Court with-
out the Em-
peror's Or-
ders

is stopped on
the Way.

the real Motive of his Legateship. His Majesty, hearing that the Legate was suffered to set out without waiting for his Answer, ordered his Excellency to be stopp'd when he was within some Leagues of *Pe-king*, and to be hinder'd from proceeding farther. The Order was given to four Mandarins dispatched by the Emperor to the Legate, who joined him at a Place called *Tew-li-bo*. These Mandarins having executed the Orders of the Emperor, his Excellency answered them, "That the Pope sent him that he might be informed of his Majesty's Health, and to thank his Majesty for the Protection with which he honoured the Missionaries, and to beg that he would grant him two great Favours; the First was, to permit him to remain in *China* in quality of Superior of the Missionaries; the Second, to permit the *Chinese* Christians to conform themselves to the Decisions of the Pope with respect to the Ceremonies of the Empire."

declares the
Motives of his
Embassy.

is order'd to
leave *China*
with all the
Missiona-
ries.

His Conduct
upon that Oc-
casion.

This Answer being immediately laid before the Emperor, his Majesty ordered the Legate to be acquainted, That the Decrees of the Pope being inconsistent with the Usages of the Empire, the Christian Religion could subsist no longer there; and that he must return the same Way he came, and immediately repair to *Kanton* with his Presents, taking along with him all the Missionaries, except such as Age and Infirmities disabled from undertaking so long a Voyage; that he permitted these last to live within *China* according to their own Customs, but that he would never leave them at liberty to publish their Law, and trouble his Empire. This Order astonished the Legate, who had recourse to Tears and Prayers. "How unfortunate am I, cry'd he, to come nine thousand Leagues by Order of the Sovereign Pontiff, and yet not have the Honour either to see his Majesty, or to convey to him the Pope's Brief!" Upon this, he begged the Mandarins to carry the Brief to his Majesty, and entreat him to look into it; at the same time he gave them another Paper, containing the Allowances the Pope had made, in order to soften the Rigour of his Decrees. "I hope, added he, that these two Pieces will appease the Resentment of his Majesty: I am Legate of the Pope, and it is not permitted me to pass beyond the Orders with which I am intrusted; all I can say, is, that I will, as far as possible, conform myself to the Emperor's Intentions; and will make as great Allowances as I can. If my Powers are not ample enough, I shall take care to inform His Holiness of it, and lay before him a faithful Account of every thing."

The Emper-
or dissatisfied
with the Le-
gate, and dis-
misses him.

The Emperor being informed that same Day of the Legate's Answer, permitted him to repair to *Pe-king*, where he received him with Distinction, and loaded him with Honours in the many Audiences he granted him. Without recounting particularly all that pass'd in these Audiences, it appeared at last that the Emperor was by no means satisfied. He told the Legate, that he would no longer admit him to his Presence, but that he would communicate his Orders to him in writing; moreover, that he would cancel out of the Registers of the Palace the Acts, and all that had pass'd betwixt him and the Pope's Legates concerning the *Chinese* Rites, since *To-lo*, that is, Mons. the Cardinal *Tournon*, to the present Time; that he would have a Manifesto drawn up in three Languages, to be sent into all the Kingdoms in the World; and that the *Muscovite* Ambassador, who was then at his Court, would, according to his Promise, disperse it all over *Europe*. *I will not myself be the Judge of this Difference* (added the Emperor) *but refer myself to the Judgment which the Europeans shall make of it.*

At last the Eunuch in Waiting, fixing his Eyes upon the Mandarin *Li-ping-chong*, and P. *Joseph Pereyra* the Jesuite, Interpreter to his Excellency, told them from the Emperor, that they both had deserved Death for deceiving his Majesty, by telling him, that the Legate had nothing to impart to him but what would be agreeable.

The Legate
and Missiona-
ries in great
Consternati-
on.
Sends a Peti-
tion to the
Emperor.

These Orders threw the Legate and all the Missionaries into an inexpressible Concern and Consternation. They knew not what Part to act; at length his Excellency determin'd to send a Petition to the Emperor, begging his Majesty to pardon the *Europeans*, and to suspend the publishing his Manifesto, till such time as he had laid before the Pope an exact Account of whatever his Majesty had signified to him, either in Person, or by the Mandarins. Upon this the Emperor caused an Abstract to be drawn up of all that he had done in that Affair since the Arrival of the Legate, and especially of the Orders he had issued.

The Legate
sets out for
Rome.

All the *Europeans* assembled to make out a *Latin* Translation of this Writing, and to witness that the Translation was faithful. Two Persons in his Excellency's Retinue were named, in order to carry it to *Rome*; but some Days after the Legate thought it would be more proper for him to go in Person, fearing that his Messengers would meet with little Regard there, and perswaded that he would infallibly be believed in what he should represent. The Emperor approved extremely of this Proposal, and consented to his Departure. The Day was fixed, and his Majesty gave him his Audience of Leave in the most gracious Manner, by taking hold of his Hand after the *Tartar* Custom; and to many other Marks of Friendship added the following Words, *Depart as soon as you can, and I will expect your Return in three Years at furthest.*" His Excellency answered, that he would depart instantly, leaving things upon the same Footing they were then on, and that as soon as possible he would return to *China*, and have the Honour to present himself to his Majesty.

Ordinance
left by the
Legate.

This Answer having a little calm'd the Emperor, he took leave of his Majesty, and was conducted to *Kanton*, where he stay'd only four or five Days, and from thence to *Makau*, with all the Honours due to his Person and Dignity: However he did not embark till the Beginning of the Year 1722: Before his Departure he left an Ordinance, to serve as an Instruction to the Missionaries, in which, without any Alteration of the former Decrees, the exact Observance

vance of which he enjoyned, he prescribed all the Ceremonies and Usages that were allowable, adding withal the Explanation of some Doubts that might arise, and Precautions that were to be observed, in order to avert whatever might wound the Purity of our Religion; with an Injunction, under pain of Excommunication, not to translate the said Ordinance into either the *Chinese* or the *Tartarian* Tongues, nor to impart it to any but the Missionaries. The Legate got safely to *Europe*, and the Death of the Emperor freed him from repeating that long and hazardous Voyage.

Emperor Kang-bi dies.

The Missionaries, whom this Prince had constantly protected, were sensibly touch'd with his Death; and the People, whom he had so long governed with Wisdom and Moderation, bewailed him as their Father; thus, there was an universal Mourning through all the Empire.

We may safely affirm, that this Emperor possess'd, in the highest degree, the Art of Reigning, and united in his Person all the Qualities that serve to form the Great Prince and the Fine Gentleman. His Mien, his Shape, the Features of his Face, a certain Air of Majesty, mixt with Goodness and Affability, inspired an immediate Love and Respect for his Person, and at first sight pronounc'd him to be the Sovereign of one of the greatest Empires in the World. He was yet more dignified by the Qualities of his Mind; his Genius was comprehensive and elevated, and his Penetration such that he could be impos'd upon by no Shape of Falshood, his Memory happy and tenacious, the Firmness of his Mind proof against all Events, his Apprehension just, and his Judgment so solid, that in the most puzzling Case he always chose the wisest Part. Ever consistent with, and Master of himself, his Views and Designs were concealed, and, when he pleas'd, his Conduct was impenetrable to the most clear-sighted. In short, his Capacity for forming, was as great as his Ability in conducting and finishing the greatest Enterprizes. Far from letting the Government of his vast Empire devolve upon his Favourites and Ministers, he inquired into and regulated every thing himself.

His Character.

With this supream and absolute Authority which he exercis'd over a submissive People, who almost idolize their Sovereign, he never lost sight of Equity and Justice, and never exerted his Prerogative but consistently with the Laws. In the Distribution of Employments and Dignities, he had regard to nothing but Probity and Merit. As he was compassionate towards his Subjects, in times of publick Calamity he was often seen to pity their Misery, by abstaining from all Diversions, by remitting to whole Provinces the Annual Tribute, which sometimes amounted to thirty or forty Millions, and by opening the publick Granaries, out of which he liberally furnish'd what might supply the Necessities of a numerous and a distressed People. He regarded himself always as the Father of his Subjects, and this Idea, which he formed almost as soon as he mounted the Throne, rendred him affable and popular, which was always most remarkable when he visited his Provinces. On these Occasions the Grandees of his Court were surpris'd to see with what *Condescension* he allowed the meanest of the People to approach him, and present him with their Grievances.

Tho' the Power and Riches of a *Chinese* Emperor are almost inexhaustible, he was always frugal in his Meals, and averse to all Luxury about his Person, but magnificent in his publick Character, and liberal, even to Prodigality, whenever the publick Advantage or the Necessities of State required it. He never was a Friend to the Effeminacy that reigns in the Courts of the *Asiatic* Princes, and instead of the Delicacies of a Palace chose the Mountains of *Tartary* for his Abode in certain Months of the Year: There he was almost always on Horseback, exercising himself in long and laborious Chaces, which hardened him to Fatigue, at the same time never relaxing his ordinary Application to Affairs of State, but holding his Councils under a Tent, and abridging from his Rest the Time that was necessary to hear his Ministers, and issue his Orders.

Tho' he was divided amongst so many different Cares, he still found Leisure to cultivate the Sciences, and the Fine Arts, which we may even call his favourite Passion; and it is probable that he apply'd himself to them as much from Politicks as through Inclination, being at the Head of a Nation where Honours and Employments are only accessible by Learning. However skilful he was in the different Branches of *Chinese* Learning, he no sooner was acquainted with the *European* Arts and Sciences than he resolv'd to study and make himself Master of them: Geometry, Physic, Astronomy, Medicine, and Anatomy were severally the Objects of his Study. This Love for the Sciences procur'd the Missionaries that free Access to his Person, in which he never indulg'd either the Grandees of the Empire or the Princes of the Blood.

In those frequent Conversations which this great Prince had with the Missionaries, in which he lay'd down his Majesty, in order to become familiar, the Discourse often turned on the Truths of Christianity; and he seem'd much to relish it, approving of its Morals and Maxims, and bestowing Praises on it in presence of all his Court; he protect'd its Ministers by a publick Edict, he permitted the free Exercise of it throughout his Empire, and even gave some Glimpse of Hopes that he would be brought to embrace it himself. Happy! had his Heart been as docile as his Understanding was inlightened, or had he known to break the Chains which a long Train, either of Politicks or Passions, had forged, and which kept him in his Infidelity to his Death; it happen'd *December* the 20th 1722.

He was then at his Park of *Hay-tse*, attended by his *Tartars*, to take the Diversion of Hunting the Tiger. Finding himself there seized with a Cold, he order'd all of a sudden that the Company should return to *Chang-chun-ywen*, one of his Pleasure-Houses, ten Leagues from *Pe-king*. So unexpected an Order, at first, astonish'd all his Train, but they soon learned

The Manner and Occasion of his Death.

the

the Occasion of it. His Blood was congealed, and whatever Remedies were administered to him, they gave him no Relief. Finding his Death approaching, in presence of *Long-co-to* his near Relation and Governor of *Pe-king*, he caused all his Children to come out of the Anti-chamber into his own Bed-room, and declared to them that he named his fourth Son as his Successor in the Empire. He expired about eight o'Clock the same Evening, aged sixty nine Years, and that Night his Corps was transported to *Pe-king*.

names his 4th Son his Successor;

who is acknowledged as such.

is Petition'd against Christianity;

to which he is averse.

Heads of a Petition against Christianity.

The Christian Law proscrib'd.

Next Morning about five o'Clock the new Emperor placed himself upon the Throne, and took the Name of *Tong-ching*, being acknowledged by all the Princes, Grandees, and Mandarins who compos'd the Tribunals. Each *European* had a Piece of white Cloth given him as Mourning, and was permitted to come and knock his Head against the Ground before the Corps, with the Princes of the Blood and the great Lords of the Empire. *Tong-ching* was no sooner on the Throne than he received Petitions from a great number of the *Literati*, containing bitter Invectives against the Preachers of the Gospel, accusing them of dissolving the fundamental Laws, and disturbing the Peace and Tranquillity of the Empire. These Petitions, joined to a Prejudice the Prince was under, that the late Emperor his Father had lost a great deal of his Reputation by deigning to suffer the *Europeans* to settle throughout the Provinces, disgusted him so highly at Christianity, that he only waited for an Opportunity to prohibit it through all the Empire. One soon presented itself: The first Sparks which lighted up the Fire of a general Persecution appeared in the Province of *Fo-kyen*: The Church at *Fung-an-byen*, a City of the third Order in that Province, was governed by two *Spanish* Dominicans, who had a little before come from the *Philippine* Islands. A Christian Batchelour, who was piqued at one of the Missionaries, renounced the Faith, and, in conjunction with a great number of other Batchelours, presented a Petition to the Mandarin of the Place, containing a great many Accusations; the chief of which were: That the *Europeans*, who kept themselves concealed, reared Temples at the Expence of their Disciples; that the Men and Women assembled promiscuously; that young Girls were appointed to a perpetual Virginity from their Infancy; that in the Sect which they spread, (for so they termed the Christian Religion) no Honours were paid to the Defunct, and that they never entertained a Thought about their Fathers or Mothers after their Death; that the Origin of each of their Families was forgot, being like Water without a Source, or a Tree without a Root; in short, that they wanted to metamorphose the *Chinese* into *Europeans*.

These Complaints being laid before the *Tsong-tû*, he gave a great many Orders to the Mandarins of the Place, and sent to the Emperor a Memorial against the *Europeans* and their Religion, in consequence of which he published in different Cities divers Edicts, whereby the Christian Law was proscribed. He issued one in concert with the Viceroy, which prohibited all the People in his Province from being Christians, and commanded the *Europeans* to be conducted under a good Guard to *Makau*, and their Churches to be changed into publick Schools, or Halls for the *Literati*, or for the Worship of their Ancestors. Not satisfy'd with having proscribed Christianity within their own Province, they presented a Petition to the Emperor, in which, after giving an Account of their own Conduct, and representing in the strongest Terms the Danger of tolerating the strange Law preached by the *Europeans*, they intreated his Majesty, by the Zeal he had for the Good of his People and the Quiet of his Empire, to order all the *Europeans* to depart out of the Provinces, and to ordain that they should be conducted to Court, or sent to *Makau*, and that their Temples should be employed to other Uses.

Decision of the Tribunal of Rites.

The Emperor immediately sent this Petition to the Tribunal of Rites, whose Decision was, That the *Europeans* who were at Court were useful for reforming the Kalendar and other Services, but that those who were in the Provinces were of no manner of Use; that on the contrary they built Churches, and drew over to their Law the ignorant People both Men and Women, &c. that agreeable to what the *Tsong-tû* of *Fo-kyen* propos'd, those who were at Court and were there useful, might be left, and the others conducted to *Makau*. The Emperor received this Declaration of the Tribunal the 10th of *January*, and next Day he wrote with the Red Pencil the following Sentence.

Order of the Emperor.

Let it be done according as has been determined by the Tribunal of Rites. The *Europeans* are Foreigners; they have many Years lived in the Provinces of the Empire: Now the Proposal of the *Tsong-tû* of *Fo-kyen* must be strictly complied with. But as it is to be feared that the People may commit some Insult upon them, I ordain that the *Tsong-tû* and the Viceroys of Provinces do allow them half a Year, or some Months, and do conduct them either to Court or to *Makau*, appointing them a Mandarin, who shall attend them through the Provinces, take care of them, and guard them from all Insults. Let this Order be observed with Respect.

Endeavours us'd by the Missionaries.

There was no Application omitted by *P. Paremin* and the other Missionaries, either with the Friends which they had at the Tribunal of Rites, or with the Princes who protected them, and were in the greatest Credit with the Emperor, toward off a Blow so fatal to their Religion. All the Indulgence they could obtain was a Change of the Place of their Exile; they were ordered to be conducted to *Kanton* instead of *Makau*, and this was only upon Condition of their behaving so as to give no Cause of Complaint. The publick Gazettes immediately proclaimed the Sentence which the Emperor had pronounced against the Christian Law, and altho' it was not sent to the Provinces till the 17th of *February*, a great many Mandarins hastened to put it in Execution. All the Missionaries without Distinction were upon this driven from their Churches, and conducted either to *Pe-king* or *Kanton*, and the Emperor declared farther

farther in a Book, which he had composed for the Instruction of his Subjects, that he tolerated some of them at Court only on account of the Advantage his Empire received from their Skill in Arts and Sciences.

More than three hundred Churches were destroyed, or converted to prophane Uses, or became the Temples of the Devil, Idols being substituted instead of the true God. More than three hundred thousand Christians saw themselves destitute of their Pastors, and abandoned to the Rage of the Infidels. In short, the Labours and Toils of so many Apostolical Persons were, as it were, annihilated, without the least Hope of their ever being relieved from their Misfortunes.

Such was the melancholy State of a Mission once so flourishing. But Measures were taken not to suffer so numerous a Body of Christians to be entirely destitute of spiritual Advantages: Three Jesuit Priests, who by being native *Chinese* are easily conceal'd, mingle with the Christians in the Provinces, and zealously promote the Salvation of their Countrymen. The Missionaries of the Society *de propaganda Fide* have likewise some *Chinese* Priests employed in the same Functions; but what Proportion doth so small a Number of Evangelical Labourers bear to so vast an Empire? To supply this Defect, there are sent every Year to the Provinces skilful and well chosen Catechists, who spread themselves through the different Churches, where they reanimate the Faith of the Converts, and furnish them with Kalendars, Books, and Symbols of Piety; and examine if the particular Catechists fulfil their Obligations, and even present themselves to the Mandarins, making them Presents to gain their Friendship and Protection. This is all that can be done to maintain such a vast Number in the Faith, till it shall please God to change the Heart of that Prince who appears so averse to his Ministers. (A)

(A) We have now seen the Establishment, Progress and Expulsion of Christianity in *China*, according to P. Du Halde's Account, the Veracity of which it would be in vain to question; we shall only beg leave to make a few Observations upon the Character of *Kang hi*, and the Conduct of the Court of *Rome*.

This Prince, tho' born to as absolute a Sway, as ever Prince was, yet it being over a People newly conquer'd, he might have been excus'd from introducing any Novelties either in Learning or Government, the Connection in *China* betwixt these two being very great. But he knew so well how to manage that delicate Point, that had a Prince of his Character succeeded him, it is not to be question'd but the *Chinese* would have been as great Proficients in the Fine Arts as any People in *Europe*.

On the other hand, the Court of *Rome*, whose Missionaries by an unparallel'd Indulgence of the Prince had settled in that Coun-

try, could not content itself with an Indulgence to preach the Christian Religion, that is, to preach whatever tended to the Perfection and Happiness of Human Kind, but endeavour'd to make a Dupe of the Prince to whom it owed all. *Kang hi* foresaw too well the Consequences of allowing the Pope to claim any Dispensing Power in the least Point that concern'd Civil Institutions. He well knew that the yielding to the Jesuits in one Article would have introduced another, till by their Incroachments they might have endanger'd his Empire; so he very wisely chose rather to drop them entirely.

The Use I would make of this Observation is, that had our *European* Princes in former Days been as wise as *Kang hi*, the Church of *Rome* would never have arrived at the pitch of Insolence she has done, in claiming either an Authority independent of, or inconsistent with the Civil Power.

The Ruin of Christianity in *China*.

State of the Mission there.

Of Moral Philosophy among the CHINESE.

THE *Chinese* Philosophers reduce all their Morality to five principal Duties, *viz.* the Duties of Fathers and Children; those of Prince and Subjects; of Husband and Wife; of elder and younger Brothers; and lastly of Friend to Friend. Almost all their Books treat only of the Obedience due from Children to Parents, and of Scholars to Masters: Of the Loyalty of Subjects to the Prince, and the Conduct which the Prince ought to use towards his Subjects; of the Respect due from the Wife to the Husband; of the Affection that ought to reign amongst Brethren; and of the reciprocal and inviolable Attachment amongst Friends.

On the Respect owing to Parents and Masters, the principal Foundation of the *Chinese* Morals and Politics rests. They are perswaded that if Children preserved that Principle of Respect, Submission and Obedience they owe to those to whom they OWE their Life, and that if Subjects look'd upon their Sovereigns as their Fathers, all *China* would be but as one well regulated Family, where all the Members of the State cultivate a mutual and unalterable Peace and Union.

With these Dispositions they every Year solemnize, with so many Ceremonies, the Birth-Day of the Emperor, the Viceroys, and Governors of each Province, and the Parents of each Family. Neither the adult Age of the Son, nor the high Rank to which he is elevated, nor any bad Treatment which he might have received, can excuse him from the Respect, the Complaisance, and the Love which he owes to his Parents.

This Sentiment of Nature is carryed among the *Chinese* to the highest Degree of Perfection, the Laws giving to Fathers so absolute an Authority over their Families, that they are empowered to sell their Children to Strangers if they are dissatisfied with their Conduct. A Father who accuses his Son before the Mandarin of any Failure in the Respect he owes him, has no occasion to bring Proofs, for the Son is always presumed to be culpable, and the Father to be in the right. Who can be a better Judge, say they, than he who rears him up from his Infancy?

The Case is different with respect to the Son; he would be regarded as a Monster should he pretend to complain of his Father, and there is even a Law which prohibits a Magistrate's hearing an Accusation from a Son against a Father. Indeed, if the Petition of the Son is sign'd by the Grandfather, it may be admitted; but if there is any Article in it false, the Son

The five principal Duties among the *Chinese*.

The Respect for Parents and Masters

how great in *China*.

runs the hazard of his Life. It is the Son's Duty, say they, to obey and to have patience: With whom will he bear, if not with his Father?

Severe
Punishment
of Parricide.

But if a Child (which very seldom happens) shall proceed so far as to give his Father any opprobrious Language, or if he is so transported with Fury as to strike or to kill him; such a Crime puts the whole Province in an Alarm; his Relations are punished, and the Mandarins frequently deposed; it being always presumed that the unfortunate Child could never have reached to such a horrid pitch of Guilt, but by Degrees; and that the Scandal might have been prevented, had those, who ought to have watched over his Conduct, punished the first Faults committed by Dispositions naturally so bad. The most cruel Punishment is incapable to expiate so horrid a Crime; he is condemned to be cut into a thousand Pieces; his House is destroyed; and a Monument reared to excite Horror for so execrable an Action.

Their Filial
Duties to their
defunct Pa-
rents.

This Veneration for Parents, amongst them, does not terminate with Life; it ought even to continue after the Death of the Parent, for whose Funeral no Expence is spared: The Deceased are inclosed in Coffins of precious Wood: In some Provinces their Pictures are preserved in their Houses, and in most others, their Escutcheons: Their Sons go regularly to weep over their Tombs: They prostrate themselves before the Corpse, and offer them Victuals as if they were yet alive, thereby signifying that all the Goods of the Family belong to the Defunct, whom they wish in a Condition to enjoy them: Their Pictures or Escutcheons are honoured with Offerings as if they were present in Person: In short, they ought always to preserve their Memories, and frequently to give publick Testimonies of their Veneration, by paying to them the same Honours as they did when alive; according to this grand Maxim of the *Chinese*, *Se se ju se seng*, that is to say, HONOUR THE DEAD, AS YOU WOULD HONOUR THEM IF THEY WERE YET ALIVE.

Their Mourning ought to continue for three Years; and during all that time they ought not to be employed in any thing but their just Grief. Whatever Employment they are in, they must abandon it, and live retired, unless the Emperor, for some Reasons that affect the publick Weal, dispenses with this Law, and draws them from their Retirement, ordering them to lay aside their Mourning during the Exercise of their Charge. The Emperors themselves are subject to this so indispensable a Duty of Piety, and they are obliged to give to their People an Example of the respectful Submission which is owing to Parents.

The Influ-
ence of Edu-
cation among
them.

The Principle of Obedience and Submission, in which the *Chinese* are educated from their Infancy, prodigiously influences their political Government, and accustoms the People early to have the most profound Veneration for their Governors. This Veneration encreases in proportion with their Dignity. The Mandarins take the Title of Fathers of their Country, and it is principally in this Quality that they are rever'd; when they distribute Justice to the People, these last are always upon their Knees.

If they appear in publick, their Train and Retinue inspire Respect. They are carried in a magnificent Chariot, which, in the Summer, is open, in the Winter, covered. All the Officers of their Tribunals go before, carrying in their Hands the Badges of their Dignities. The People stop, and with a modest downcast Look range themselves on both sides of the Street, letting their Arms fall down by their Sides till they are pass'd.

The *Chinese*
Government
founded on
Filial Respect.

I will not here repeat what I have given an Account of elsewhere, as to the Honours paid to the Mandarins, and the Ceremonies observed in paying them; I shall only remark that the Facility with which the *Chinese* suffer themselves to be governed, the Peace that reigns in their Families, and the Regularity and Tranquillity that obtain in their Cities, have no other Foundation but that prodigious Filial Respect, and profound Veneration which they entertain for their Mandarins.

Their other
Points of
Morality.

The other Points of Morality, which they look upon as the Source of Tranquillity in a State, and which they continually inculcate, are, the Respect which a Woman ought to have for her Husband; the Subordination which ought to be preserv'd with respect to Age, Quality, and Merit; and the Modesty, Civility and Politeness, that ought to be current in the Commerce of Life.

The excessive
Decorum ob-
served among
the *Chinese* of
all Ranks.

These Rules of *Decorum* as to Words and Gestures, of which the *Chinese* Authors are full, have introduced into the Air and Manners of that People, a Reserve, a Complaisance, and an inexpressible Circumspection, which prompts them to prevent one another in paying to every one the Respects he has a right to require, and induces them to dissimble, or even to stifle, a Resentment. According to them nothing conduces more to the softening and polishing of Mankind than this; while a Ferocity, natural to certain Nations, increased by a brutal Education, renders the People intractable, disposes them to Rebellion, and throws States into Convulsions.

It is not only among Persons of Distinction that these polite and humane Manners prevail; they are even communicated to all Ranks: Workmen, Domestic, and Peasants themselves treat one another with Civility, making their Compliments, placing themselves upon their Knees before each other when they are taking leave, and omitting none of the Punctilios prescribed by the *Chinese* Politeness.

Antiquity of
the *Chinese*
Morality.

These Principles of Morality among the *Chinese* are almost as old as their Monarchy itself; they being taught them by their first Sages in these Books, so much revered over all their Empire, of which I have given an Abstract, in which you may see that all their Maxims are established upon these different Duties.

Perhaps I shall be asked if, during so long a Tract of Time, the *Chinese* have not degenerated from their primitive Maxims, and if their modern agree with their antient Philosophers?

phers? I can answer this Question from two Moral Treatises written by two *Chinese* Authors, which prove that in all Ages they have regulated their Manners and Actions by the same Principles. The first, and most antient of these Treatises, is translated by P. *Hervieu*, under this Title; *A Collection of Maxims, Reflections, and of Examples relating to Manners.* The other is lately composed by an Author who has acquired a great Reputation, and is translated into *French* from the *Chinese* by P. *Dentrecolles*.

Two Authors among the *Chinese* of great Authority.

As this Philosopher appears sincere, in not seeking to disguise or dissemble the Faults of his Countrymen, he gives us likewise to understand that among the People, whose Vices he represents, there are a great many who practise Virtue according to the Idea he has formed of it. His Work is read and extremely approved of by the *Chinese*, which is a Proof that his Sentiments are not peculiar to himself, but are the Sense of his Nation.

Abstract from one of them.

We may learn from this Author, that the Moral Philosophy of the *Chinese* is of a Popular Nature, tending rather to reform the Manners of Mankind than to increase the Number of its own Disciples. Tho' among their Philosophers there was not the same Glow of Wit which distinguish'd those of *Greece* and *Rome*, it is easy to perceive that their Discourses are accommodated to the Capacities of the Vulgar: Yet it must be confess'd, that it is no easy matter to translate the Beauties in the Original of this Piece, the Style of which is lively, concise and emphatical.

The Characters or Manners of the Chinese. By a Modern Philosopher of CHINA.

THE *Chinese* Author begins his Work by a kind of Preface, where he lays it down as an Axiom, That the Worship paid to *Tyen*, the Loyalty to one's Prince, Obedience to Parents, Respect to Masters, the Union betwixt Husband and Wife, the Regard which near and distant Relations ought to have for one another, and a good Understanding among Citizens, are the indispensable Duties of a reasonable Man. After this, he enters on his Subject in the following Manner.

The indispensable Duties of a reasonable Man.

Of the Duty of Parents and Children.

THE Benefits which a Son receives from his Father are less perceptible, but, notwithstanding that, more considerable than those he receives from his Mother. Thus we may more easily perceive the Assurances which Plants and Animals draw from the Earth, which produces and nourishes them, than those they receive from Heaven, whose Influence warms and fertilizes the Earth itself.

Children under more Obligations to the Father than the Mother.

The Tenderneſs of a Mother, with respect to a Son, is confined to the Cares of the Body: The Love of a Father extends farther, and is employed to form his Understanding. Both act almost in the same manner as Matter and Form in the Composition of Beings, the first of which gives the Figure and Outside of a Being, but the other gives the Essence and Properties.

A Father and Son, who mutually fulfil their Duties, ought not to have the least interested Views; they ought not even to think of procuring Encomiums to themselves, as if they had arrived at a sublime Pitch of Virtue: It is only for mean and grovelling Souls to fulfil their essential Obligations from such Motives as these. Let your Services be really useful and agreeable to your Parents, and do not content yourself with simple Appearances; if you do, you will imitate a Man, who serves up a splendid Feast upon the Coffin of his Father, after allowing him to die for want of necessary Subsistence.

A reciprocal Disinterestedness necessary.

Children and Descendants must forbear taking the Surnames of their Fathers or Ancestors, as well as of the wise and celebrated Persons in former Ages; for that would be to lose the Respect which is their due.

Certain Surnames prohibited to Children.

To what will not an excessive Affection of Parents carry! How many have we seen who ruin their Children for fear of displeasing or grieving them! Who indulge them in whatever they ask for, and who leave them at Liberty to act as they please! But what are the Consequences of this fatal Liberty? They are effeminated by Luxury, they abandon themselves to pernicious Company, and are intent upon nothing but Play and Pleasure. They frequently become Prodigals, Spendthrifts, or ruin their Health by their Debauches. Our Books both antient and modern tell us, "It is Money that ruins Children, but Parents contribute to their Ruin, by furnishing them with Money."

Indulgence pernicious to Children.

The Duty of a Father is to correct the Faults of his Children; the Inclination of the Mother leads her to excuse them. This is the Practice of the most rude, as well as of those who value themselves upon Politeneſs. If a Mother carries her natural Indulgence too far, such an ill-judg'd Indulgence will make her Daughters fall into many Errors. If the Father, on the other hand, never speaks to his Children but in a harsh Tone; if he never opens his Mouth to them, but to reprove and blame them, he renders them so fearful, that they dare never appear, nor speak two Words at a time. This idiot Bashfulness hangs about them all their Lives, and gives always a certain pitiful, perplexed Air. The Parent's Intention perhaps is good, he wants to form them early to Virtue; but he takes the wrong Way, and can never succeed. I will repeat it: The true Character of a Mother is to compassionate, but without a blind Indulgence; of a Father, to correct, but without an unreasonable Severity: These are the just Mediums.

Duties of a Father and Mother.

When the Genius of a Child begins to open, then is the Time gently to instil into him

Education of their Children.

Lessons.

Lessons and Instructions. He must neither be spoiled by Capriciousness, nor punished for Trifles. His Weakness must be tended; and you must accommodate yourself to the Measure of his Understanding, which is not yet unfolded. Look upon him as a tender Bud, from which, tho' it has not yet had Time to blossom, the Flower will soon appear and flourish.

Too great an Anxiety about the Health of Children is another Excess, into which a great many Parents fall. Has a young Child the least Indisposition? He is immediately surfeited with Medicines and Cordials, nor do the Parents reflect that thereby the Child's Constitution is ruined, his Health impaired, and his Days shortened.

Separation of a Family when necessary.

When a Family is numerous, it often happens that there must of necessity be separate Households. Formerly the celebrated *Chang* saw in his House his Sons and Grandsons, to the ninth Generation, living together in the strictest Union. This is spoken of to this Day with Admiration. But I doubt if now-a-days there are any who are capable, like the virtuous *Chang*, to preserve domestick Union by their Sweetness and Patience.

When it happens that Children have Families of their own, they must then come to a Separation; but this Separation must be made neither too early nor too late, both these Extreams would be equally dangerous. In the first Case, it is to be feared lest young unexperienced People, not acquainted with the Fickleness of good, nor the Hardships of evil Fortune, fall into an idle course of Life, become Spenders, and in the end ruin themselves entirely. After this Separation becomes necessary, if it is delay'd too long, there are other Inconveniencies to be fear, which it is not easy to remedy. For supposing that the Children and Grandchildren are naturally wise, and of social, pliable Tempers, there are always great numbers of Women and Domesticies in the House. If the Grandfather or the Father is obliged to furnish them with all their Expences, in Moveables, Utensils, Victuals, Cloaths, and other Things, of which each would have a sufficient Share; how can the good old Man hold out with such vast Expences? Besides all this, if some in the Family love to spend too much, and others who are more frugal shall fret and be uneasy at seeing this; tho' they dissemble it, will they not however fear lest the House should sink, and they themselves want Necessaries. Such Heart-burnings as these will not be long before they break out into Murmurings, which will infallibly introduce Diffension, and ruin the Peace of the Family.

The Manner of teaching to manage their Estate.

Instead then of letting them live in common, it will be adviseable to give a certain Sum to each Family, according as it is more or less numerous, whereon it may live to its own Liking. It is an ancient Maxim, That when a Father has Children come to Years, he ought to put in their Hands a kind of small Stock, that they may thereby know the Difficulty of enriching themselves, and learn to manage their Substance, and to live frugally, that they may support themselves genteelly in their Station. By this, a Father knows if a Son is capable to manage a Family: By this, a Son finds by his own Experience in what manner the World is ruled, and what the Springs are which put Men in motion. This small Stock, the Management of which is left to themselves, is the Beginning of their Emancipation.

Education of Daughters to make them good Wives.

It is commonly said, that when a Daughter is born into a Family, it is to leave it, and soon to pass into another *. Hence it frequently happens that the Education of Daughters is neglected, without minding enough that a Daughter who wants Education does a great Injury to the Family into which she enters, and that she is a Reproach to her Parents. The Duties of a young married Wife are, to pay a respectful Obedience to her Father and Mother-in-law; to live in a perfect Union with her Sisters-in-law; to honour her Husband; to instruct her Children; to compassionate the Hardships of the Slaves; to prepare the Silk, and fit it for Working; to be a frugal and a laborious Housewife; patiently to bear Crosses and Affronts; not to listen to Rumours and Tatlings; not to meddle with what is without Doors: All these Duties a Daughter ought to be instructed in before she is married.

But from whence proceeds this Defect of Instruction? Their chief Study consists in dressing their Heads well; in applying the Paint rightly; in handsomely adorning their Cloaths and Shoes; in placing with Art the Bodkins in their Hair, and the Pendants in their Ears; in improving upon delicate Meats and fine Drinks. Their only Care is to embellish their Beauty by a vain Show of Niceties and Ornaments. This is all they know to do, being ignorant in every Article of the Duties of the Mother of a Family. They must then be early made to read Books of History proper for their Instruction; that their Minds may be filled with better Maxims, and their Hearts form'd upon great Examples.

Great Care to be taken in the Choice of Nurfes.

There is reason to be satisfied when a Mother nurses her Children herself; but if any Cause obliges her to take a Nurse, the Person chosen ought to be of a wise and modest Character, and one who has no personal Blemish; for the Infant seldom fails to contract the Air and Manners of its Nurse. If the hired Nurse has been obliged to leave her own Child to give suck to yours, she has been forced to it by Poverty; so she ought not only to have reasonable Wages, but you ought to provide for the Maintenance of her Child; this is the way to make the Hearts of both very easy. Besides, it is necessary to watch over the Conduct of these Nurfes, not to suffer them to carry your Child among the Neighbours, or out into the Streets and publick Places, or to draw about them the Slaves or old Women of the Neighbourhood; the bad Consequences of these are plain enough.

When a Son is born to you after you are advanced in Years, you cannot contain yourself for Joy; you cherish him with all Care; you proclaim his Birth before the Pictures of your An-

* The Chinese Laws do not suffer a Daughter to marry her Relation on the Father's Side, or of the same male Line, tho' in the most remote Degree. This Law is indispenfable.

Ancestors; you fast, and perform divers Works of Charity, hoping thereby to procure a long Life for the dear Infant.

It is a Custom universally established, to make great Demonstrations of Joy at the Birth of a Son; a quantity of the Eggs of Hens and Ducks are hard boil'd, Fine Tea is prepared for those who come to share in your Rejoicing, and to make their Compliments of Congratulation; Provisions proper to regale them are then sent to their Houses; and this is what we call *the Feast of the Downy Beard*.

The Ceremony is yet more pompous on the third Day, when the Child is washed; Eggs are then dress'd by hundreds and by thousands, they are painted with all sorts of Colours, and are called the Eggs of the *third Day*; then it is that the Relations and Neighbours come in crowds to the Door, and likewise make Presents of Eggs, and different sorts of Confections.

Among the Rich the Expences are a good deal greater, especially if they have been long expecting an Heir. A great quantity of Hens, Ducks, &c. are killed, a great Feast is made, and nothing is spared to give publick Marks of Rejoicing. But are they not afraid lest the Prayer made for the long Life of the new-born Babe should be rejected by the * Gods to whom it is address'd? In petitioning for a long Train of happy Days, is it not reasonable to spare the Lives of so many Animals as are usually slain? To obtain this Son, the Father abstained from eating whatever has once had Life; if he would act consistently, he ought to continue the same Abstinence, to procure his Preservation.

But it may be said; When Relations and Friends come to compliment us upon the Birth of a Son, must we not be allowed to give Demonstrations of our Joy? Why not? Make a small Entertainment of Fruits, Confections, Wines, and the like; but no more.

One of the principal Duties of a Son is, to perpetuate his Race, and to leave Descendants after him. For want of a lawful Son some take an adopted one, who is obliged to serve them during their Lives, to bury them after their Death, and to pay them the ordinary Honours.

But what is the Consequence? After this Child is adopted, a lawful Son is born; the adopted is then in the Family like a Swelling or fleshy Exerescence upon a Body. He is no longer regarded as the Prop of the House, all he either says or does is disgusting, the smallest Defect that is observed in him is called by odious Names; he is forgotten, and all that passed when he was introduced into the Family, as well as the Mediators and Friends employed in that Choice. If one should compare the past and the present with respect to this adopted Child, he will find that Interest alone has produced this Change, it being very mortifying that an Estate should pass to Strangers.

But do Parents ever reflect farther, and suppose that this real Son, who has come so late, will be very young when the Father, who had been long bowed down with Age, and come to be only the Skeleton of a Man, dies? Then start up a thousand Law-suits betwixt the adopted and the real Son. In the midst of these Differences the Riches left to the Orphan are soon consumed, and the Design which the Father had to leave all to his own Son occasions his losing all. Would it not be much better to act with more Lenity towards the adopted Son? He would then become the Stay and Support of your own Son during his tender Age.

If you fear lest after your Death this adopted Son should consume the Substance you leave him, make an equal Division betwixt them, and give them separate Dwellings; this Conduct is agreeable to our Laws. If you neglect my Counsels, the Event will justify their Expediency.

Of the five Duties of Civil Life, the most important, and the Duty which has the first Rank, is the Obedience and Respect which a Son owes to his Parents. The Reason is very natural: Were it not for my Parents I should not have a *Being*; I owe to them all that I am. Not to speak of the Pains and Inconveniencies which a Mother suffers during her Pregnancy, and the continual Dangers to which she is exposed in Childbirth; in what is she always employed? Is it not in the Care of her Babe? She feels no Joy but when she sees him smile; if he cries, she immediately runs to know what is the Occasion; if sick, she is overwhelmed with Sadness; if he seems sensible of the Cold, she makes haste to cover him; if hungry, she immediately feeds him; if he attempts to walk, she leads him by the Hand; if he foul himself, she instantly cleans him, nor is the nauseous Smell in the least disagreeable to her. Does she receive any Present? she that Minute gives her Child a Part, and thinks herself well paid if it can procure her the least Smile: In short, nothing equals the Cares of a Mother. Not can a Man have an Idea of greater Benefits than those owing to Parents. A good Son ought to acknowledge some part of these Benefits, by paying them all the Obedience and Service he is capable of performing.

When Children are to be well educated, one cannot begin too soon; especially if their Genius begin to shew itself. Then if any thing comes in their way that has either Life or Motion, tho' it were a vile Insect, a Shrub, or an useles Plant, admonish them to do it no Harm: By this means you cultivate and cherish in them that Sentiment of Goodness and Humanity which they receive from Nature.

If there comes to your House a Person distinguish'd by his Quality or Age, a Relation, or a Friend, instruct your Children to pay them all due Respect in their way; for thus you form them to Good Breeding, and the Principles of Civility which they already have within themselves. Sometimes a dry Answer, when they laugh or talk unseasonably, serves to keep them within Modesty and Decency. If their Inclinations are ever so little turbulent and quarrelsome,

* The Philosopher here speaks according to the foolish Notions of the Vulgar, which he elsewhere ridicules. These Divinities are,

Shew, i. e. the Genius of Old Age; *Lú*, the Genius of Dignities; *Fú*, the Genius of Riches.

Rejoicing on
the Birth of a
Son.

Inconveni-
ences of ad-
opting a Son.

Advice rela-
ting thereto.

Duties of
Children on
what found-
ed.

Rules of E-
ducation.

they must be reprimanded with severe Looks or Words, but without striking them in any Fit of Anger. A Conduct so violent, will exasperate their natural Temper, and render them yet more passionate.

I have used to say, If the Father treats the Son well, the Son will behave well towards the Father: But tho' the Father is not such as he ought to be, the Son ought not to be wanting in any Point of his Duty; he ought to be as another *Shun*, who implor'd Heaven incessantly with Tears and Prayers in behalf of a Father who seem'd to have given him Life only to torment him.

Of the Reciprocal Duties among Brethren.

When Brotherly Love obtains most;

NEXT to our Parents, nothing so nearly concerns us as our own Brethren. When Brethren are young, it is a Pleasure to see what Tenderneſs they have for one another, they cannot be separated. If the Elder is grown up, and the Younger but an Infant, he bestows all manner of Cares upon him, he conducts him by the Hand, he carries him in his Arms, and cherishes him with his Careſſes and his Friendship.

when cool'd.

But whenever theſe Brethren become Men, and are ſettled in the World, then the Complaiſance they have for their Wives, to whoſe Diſcourſes, Interests and Jealouſies they lend too ready an Ear, produces Coldneſs, Suſpicions, Diſtruſts, and inſenſibly divides their Hearts. Notwithſtanding, if an Affront, or ſome Reverse of Fortune is threatned, then it is ſoon perceived that other Relations, and the moſt devoted Friends, are not worth one, even the moſt indifferent, Brother.

Of Brethren and their Families ſeparating.

Nothing would be more commendable than to ſee Brethren living together; but that is ſcarce to be expected after they are ſettled. Their Families differing in Number, the Diſpoſition one has for Expences and the other for Frugality, with the different Acquaintances they make, produce Inclinations ſo oppoſite that it is impoſſible to reconcile them.

It is ſtill more difficult for Siſters-in-law to agree together, eſpecially as to Houſekeeping when it is in common among them. A Medium may be fallen upon; which is, not that the Brethren ſhould have ſeparate Dwellings, but ſeparate Purſes. But if, in order to avoid all Miſunderſtandings and Heart-burnings, they can no longer live under the ſame Roof, yet ſtill the Elder ought to love the Younger, and the Younger to reſpect the Elder. This Separation ought even to knit the Tyes of Blood more firmly, otherwiſe if any unfortunate Accident happens, the whole Family will be in danger to be ruined.

It is an antient Proverb, *When Brethren live together, they ought to ſupport themſelves.* This is the Way to live comfortably: If they never have Diſputes and Jarrings, their Children will imitate them, and this ſame Example of Unity and Concord will be tranſmitted down to their lateſt Poſterity; this deſerves Attention. It is commonly Wives who occaſion the Separation of Families. Let the Huſbands be upon their Guard againſt the Suſpicions and idle Diſcourſes of their Wives; then the Peace and Union betwixt Brothers will be conſtant and durable.

Means of preſerving Concord.

This Harmony betwixt Brothers and their Families is a Source of Happineſs; and the Way to keep it up is, knowing how to ſuffer, and how to diſſemble; by ſeeing a great many things, and yet behaving ſo as if one had ſeen nothing; to hear a great deal, and to ſeem as if one had heard nothing: A Perſon learns by this Method not to let his Thoughts be taken up with Trifles, he ſaves himſelf a good deal of Uneaſineſs, and oftentimes very troubleſome Diſputes.

The Cauſe of Diſſenſion.

The ſage *Yen-tſe* ſaid very well, That Brethren among themſelves are as the Arms and the Feet, and that a Wife with reſpect to a Huſband is as a Habit which he provides for himſelf. This Philoſopher's Meaning is, That Brethren, born of the ſame Mother, are the ſame Subſtance, *one undivided Whole*, which cannot be hurt in one Part but that all the other Parts muſt immediately feel it. But what follows? The exceſſive Complaiſance which a Huſband has for a Wife produces, firſt, Indifference, then Averſion to his own Brethren, and at laſt leads him to a Separation.

Nevertheless the Views of Wives are commonly confined within the little Cares of Houſekeeping. Theſe they inceſſantly ſpeak of; and this perſwades the Huſband that his Wife is devoted to his Family, and capable to manage it: He himſelf inſenſibly falls in with the Notions of his Spouſe, and imitates her Exceſs of Frugality. After this, the ſmalleſt Point of Intereſt ſerves to alter the Friendship, and deſtroy the Union, which ought to reign amongſt Brethren.

Rules of Conduct for Brethren:

Certainly there is no Law which obliges a Father to leave to a Son any Inheritance either more or leſs. How many Fathers do we ſee, who leave nothing to their Children, or at leaſt leave them only ſome Debts to pay! Children then, that they may not be diſunited by Views of Intereſt, ought to reaſon in this manner among themſelves: Suppoſe that our Father had not left ſuch an Eſtate, ſuch a Houſe, or ſuch other Poſſeſſions, which is the Subject of our Diſputes; then let us act as if indeed he had not left us any of them. This Reflection would be enough to prevent Differences. This Expence, they may ſay, is all about a Trifle; but the Eſſential Point is, to live together in a ſtrict Union.

For Wives.

A Wife on her Part ought to conſider, that the Brethren of her Huſband are the Bones of the Bones, and the Fleſh of the Fleſh of her Father-in-law and her Mother-in-law; conſequently ſhe cannot have too much Regard or Reſpect for them. Even when ſhe has Reaſon to complain of his Extravagancies, ſhe ought to keep within proper Bounds, and ſpeak in a modeſt

modest and submissive Manner. To avoid giving Uneasiness to them who give Uneasiness to us, is the surest way to make them come to themselves, and to alter their Temper.

Of the Duties of Husband and Wife.

WHEN a Marriage is treating of, the principal thing to be regarded is, Whether there will be a Sympathy in the Humours of the future Husband and the future Spouse, and in their Inclinations and Tempers; in one Word, if they seem to be made for each other. Source of un-
happy Mar-
riages. But this is too often disregarded: They, commonly, only look to slight Conveniences; sometimes Rank and Employments, or perhaps antient Alliances which Neighbourhood has contracted betwixt the two Families; sometimes the mutual Society into which they have entered, and sometimes the Byas which the Fathers have for the *Belles-Lettres* and Philosophy.

When once a Promise of Marriage is past upon these Motives, the two Families treat one another as Allies, and assist one another, even before the Bride removes to the House of her future Spouse. The Union appears very strict; but how long will it continue after the Nuptials? Her Relations who accompany her want to have the Feasts, and the Comedies which are acted in the House, continued for a long time. They put off the Time of their returning home as long as they can; their Stay, and the Expence that attends it, create Disgust; Complaints are made of the Match-makers; and great Grumbings arise about the Portion and the Nuptial Presents. Ill Conse-
quences that
follow.

When the Guests return home, these Grounds of the Quarrel are all run over, and exaggerated; and if ever they afterwards pay a Visit there, they look as if they carried in their Bosoms a Bundle of Thorns. They frequently pass by the House without entering it; and if they do enter it, it is with so cold and indifferent an Air, that they will not be persuaded to drink so much as a Dish of Tea. The young Bride is most to be pitied: She frequently comes out of a wealthy Family into one whose Affairs are in great Disorder: All the Trouble of Household Affairs rests upon her; whatever good Will she has to it, she cannot attend to so many different Matters. She sees the Coldness of her Husband, without daring to complain: Tho' but at a small Distance from her Mother's House, she can neither see nor talk with her: In short, she drags out a languishing Life in Sighs and Tears, without either Comfort or Satisfaction; her former Happiness heightens her present Misery, and the more she was cherished in her Father's House, the worse she agrees with her present Condition.

Marriage was established to strengthen Society amongst Men: Alliances are contracted to draw these Tyes more close. The pernicious Maxims introduced at present bring every thing to interested Views, which breaks the Union amongst them who were before the strictest Friends. This Disorder is almost universal, but it obtains most in the City of *Yang-chew*. The End of
Marriage.

I would have those who marry, seriously to attend to the Nature of that important Step. A young Man ought only to think upon finding out, in a virtuous Companion, the Assistance which he necessarily requires for the well ordering of his House: The Woman ought on her Part to propose the finding a solid Support in a wife and faithful Spouse. This is the Plan of a perfect Marriage, which will be infallibly followed by Conjugal Fruitfulness. Sketch of a
happy Mar-
riage.

A Husband ought not to give too much Credit to his Wife in the Account she gives of her Children's Conduct: She will always have an Inclination to conceal or extenuate their bad Qualities. On the other hand he ought not too lightly to believe the Faults of his Children, as represented by his Wife, if she is their Step-mother. 'Tis a just Saying, *That the principal Care of a Husband is to make his Wife virtuous*. Admonition
for the Hus-
band.

However prudent your Wife appears, don't suffer her to meddle with your Affairs without Doors: Whatever Qualifications your Slaves and your Servants have, make them privy to nothing that concerns the Persons of either your Wife or yourself. Married People! be sure to mind this Article.

As for what concerns those who marry their Daughters into distant Countries, they cannot take Precautions enough. You have seen by chance a young Man whom you thought agreeable, you have found out that he has Merit, and you immediately persuade yourself that you are to clap up a Marriage as happy as was formerly that of *Chu* or *Chin*. You deliver over your Daughter to him, you let her depart. Do you believe that her Heart has consented to this Separation? Inconveni-
ences of a
Woman's
marrying a
Stranger.

When once she is come to the House of her Husband, do you believe that Peace and Harmony will long continue there? When once her Parents Birth-Day comes, or one of those annual Feasts of Rejoicing, when all her Father's Relations meet at his House, there to pass the Day in Merriment and Diversion, she will be disconsolate, because it is out of her Power to be with them, and because her Eyes can never more meet those of her Mother, who is in a distant Climate from her; you may judge what her Pain is.

If at the End of some Years she is allowed to make a Tour among her Relations, a Month is scarce elapsed before she is carried back, and then she knows not how long a time it will be before she can be again so happy. In that dismal Moment of Separation her Soul is torn from her Body: On the Road she every Moment turns her Head towards the Place from whence she parted, and where she left her dear Relations; all her Tenderness renews, and makes her Heart ach so as is not easy to be express'd. Thus it is, that by too great a Precipitation a Father may make his Daughter unhappy.

Views of In-terest to be shunn'd in Marriage. The great Doctrine of Marriage cannot subsist, if Wealth is only propos'd. So if the Aim of a Son in celebrating the Funeral of a Father is only to procure Blessings upon the Family, the Filial Duties are by him set at nought. When is it that a Woman despises her Husband? 'Tis when she is puff'd up, because she has made his Fortune. What induces a Son to keep the Body of his Father a long time above-ground? 'Tis frequently because he is afraid to bury it in a Place that may prove unlucky to himself. Thus Self-interest destroys every Virtue.

Advice to Parents. Nevertheless there are many very nice in their Choice of a Son, but very indifferent about that of a Daughter-in-law; tho' a right Choice of the one is more difficult than that of the other, the Character of a Son-in-law being more easily sifted out than that of a Daughter-in-law; yet this last is a very important Point.

If a Lover regards only the Portion of a Damself, and a Parent only the Riches of a future Son-in-law; they do exactly that very thing which ruins Families, and disunites Kindred.

Character of a compleat Wife. It should be considered, that a naturally well dispos'd Woman is an assur'd Source of Happiness: Virtue in a Spouse ought to be preferred before both Quality and Riches. A young Woman, who is wise, vigilant, industrious, chaste, obedient, sincere, and always the same either in good or bad Fortune, is a great Acquisition. When a Man finds a Woman of this Character, he may say, That he has brought a Treasure into his Family.

Jealousy. Jealousy in a Woman, especially if childless, is a great Unhappiness for a Family. A lawful Wife, when she sees her Husband growing old, and discontented at not having an Heir, omits nothing to prevent his coming near a Concubine or a Slave: But if the Concubine or the Slave becomes pregnant, she scruples not to make use of Potions and other Methods to make her miscarry, and to kill the Child in her Womb.

Its Effects, and Consequences. For this reason the Husband is frequently oblig'd to maintain his Concubine without Doors, and if she be brought to Bed of a Son, the Jealous Wife alters her Tone, she puts on a Mask of Joy, and uses the most affectionate Terms, that the Concubine may be recalled: But her Design is to spread Snares, in which she may perish. If her Stratagem does not succeed, Rage gets the better; she cries, she storms, she threatens Fire and terrible doings. The poor Husband is frightened and consents, he recalls the Mother and the Child, and soon the Jealous Wife has recourse to the most shameless Calumnies to distress the poor Concubine, and beats her, till she has at last driven her out of the House.

You would swear that she had the most affectionate and tender Sentiments for the Child, while perhaps she is casting about how to destroy him secretly by Poison. If she succeeds, she is satisfied, and is not at all concern'd to see herself without any Child who may serve and comfort her in her Old Age.

Other Characters to be guarded against. There is another Kind of wicked Women, namely, Second Wives, who cannot bear with the good Character of the Deceased to whose Place they have succeeded: The Spite which they conceive induces them to destroy the Children of the former Bed, in order that the first so much esteemed Wife may not be honoured according to the Usage of the Empire, and may no more be remember'd. This is an excess of Inhumanity, of which some Women are capable, and we have seen many Instances of it.

In your Choice of a Wife, you ought to be scrupulously nice in examining if she is susceptible of Jealousy, or else you will be liable to be unhappy. If you are married, and have no Children; before you take a Concubine, you ought seriously to consider whether or no you can provide against all the Inconveniences that may follow such a Step. But when a Man has Children by a former Marriage, he will do wisely, if from the Consideration of the fatal effects of Jealousy in Women, he stifles his Inclinations for a second Wife or a Concubine, and thus sacrifices his Appetite for present Pleasure to a just Regard for future Repose.

Distinction of Wives. Wives are distinguished into Superior and Inferior, that is to say, into Legitimate and Illegitimate; but there is no such Distinction among their Children: This is the great Doctrine of the Empire. Nevertheless the Children of the lawful Wife and those of the Concubine are not confounded together in the ordinary Usages: This is what gives to the real Wife the Rank of Superiority over the rest.

Antient Usage of Matrimony. Antiently the Emperor and the Princes of the Empire took seven Wives; the great Lords and the Mandarins three; Under-graduates and the Vulgar had but one, the rest, if they had any more, being reckon'd Concubines. A Man never fails, when he makes mention of his Wife or his Concubine, to assume a grave Air, to weigh his Words, and to speak as the Master of a House, where every one keeps a due Distance; by this signifying, that he had only taken a Concubine for the better Management of his House, that she may apply herself to the meanest and most laborious Employments; that she should carefully serve his Father and his Mother; and to love, cherish, and bring up his Children.

Conduct as to Concubines. But if the Industry and Pains of this Concubine have contributed to increase your Wealth and Credit, is it not reasonable that she should share in this happy Change? Yet how many act quite otherwise! How many have turned off a Concubine without any regard to her having born Children, and done long and important Services! One who acts thus (if we may believe him) only aims thereby to pay the greater Respect to his wedded Engagements. But is it not very well known that in great Families the Children and the Grandchildren, who attain Degrees and Employments, are those who are born of the lawful Wife? Greater Care is taken to push their Fortunes: And yet Sons of Concubines often rise in the World, and likewise obtain Marks of Distinction and Nobility for their Mothers; the Fame and Splendour of her Children reflecting upon her, and their Elevation ennobling her.

We have seen certain Fathers of Families value themselves upon their Steadiness and Resolution, and yet they are so weak as to abandon to the Mercy of their Wife a poor Concubine who has brought them Children: This is the Cause of an infinite number of Inconveniencies. Domestic Affairs ought only to be regulated by the Master of the Family; it is by no means convenient that a Woman should meddle with the Direction, and talk in an absolute Strain.

We learn from ancient Histories, that the Daughters of Kings, when married to Persons of True Nobility of Wives. an inferior Rank, behaved themselves humbly, without assuming any Air on account of their Royal Extraction; what better Examples can be followed? Is it the Practice of the Vulgar; or that of wise and great Men, which we ought to follow? I would have young Women place all their Glory and Nobility in being mild and submissive: Parents can give no better proof of their Tenderness, than to form them early to Civility and Virtue.

We have no Book of Antiquity treating expressly of Marriage: It was only under the Dynasty of the *Tang*, that one called *Lyu-tsay* wrote upon that Subject; but he has been corrected upon more Heads than one. Now-a-days we see many who imagine that by consulting the Stars, they can pronounce upon the Union or Discord, the good or bad Fortunes of those who are about to marry: Downright Idiotism! Execrable Abuse! These are the fantastical Observations that either break off happy, or forward unfortunate Marriages.

Another Error of our Age; What does it signify, say some, for a young Man and a young Woman to be twenty Years of Age before they marry? This shews an Ignorance of our ancient Rites, which say, "You ought not to marry your Son till he is thirty, nor your Daughter till she is twenty Years of Age." Can we read these Maxims in our ancient Books, and yet follow new Imaginations?

Formerly, (what is very remarkable) when a Father had once cast his Eyes upon a Son-in-law, Antient Usages before, the Daughter was allowed to see him for the first time in the Hall of the Guests, thro' a little Hole in a Screen plac'd before the Door of the inner Apartment. In the Choice, it was not looked upon as a capital Point to consult the eight Letters of (A) Good Luck, to determine the Fate of the Parties: They examined if the Maid was virtuous, and the Youth prudent; if their Ages, Humours, and Inclinations agreed; and to be sure these are the only Points to be regarded. A happy Month and Day may be afterwards pitch'd upon to accomplish the Marriage, by the ordinary Rite of causing them both to drink out of one Cup: Why should we add the popular Usages, which are whimsical, and liable to a thousand Inconveniencies?

When the Ceremony is over, it is the Practice of well-order'd Families, for the Bride to retire to her Apartment, and not to meddle any more with the rest of the Family, neither with her Brothers, or even with her Father-in-law. Yet, almost so late as our Days, a detestable Custom has obtain'd, tho' not in our Books and only fit to be used among wild Barbarians. The Separation of the Apartment is delayed for what is called *the three Days of Freedom*, which are spent in divers Extravagancies. The Bride is placed upon her Nuptial Bed; a thousand Monkey Tricks are played round her; her Shoes are pulled wantonly off, by one who hides them in her Sleeve; another takes away the Veil that cover her Face; a third ties up her Head very tight; another smells at her Hair, and cries, that it diffuses an admirable Perfume; others appear to be Idiots, and endeavour to raise a Laugh by their Grimaces, and indecent Buffooneries: All this while the Groom goes briskly about; and this they call Rejoicing and Diversions.

But who are they who play these shameless Farces? The nearest Relations, the Father-in-law and the Uncles, who, forgetting their Rank and Age, transgress all Bounds of Decency and Modesty. Young impudent Fellows have introduced these Disorders, to which the sage *Literati* ought to put a stop: Thus they would make themselves truly esteemed among the Literary Sect, whose Office is to reform the Manners of the People.

When the Rites are exactly observed in Marriage, there is reason to hope that it will be happy and comfortable, and the Parties long-lived. Among married People, the Discourse frequently turns upon the Nobility and Riches of their Families. It is not proper that a Husband should too curiously enquire about the Friends and Ancestors of his Wife: as, whether they have filled Employments? or, whether they have led a Life of Obscurity? These Enquiries often put Dissension betwixt the Wife and the Sisters of the Husband. Persons even of Merit, who know that the Meanness of their Extraction is no Secret, imagine every Moment that they are reproached, and look'd upon with Disdain. Thence proceed Disgusts, Heart-burnings, cruel Suspicions, which gnaw the Heart, and frequently Designs of secret Vengeance. The Glow-worm borrows its Lustre from a Heap of rotten Herbs, wherein it is engendred. The most odorous Flowers assume their Beauty and Fragrance from a Dunghill: Light issues from the Womb of Darkness: The best Spring-water is that which bursts out of the Opening of the Earth.

The first State of Life instituted, was that of Husband and Wife: Thence proceeded Fathers and Children, then Brothers; after that Men were united by the Bonds of Friendship, Societies were formed and multiplied, and the Relation betwixt Subjects and Princes fix'd. Hence it is said, that the principal Care of a wise Man is the State of Marriage; even the Union of Heaven and Earth is the Model of a perfect conjugal Union. Our Classical Books look upon the due Regulation of this particular State, as the Source of good Order in general.

The Perfection of the Married State is, with respect to the Husband, to live in a strict Union with his Spouse, to treat her always with Civility, but not with too much Familiarity; to make her his Delight but not his Darling. As to the Woman, she must distinguish herself by a Sweetness of Temper, mixed with Gravity, and by a respectful Complaisance, free from mean Flattery. Antiently when Man and Wife consulted together upon any Affair, they sat opposite

to one another, and discoursed with the same Respect as if they had been talking to Visitors of Distinction. Charming Conduct!

Character of an accomplished Wife. A Wife has three Duties to fulfil: She ought to know how to manage her Household-Affairs; to pay her ready Services to her Father and Mother-in-law; and, lastly, to shew a great Respect to her Husband, as her Master. If she acquits herself of these three Duties, she is an accomplished Wife.

True Character of a Husband. As to the Husband; his true Character is Firmness in maintaining good Order in his Family. For that effect, he ought to maintain his Rank of Superiority, and to be perfectly Master of himself amidst even his most allowable Pleasures. From that arises conjugal Union, which will be attended by all the other Advantages of Matrimony,

Parents ought to choose Matches for their Children. If, according to the laudable Custom, the Father chooses the Daughter-in-law, and the Mother the Son-in-law; in this Case the Parents will be the Guarantees of mutual Concord betwixt the two young married People: What will contribute yet more to their Happiness, will be the Bride's not too lightly believing ill-grounded Suspicions and malicious Whispers; otherwise a too certain, but a too late Repentance will soon succeed.

Conjugal Fidelity. As for Concubines, many Masters of Families know how to domineer over them, but few have the Art to keep them in the House, and at the same time to maintain Peace at Home; because lawful Wives are seldom solidly virtuous; and the Sex in general is so unaccountably jealous, that if a Man has Children by a Woman of Merit, he ought not to think of a Concubine.

Concubinage and Divorce when lawful. But if the Husband, in the fortieth Year of his Age, has no Children, then let him take a Concubine; it is permitted by the Laws, which look upon a Man's not leaving Posterity behind him as a great Misfortune. If the Wife transported with Jealousy shall make a Disturbance, and be in a Fury at the very Name of Concubine, the Husband shall inform her Relations of his Resolution, and the Reason of it: And if, notwithstanding their Exhortations, she still continues to oppose her Husband's Views, he must have recourse to the Magistrate; before whose Tribunal he shall summon his Wife, and there obtain a Divorce in form: In short, his Tenderness for a Wife ought never to supersede his Duty to his Ancestors, which requires him to do his utmost to perpetuate their Posterity.

Of the Duty of Friends.

Indulgences of Friendship. **H**OWEVER strict the Union among Friends may be, it is difficult for them always to keep it up: A Word dropt by chance from your Friend may disgust you, and offend your Delicacy. What Course shall you follow? Why! dissemble, and let it pass as a Trifle. You ought to take a good deal of Care not to give a harsh Answer; or to make the first Person you meet with the Confident of your Resentment. The Affection of your Friend will certainly be cooled, either by a harsh Answer from yourself, or by an indifereet Report which another may officiously make.

While Children are shut up in the Nursery, or before they have any Commerce without Doors, they know only their Father, their Mother, and their Brethren: They next begin to have School-fellows, with whom they try their Wit, and to whom they attach themselves. When they arrive at a certain Age they are married, and then they enter into the necessary Relations with the Parents of their Wives: Nothing is more easy than for them to contract the Usages and Customs of these Parents; who if they are laborious, industrious, and frugal, the young Spouse will form himself by their Examples; and, on the contrary, if they are given to Vanity, Merry-making, and Pleasure, he will soon fall into their Extravagancies.

Choice of Friends, how important. When he becomes adult, when he is dipt in Commerce, and when he associates himself with his Companions, or perhaps enters into the Management of Affairs, and contracts Intimacies with his Fellow-Officers; he likewise enters into Engagements with such as have been admitted upon the same Degree, or with the *Literati* who live in the same City, which insensibly produce a great Change, either for the better or the worse, both in his Character and his Manners: And if Vice shall thereby take root in the young Heart, it will be difficult to eradicate it; wherefore great Care ought to be taken in forming Friendships. The Duties are mark'd in the Body of our great Doctrine, and it is there rightly said, "The Choice of Friends is a Point of the utmost Importance."

Characters to be avoided. There is nothing which we ought more to shun than a Spirit of Wrangling, and a bad Heart; the least Familiarity with People of this Character is very dangerous. Act by them as if you were intirely unacquainted with them, by which means you will shun a good many Quarrels, and prevent the bad Consequences which they may very readily lead you into.

Be equally careful in shunning an obstinate Man, but without seeming to avoid him, otherwise you may make him a dangerous Enemy. Court the Company of a wise Man, but act in regard to him without Dissimulation, and in the Openness of Heart; by these means you will have the Benefit both of his Services and Friendship.

Inconsistencies in Friendship, to what owing. When you pitch upon a Friend, a hundred good Qualities are seen in him at first; but when you are habituated to his Company, you discover in him a thousand Faults. Is this occasioned by his having less Merit than he had at first? No! the Friend is not changed, but your Heart is disgusted, and your Judgment no longer the same.

How we ought to treat our Friends. There is another very whimsical but not very different way of acting: During the Life-time of our Acquaintances we speak of nothing but their Faults, and after their Death of their Praises. Is that because in the latter End of their Lives their Merit has as it were eclipsed their Defects? Not at all! It is because by their Death, Compassion has given your Heart different Dispositions with regard to them: He who treats his living Friends with the same Esteem and

and Affection which he would express for them if dead, will reap great Benefits in Friendship.

There is no Advantage, or rather there are many Inconveniencies attending the contracting of numerous Friendships: Our antient Sages have said, *Tho' you are acquainted with a Person early, yet it will not be easy for you to know one another thoroughly.* But if you court a great Number of Friends, how can you know them at all? The Testimonies of Esteem, of Friendship, and of Zeal which pass amongst such, have no Solidity in them; all their Protestations only proceed from the Lips: If you displease them in the least Trifle, they will leave you, and be the first to tear your Reputation in Pieces by the Lashes of their envenomed Tongues.

This is a Proof we cannot be too circumspect in the Choice of Friends. My Friend, who was in a poor and obscure Condition, all of a sudden finds himself in the midst of Splendor and Plenty: I ought to sound the present Disposition of his Heart. It is to be feared, if I should treat him with my ordinary Familiarity, that he will give me a very cold Reception, with a Design to keep me at a distance. On the other hand, my Friend, who was rich, falls into Poverty: After such a Change of Fortune I ought to treat him with greater Regard than ever; otherwise, he may suspect that I affect an Indifference, in order to break off all Correspondence with him: I therefore ought to shun the smallest Circumstance, which may serve to rivet such a Suspicion in his Mind.

A wise Man, who knows that Friendships are frequently exposed to remarkable Breaches, never enters into one without due Reflections before hand. True Friendship, when it is formed, has nothing in it but what is simple and easy: It has no recourse to those empty Demonstrations, which are generally deceitful. But if a Man is obliged to break some Friendships, he ought to do it without Noise, and to retire insensibly, and privately. It is a fine Lesson of our Antients: *Friendships, say they, that are formed slowly, and without much Ceremony, commonly are durable.*

Of the Duties of Kinsmen.

TO carry our Indifference with regard to Kinsmen, so far as to disown them, is great Pride, and vile Ingratitude: To protect them, when they stand in need of Assistance, and to succour them in their Misery, is the Effect of great Virtue. If you suffer your Relations to continue in mean Employments, or if they are reduced to be Domesticks or Slaves, will not the Shame recur upon you? And besides, are you not culpable with regard to your Ancestors, which are likewise his?

A poor Kinsman comes to communicate an Affair to me; I understand by his perplexed Air, that he would explain himself to me, if he durst, but that he is at a Loss for the proper Terms. It is my Duty to penetrate into his Thoughts, and if possible to guess them, and to put him upon Methods by which he may more easily explain himself: And if I be in a Condition to do him the Service which he expects of me, I ought to do it generously, and to enhance my good Office with the obliging Manner of doing it.

When extream Misery obliges your poor Relations to implore your Assistance, consult your Heart, and your Abilities, and tho' you may put yourself to some Inconveniencies, do the best you can to assist them. Do not tell them, I will lend you this or that; for the very Word, *lend*, by putting them in mind of their Obligation to repay it, afflicts them. Above all things promise nothing but what you mean to perform.

It is impossible (such is the Nature of Man) sometimes to prevent Relations and Neighbours from entertaining mutual Disgusts and Complaints. But how are those Seeds of Division guarded against? It is, by bearing with one another, and by remembering, that if your Friend has some troublesome Qualities, you have the same, which he must pardon in his Turn. But if a Man is noisy, and cannot digest the least Inconvenience; if being proud of his Quality, his Riches, or his Learning, he is inflexible in the least Point, and pretends to domineer in every little Dispute; that is the way to perpetuate Feuds and Enmities.

There are different Degrees of Blood, and according to these Degrees there are different Marks of Respect, in which we are not allowed to be deficient: And yet how many have no Regard but to Fortune! If in Company the Discourse turns upon a rich and a dignified Relation, you boast of being akin to him, and say, *My Honourable Uncle.* On the contrary, when we speak of a poor, despised, and ragged Kinsman, it is always in these contemptuous Terms; *My Beggery Cousin,* &c. and seems to disclaim a Relation, because he is in Misery. How shameful is this!

It is not allowable to Persons, even in the first Rank, to neglect what they owe to their Relations, their Allies, their Friends, their Neighbours, and their Fellow-Citizens; these Duties being indispensable to Emperors and Princes themselves; and in this they resemble Heaven, whose Influence is equally diffused over all. Should we not then follow the Example of our Betters? and shall the most ordinary People believe themselves debased, when they indifferently assist those of their own Family?

Yet how many do we see, who build proud Temples in honour of Idols; or entertain in their Houses Companies of Men and Women-Players (B) to divert them! who spare nothing in Play and Merry-making, and yet will grudge the smallest Sum to supply the Necessities of an indigent Kinsman! Whence is this? Do they not proceed from the same Stock? The Riches with which their Hands are filled, are they not derived from their common Ancestors? These Ancestors,

(B) The present Emperor has prohibited, under the pain of incurring severe Penalties, all his Officers of what quality soever they are to keep Comedians in their Houses. This is allowed to none but Princes.

cestors, in leaving them their Fortunes, did they ever suppose that a small Part of them would be denied to such of their Posterity as should be in Straights? Could they ever imagine that among their Heirs there would be found a Soul brutal enough to suffer a Relation to die of Cold, Hunger, or Misery?

But to make another Reflection; The Wheel of Fortune is in a continual Rotation. Can you promise to be a long time prosperous? Or shall your now despised Relations be always in Misery? May not they in their turns mount to Offices and Dignities? May not your Children or Grand-children, when you are gone, stand in need of their Assistance? What Services can they expect from those about whom you have been so indifferent?

Contempt for
poor Relations
blame-
able.

I have remarked frequently, that in numerous Families the Rich and the Poor do not once meet together during a whole Year. Upon extraordinary Occasions only the poor Relations venture to visit the Rich. When, for example, some one of the Family dies, they repair to the House of Mourning with their Cloaths in bad enough Plight, they being either too long or too short: But as they have nothing to offer, it is easily seen that they present themselves before the Gate with a perplexed Air, as if not knowing whether they ought to enter, or if it be more proper for them to retire. At last they grow more assured, they enter, but with an unsteady and a trembling Pace. Their Perplexity increases when they would make their Compliments in presence of the Domesticks, who receive them with cold Looks: At last the Master of the House appears, but with a haughty and an insolent Air. All this serves only more and more to estrange from the House these unhappy Relations. Whereas those, who proceed from same Stock, have a Right to share in the Prosperity of the Family.

Of the Government of the Heart.

The Business
of a wife
Man.

WHEN a Man has received from his Parents a Fortune sufficient to make him live handsomely, he ought to look upon it as the happy Means of improving himself, by applying to the Study of Wisdom, by bounding his Desires, by being contented with a Competency, and despising whatever tends towards Vanity and Pride. But to consume one's self in useless Cares, to apply them all to heap up Riches, is to run headlong to Ruin. The Business of a reasonable Man, is, to regulate his Heart, and to restrain his Appetite. There is no Person but in the course of his Life meets with many troublesome Rubs; This is even an Advantage: For if every thing went according to our Wishes, so constant a Success would blind us, and we should be too much affected with that Reverse of Fortune, which always treads upon the Heels of great Prosperity. The Man who is acquainted with the Accidents of Life, loses nothing of his ordinary Tranquillity in the midst of these trifling Inconveniencies.

In a State of Drunkenness, the Mind is as it were stupefied, it thinks on nothing, it remembers nothing: When it quits that State, the Ideas clear up, the Understanding becomes unclouded, and forms a right Judgment of things as before. It is plain that these Clouds, and that Stupefaction proceed from the Fumes of Wine; and that the Clearness and Justness of Ideas come from the Bottom of the Heart, and even from its own Nature. I say the same thing of another kind of Drunkenness, no less dangerous: Namely, that of the Passions, which blinds the Understanding, and disturbs the Reason of those whom it enslaves.

The Remedy for this Drunkenness consists in these two Words, *Ke ki*, i. e. *Vanquish yourself*. When a Man hears another spoken well of, he entertains a Doubt: If his Neighbour is slandered, he believes the Report. Seldom does the Man, who insists upon the Faults, do justice to the Virtues of his Neighbour. Such Men, if we examine into their Characters, are themselves full of Vices, and destitute of Virtues.

A fine Ear, and a quick Eye, are the greatest Treasures a Man can possess. But if I only employ them in fishing for, and observing Defects in another, without turning them inwards upon myself, it is the same thing as if I should employ my Treasure and my Riches in favour of Strangers. Is not such an Abuse to be lamented?

The poor Man, who beholds the Rich and the Happy in Life, without being either struck with the Pomp, or dazzled with the tinsel Splendor of their Fortune, should he afterwards attain to Employments and Dignities, never would be intoxicated by his Grandeur. The Man who, tho' surrounded with Honours and Plenty, turns not his Eyes from the Indigent, should he tumble from the Pinnacle of Fortune, will be less stunn'd with his Fall, and break out into no Murmurs.

A Man's Conquest over himself is the sure Means of securing him against any Defeat from another; and to master one's self, is the sure Way not to be mastered by others. When I have a good Thought, it is inspired by a good Spirit; when a wicked Thought arises, it is suggested by a wicked Spirit. Let us tremble at every bad Idea, even tho' we consider it only as a bare Speculation; for it is always bad Seed possessing good Soil.

Begin with cutting off all the Pursuits of Self-love; and then you can labour for the public Good. First regulate your Views and Desires; and then you may be permitted to lend an Ear to the Discourses of Men.

It is common enough for Persons upon a Death-bed to torment themselves with the Apprehension, lest their Children or their Grand-children should one Day fall into Poverty: Yet they themselves have, by their Avarice, Rapaciousness, and Injustice, given the mortal Wounds to the Fortune of their Posterity. After having entailed upon them such Misfortunes, as are a Chastisement for their own Iniquities, they think fit upon their Death-bed to express their

their own Iniquities, they think fit upon their Death-bed to express their Concern lest Misfortunes should overtake their Descendants, whom they first render miserable, and then bewail that Misery. What a whimsical Conduct is this!

Some there are, who reason thus with themselves: I examine all my Dealings, I see that in them I have always followed Right Reason; that I have practised Virtue; and that I have imitated the so much renowned Actions of our first Sages; in Equity, should not Prosperity and Riches pour upon my Family? And yet I daily see it going to Ruin; Whence can this Misfortune proceed? I will tell you whence, my Friend! It is because your Heart is not regulated so well as you seem to imagine. You ought to reason with yourself in this Manner: I have indeed committed no actual Injustice; but I have been always full of Esteem for myself, and of Contempt for others: I can reproach myself with no harsh or inhuman Action; but I have frequently cherished a secret Desire to injure others. Examine yourself thoroughly, Sir, and you will find that if you have not committed a great deal of Evil, it was owing only to your being destitute of the Means of doing it. When you practise no Injustice, even tho' the committing of it were to be attended with Impunity; when you abstain from doing a bad Office, when the doing it is in your Power; Then, and not till then, will I pronounce you a wise Man, whose Heart is duly regulated; and, without Hesitation, I will promise you a solid and a lasting Happiness.

Some practise Virtue only to procure Esteem. We see several, who leading an irregular Life, are satisfied if they can mask their Vices, and save Appearances with the Publick. The Conduct of Persons of both these Characters is a Proof, that the Uprightness natural to Mankind remains still in the Bottom of their Hearts. Why should they contradict it in their Practice?

A Man ought not to suffer himself to be dejected by bad Fortune. If he is Master of himself, whatever Accident befalls him, he will never be at a Loss how to act. In the most difficult Circumstances, take Time to bethink yourself. For my own part, I would rather chuse to expose myself to be reproached for my having acted too slowly, than to be blamed for having ruined all by my Rashness.

If my Endeavours tend only to make myself happy, it is probable they will be in vain: But if within the View of my own Happiness I comprehend that of my Neighbour, I have reason to hope I shall succeed: It depends upon myself to employ the Talents I have, in fulfilling all my Duties: This single Reflection ought to stifle in my Heart all the Murmurs that arise against Heaven, and to hinder me from imputing the Cause of my Failings to my Neighbour.

If on my part I spare no Pains in doing my Duty, I can lift my Eyes to Heaven without Dread, and shew my Face to Man without Blushing.

It is forbidden me to form any Design to the Prejudice of my Neighbour: But it is lawful for me, to be upon my Guard, so as to prevent my Neighbour from committing any Action to my Prejudice.

I read Books for my Instruction, I ought therefore in reading them to consult my own Breast, and apply to myself the Maxims that concern me. Men never grudge the Pains they are at to succeed in whatever they take in hand: They aim at having all their Works perfect, and do not neglect to compleat any thing, except their own Persons, especially their Hearts; thus, while they glory in their Success, they may be justly blamed for their Ignorance in whatever relates to themselves. The Vanity of the Human Heart.

The Riches of others are look'd upon with the Eyes of Envy; but impotent Desires can never procure them. Is it not then better to shut the Door against unjust Appetites? And when the Desire of hurting our Neighbour is harboured in the Heart, if this Desire never harms him, is it not better to renounce it? When Fortune smiles most upon you, then is the Time to watch her most narrowly, and to restrain your Appetites. When you are in the Humour of Speaking, recollect yourself a little, that you may take the greater Care of what you say. Rules of Conduct.

After what we owe to our Parents, we ought to consider what we owe to ourselves, especially with regard to the Perfection of the Heart; for that is the noblest Part about us. If the Dispositions of it are toward Virtue, our Sense, Words, and Actions, will all move on in Harmony; and to a general Esteem will be added the Possession of real Happiness within ourselves, and the Prospect of it to our Posterity: Inestimable Advantages of Virtue. Advantages of Virtue.

Quite opposite are the Effects of Vice; not only to her Votaries, but to their Descendants. How many Examples antient and modern confirm this Truth! Hence, we may learn, that Heaven renders to Men their due Rewards and Punishments. Thus, let us look upon the Perfection of our Heart, which is the Ground-work of that Nature we receive from Heaven, as the essential Concern we have in this Life. Essential Point of Conduct.

The Instructions and Vigilance of a Father, or elder Brother, are great Helps to a young Man to lead him into, and preserve him in the Paths of Virtue: Yet there is great reason to fear lest the Malignity of the Age corrupt him.

Of attaining to an accomplished Behaviour.

TO salute a Person civilly, to speak a complaisant Word, to give the Place, and to make a handsome Obeisance, are indeed only the Duties which regard Politeness; but in the Inter-Politeness of Manners necessary. course of the World, Esteem or Contempt for Persons are express'd by these exterior Marks. Therefore young People ought early to be instructed in these Usages, and to observe them exactly.

It is a gross Mistake for a Man to say to himself, I despise these outward Appearances, and

confine myself only to what is solid. He who in his domestick and personal Conduct is Master of his Passions, and regular in his outward Demeanour, knows how to act wisely in a delicate Juncture. The Man who prudently proportions his Expences to his Income, may be regarded as a Man possessing Millions; and his House shall endure long.

Obligations
incurred by
receiving of
Favours.

When one is obliged to receive a Present, he ought to think upon the Necessity he thereby contracts to make a suitable Return, and to shew, in the mean Time that he is not afraid of the Obligation of Gratitude which he puts himself under.

If it happens, that any Man undervalues me, I reason thus with myself; "Perhaps his Contempt may proceed from my having nothing to merit his Esteem; if I were a Precious Stone or a Pearl, and should he then look upon me as a Bit of Clay, I should be satisfied with treating him as a bad Judge, without being at the Pains to enter into any Dispute with him: But if in Reality, instead of being a Diamond, I am no more than a common Pebble, why should I endeavour to make myself pass for what I am not? A wise Man, whatever Opinion others pass upon his Merit, examines himself, and does himself Justice.

Grounds of
Irresolution.

To meditate too much upon a Design when formed, occasions Irresolution; and to trifle too much upon a Subject, prevents our keeping ourselves to what is essential. Too many Windings to come the sooner to the Point, bewilder us, and make us wander from the true Path.

Anger when
allowable.

A Transport of Anger, which is the Result of a hasty and impetuous Temper, is inexcusable; but if founded upon Reason and Justice, it ought not to be suppressed.

Reflections;

A Person who expects to receive a Benefit from another, ought to examine if he has ever serv'd it at the other's Hand. Thus, he who addresses himself to Heaven for a Favour, ought to consider what his own Conduct has been, and, by examining what is past, he may judge of the future.

upon Happi-
ness.

He who has neither Acquaintances nor Engagements without Doors, saves himself a great deal of Trouble; and he who entirely betakes himself to the Practice of Virtue, and places his whole Confidence in it, has a sure Earnest of solid Happiness.

Prefumption,

The Man who would set forth his own Understanding to be deeper than what others possess, always proves it to be more shallow; and by pretending to shew a Merit superior to that of others, thereby proves how far it is inferior. He who knows how to correct his Faults, has nothing to dread from the Anger of Heaven. And if he can be contented with his own Condition, wicked Spirits can have no Power to molest him.

Human Pro-
jects,

Mountains engender Metals, and, with Instruments made of those Metals, their Entrails are torn out; the Tree produces Worms in its Heart, and these Worms gnaw it. Man forms a thousand Projects, and these Projects prey upon himself.

the Advan-
tages of Sin-
cerity,

A cunning intriguing Person meets sometimes with Success, but he is not without very mortifying Afflictions: But a Man who is plain and sincere, whose Words are without Disguise, his Actions without Artifice, and his Views without Ambition; if he rises to no Eminence of Happiness, fears to sink into no Depth of Misery.

true Wisdom,

To stifle a Passion when we perceive it hurrying us away, to repress a Transport of Anger when it is ready to master us, is the Fruit of true Wisdom. When I am unwilling that my Words should be known, let me hold my Peace; should I be troubled if my Resolutions were to take Air, then, let me not resolve.

Happiness,

Do not entertain a Man, who has just received a Disappointment, with an Account of your Success. When good Fortune comes, make it welcome; But cherish the Remembrance of it, to sweeten any succeeding Misfortune you meet with.

The Man who sincerely desires to make a Progress in Virtue, ought, in the first Place, to apply himself to find out his own Defects.

Civility,

The Laws of Civility and Good Breeding ought to regulate, but not to perplex us. If these guide us, we shall commit few Blunders; but if they are troublesome to us, and put us to a kind of Torture, it is a Sign that we are little fitted to enter into any delicate and chosen Engagements.

Resignation.

It is a certain Maxim, That we ought to conform ourselves to the Orders of Heaven. If I mention this to a grave and an aged Man, he thinks the Practice of it easy; but, if to a Young Man, he thinks it difficult; the Reason is, That Young Men hope and dare a great deal, are rash, enterprising, and seem as if they would force Heaven into their Measures.

The Diffe-
rence betwixt
Age and
Youth.

There is another Maxim; *Any Design, that is undertaken, must absolutely be finished.* Let me propose this to a Young Man, it is intirely to his Taste, and he easily enters into it; but an Old Man is diffident. The Reason of this is, because this last, perceiving the Strength both of his Body and Mind decreasing daily, his ordinary Language is, That he must absolutely wait for, and follow the Will and Disposal of Heaven. However, these Maxims are far from being contradictory to each other. We may have sometimes Occasion to exert all the Efforts of which we are capable; at other Times our Situation may be such as leaves us nothing to do, but to submit to the Orders of Heaven.

In all Things, let us conform to the Taste of wise Antiquity: If once we ramble after any extravagant Notions, we shall be carried farther than we are aware of.

Advantages
of Study.

He who has begun his Fortune by the Study of Learning, will push it by following the same Method. The Love of Books damps the Passion for Pleasure; and when this Passion is extinguished, the Expences are trifling, and a Man is not forced to borrow: Thus he saves himself a great many Disappointments, and being exempted from these Meannesses, he maintains his Rank, and makes himself respected.

Good Coun-
sel.

Endeavour for some Time to preserve your Understanding unfettered from Worldly Affairs, whole

whose Vanity you will thereby perceive. Keep Silence, and you will thereby see how Ridiculous a Great Talker is. Keep your Door shut, and you will soon discover how much Impertinence is in Visits. Refrain from Covetousness, and you will thereby be sensible how many Miseries attend it.

The Rich and the Noble ought to study Generosity and Liberality; the Knowing and the Learned, Frankness and Sincerity.

We are pleased to say, That the Heart of Man is difficult to be managed; without perceiv-^{The Know-}ing that none is so untractable as our own. Study first the Knowledge of yourself, and then you ^{ledge of our-}may discourse of the Faults of others. ^{selfes.}

When the Sky is clear, the Wise Man trembles; when it thunders, he is undaunted. When ^{A wife Dis-}he walks on a plain and level Road, he is in Dread; but when tost by the Winds and Waves, ^{trust.} he is serene.

A Man is extremely delicate in Punctilios of Honour; he ought to be still more so in Points ^{True Wis-}of Good Breeding. We eagerly search for Remedies when Sickness is contracted, but it would ^{dom.} be better for us to endeavour to preserve the Health we enjoy. Societies are formed for mutual Assistance and Defence; the Reputation of a wise and just Man is a Support still more firm. People give themselves Airs of Importance, that they may pass for Men of Fortune and Credit: It would be of more Advantage to them to gain the Character of Honesty and Sincerity. A Man wants to make himself considerable by speaking much; but he would succeed better if he would be reserved, and apply himself to the most minute Duties. Another courts the Esteem of Men; but he would act more wisely, to deserve it by the Justice of his Intentions. One runs into Expences and Pomp; but the Quality of being a Master in Wisdom would do him more Honour. Another boasts of his large Estate and sumptuous Buildings; but it would be more glorious for him to propagate the great Doctrines of Morality.

The finding a Treasure in a secret Place, when we know the rightful Owner; the meeting a ^{Touchstones} fine Woman by herself in a remote Apartment; the hearing the Voice of our mortal Enemy, ^{for the Heart.} who has fallen into a Ditch, where he must perish if no Hand is stretched out to help him; are admirable Touchstones for the Heart! *Hau i quay shi kin she.*

The Character of a Bully, who values himself upon an ill-judged Courage, is dangerous. ^{Character of} As soon as the true Interests of a Wise Man oblige him to hazard his Life, he is daunted by ^{true and false} no Danger, and discouraged by no Obstacle. But to expose one's Life without just Cause, is ^{Courage.} not Courage, but Insensibility. Don't we see many, who daily expose themselves to have the Pleasure to assist at a Publick Comedy? How many others lead their Children by the Hand, or carry them in their Arms, with the Danger of being stifled, which frequently happens, either at the Diversions of the Lanterns, at the artificial Fire-works, or at the Combat of the Barks. At these times the Crowd presses, overturns, and stifles. How many Persons are then demolished! Ought we to expose our Lives in that manner for a trifling Diversion?

It is written, That our Antients declined to go up into any high Places, or to walk near Precipices; these kind of Excesses they condemned by this Expression, *Sweet Repose is the Fruit of intense Application.* Distrust is frequently the Mother of Security, and Hardiness of Resolution often proceeds from a circumspect Diffidence.

Of the Love of Learning.

READING gives those who apply to it a certain Air of Politeness, which diffuses itself ^{Advantages} through all their Words and Actions. A Man who has acquired a Knowledge in the ^{of Reading.} Management of Affairs, acts in an easy Manner. His Advice or Decisions seem to flow from the Fountain-Head: He resembles those rich Persons, who, without making always a Show, have a peculiar Air and Manner, which dignifies their Outside however homely.

The first time I read an excellent Book, it is to me, just as if I had gained a new Friend; ^{How to profit} and when I read over a Book I had perused before, it is like my meeting with an old Friend. ^{by it.} In perusing a Book, if I meet a difficult Passage, I fold it down, that I may consult those who understand it. If a Man passes slightly over what he does not understand, perhaps he is neglecting the Vein of a rich Mine; or if he shall take it in his Head to make an impertinent Remark upon the Margin, he thereby furnishes Matter of Ridicule to those who afterwards meet with the same Copy of the Book: We have many Examples of this.

We ought to lay hold of every Incident in Life, to finish and polish ourselves. It is not one ^{Advantages} Diamond which gives a Lustre to another; a common, coarse Stone is employed for that pur- ^{to be drawn} pose: Thus, I ought to draw Advantage from the Insults and Contempt I meet with from a ^{from every} worthless Fellow: His Brutality ought to induce me to examine my own Conduct to the Bot- ^{Circum-}tom, and to correct the smallest Blemish I perceive in it. ^{stance.}

Nothing is more difficult to a Man than to keep his Head disengaged, nothing more easy than to suffer it to be distracted: Besides the Pains that we ourselves are at to put it into this State of Distraction, there are many with whom we have necessary Relations in Life, who allure it in a hundred different Manners. To know the precise Bounds of the external Communication of the Heart, is the great Science of a Wise Man.

A Father and Mother frequently cannot induce their Children to study, they seem, as it were, to be dragged to it, so averse are they to all Application. But when these Parents come to have occasion for their Assistance, then Household Cares leave them no longer Leisure to study. Thus, all the Hopes of their arriving at Degrees and Employments, are at an end. If they

they find themselves obliged to write two Lines more polite than ordinary, their Pencil then seems as heavy as a Mill-stone, and they spend ten Years in turning two or three Periods.

These Persons are most at a Loss, when a Banquet is almost over. The Plate and the Dice go round, that the Number of little Verses which every one ought to repeat may be determined by Chance. The Booby, when it comes to his Turn, appears quite stupid and senseless: The Company divert themselves with his Confusion, either by their malicious Smears, or by whispering some little Words among themselves. As for him, he opens a Pair of large heavy Eyes, he stares upon all about him, without knowing one Word of what they are whispering at his Expence: He then calls to Mind, but too late, the Advices his Father and his Master formerly gave him. If he throws his Eyes upon Books, tho' it were but on a Comedy that is acting, he may as well not read at all. If he repents of his Extravagances, only as he would do if he made a false Move at Chess, can a Change of his Heart be hoped for?

Of the Conduct of an Honest Man.

CAUTION to be used in bestowing Encomiums. THE Husbandman waits for the Crop in the Harvest, to judge if it has been a fruitful Year. In the same Manner, before you make the Encomium of a Man, follow him thorough all his Conduct, and see if it is intirely consistent. It is Time alone, that discovers what is at the Bottom of every Man's Heart.

Characters of Impostors. One Man loads you with Careless, and he proves an imposing Rogue; if you suffer yourself to be surprized, you must fall into his Snares. Such another wants to entertain you with every Thing the Town can afford. This Outside has something in it very engaging; but inquire strictly into his Character, and you will find him a spccious Villain, who only serves his own Ends.

Villainy contemptible. If I am really virtuous, while I am only a very poor Scholar, my Virtue will procure me Esteem, and be copied by others. But, on the contrary, if I am a Rogue, tho' I fill the most exalted Employments, yet still my Conduct will be censured, and I shall become contemptible in the Eyes of every worthy Man.

Characters in Life. When you are about to concert any Undertaking with another, you ought to be thoroughly acquainted with his Qualifications and Capacity. When you frequent great Families, if you play the Sycophant, you must have recourse to the most shameful Meannesses. A generous, noble Spirit makes nothing there; is it not better to retire from them gently and quietly?

A Man, tho' he is a Philosopher, yet if he is filled with lofty Ideas of Riches and Honours, he will not long defend himself against the Corruption of the Age. A Man whose Head is full of the Notions about which the Followers of *Fo* and *Tau* wrangle, tho' he is a Wit, yet he will not be able to preserve himself from being smit with a small Degree of Folly, which must render him ridiculous. A Man who is self-opinionated, tho' he naturally is gentle and affable, will become capable of doing a violent Action. A Man whose Passion is Glory, tho' at the bottom he is modest and reserved, yet he will not fail to be look'd upon as proud and vain. The Learned Man who is intoxicated with his Knowledge, tho' he is frank and sincere, will render himself incapable to enter into the smallest Affair.

When a Man has it at Heart both to be, and to appear sincere, he gives every thing its own Name; he calls large, large, and little, little: On the contrary, a Man who takes it in his Head to exaggerate and to lye, begins at first with Things of little or no Consequence, till by Degrees he forms a Habit of never speaking Truth; after which, he passes for a professed Liar.

Faithfulness in Trust. One deposits in my Hands a certain Number of (*) *Taëls*; tho' he delays to call for them, yet I ought to take care not to touch them, that I may repay them in the very same Species. This is the great Law of Deeds of Trust: But if a Man makes no Scruple to break in upon the Sum; even tho' the Sum he puts in its stead is equal, and of purer Silver, yet he is guilty of a Fault, which ought to be punished; otherwise, Deeds of Trust will be no longer regarded.

The perfect Agreement betwixt a Man's Heart and Tongue is infinitely prized in Life. How many Men boast of being generous and liberal! Yet when it comes to the Push, how plainly do their Actions give their Tongues the Lye! To hear some People talk, one would think they were void of all Concupiscence; but scarcely are the Words out of their Mouths, when they go and purchase a Concubine, or even a Slave.

If a Man speaks before another of the superstitious Notions that some entertain about the Situation of a House, What Idiocy! will he cry in a scoffing manner; can an Apartment facing the East or the West have any Influence upon the Happiness of a Family? And yet this very Man, when he digs a few Feet under ground to raise the principal Beam of a Building, is more scrupulous than any one else in his Choice of a lucky Day.

Things unworthy of a Gentleman. I hear another Person say; If I once had my Degrees, and were settled in an Office, it shall be seen with how much Justice I will discharge my Duties; I will shew a Zeal for the Public, quite different from that of certain Mandarins, who shall be nameless. We see others, who, when they have borrowed a Sum, cry out against the Creditor who comes to demand his Due. But when they themselves lay out any thing upon Interest, if the Interest is not paid upon the precise Day, they immediately add it to the Principal, thereby to accumulate the Annual Rents. What a Stir do some make about a random Word, when they think it touches themselves! At the same time, how slight do they make of the most provoking Affronts they put upon others! Can there be a Conduct more whimsical, or more unworthy of an Honest Man?

(*) A *Tael* is a Portuguese word, which signifies an Ounce of Silver, and is Worth about 100 Sels of French Money.

A Man should take heed not to be stiff in his Opinion; it being better to yield somewhat to that of others. If instead of an Equilateral Square, as I had intended, I out of Complaisance make an Oblong Square; I by that means go near to execute my own Design, and avoid giving Offence.

He who would wish to have a Reputation, which might be like the purest Gold, or a precious Stone, must resolve to receive that Lustre from the Fire of Tribulations. The highest Pitch of Reputation which a Man can possibly attain to, is to have it said of him, That the Age he lived in could not do without him.

Of the manner of governing the House, and of the Apartment for the Women.

NEVER admit into your House either Bonzesses, or certain Old Women, whose Business is to sell Ornaments for the Head, Bodkins, Pendants, and artificial Flowers, or to carry Medicines, or to do the Part of Go-betweens in Marriage-affairs. Their principal Employment is to pick up a variety of Tales from all the Families which they frequent, in order to divert your Wives and Daughters. But this is not the greatest Mischief they do: What is most to be feared is, their inspiring them with Notions of Gallantry and Lewdness, and managing Elopements and Rapes. These are publick Pests, and ought never to be suffered within the Doors of any honest Family. I have as much to say against the Singing-Women, who are sometimes introduced into the inner Apartment, and are no less dangerous. As for Midwives, there is indeed no being without them; but those of good Reputation should be chosen: Nor would it be proper that they should make a Custom of coming to your House.

When a Family rises early in the Morning, we may conclude the House is well governed, and not given to revelling in the Night; and when this happens, one may be as sure that the Slaves and Domestics are neither Libertines, Rogues, nor Cheats. On the contrary, those Families which make great Entertainments over Night, and lie long in Bed in the Morning, are involved in Disorder, and upon the very Brink of Ruin.

Keep no young Servants who love to dress, affect foppish Airs, and aim to be thought agreeable; otherwise People will conceive a very bad Opinion of your Wisdom. As for the Wives of your Slaves, if their Persons are agreeable, never suffer them to come near your own Apartments. Take care likewise not to hire very handsome Nurses; for tho' you should never either see or hear them, a thousand injurious Suspicions will arise from that Quarter, which you will not be able to remove.

Great Happiness is commonly followed with great Uneasiness. Nothing but a moderate Fortune is truly capable of procuring calm and lasting Joys: Nay, tho' you should be reduced to downright Necessity, you need not be less happy.

The Business of a Master of a Family is to have an Eye to every thing: And then he may reason thus with himself; If I am careful and vigilant, who dares be idle and lazy in my House? If I am frugal, who dares be extravagant? If I have nothing in view but the common Good, who dares pursue his own separate Interest? If I am open and sincere, who dares make use of Double-Dealing? Not only the Domestics and Slaves, but likewise the Children and Grandchildren, will form themselves by so excellent a Pattern. It is commonly said, That the Perfection of the Heart is, never to offend Heaven: The Perfection of your Behaviour, so far as relates to Words and Actions, consists in its being so prudent and exact, that it may be imitated by your Children and Servants.

Almost every Man covets to live in Prosperity, Honour and Plenty; but few are acquainted with the Duties belonging to such a State. They are deceived, who think it an easy matter to acquire and maintain themselves in that Situation; for we must rise to it by our Talents and Virtues, and preserve it by a Series of worthy Actions. In short, Knowledge and Prudence ought to direct us in the Pursuit: For if these Requisites are wanting, we shall soon lose the Enjoyment of our Honours and Riches. The Wise Man only knows how to preserve them by his Application.

Boys and Girls should not be allowed to meet together, nor sit in the same Place, nor make use of the same Moveables, nor take any thing out of each other's Hands. A Sister-in-law, ought not to converse with her Brother-in-law. If a Daughter, who is married, makes her Parents a Visit, she must not sit at the same Table with her Brothers. These Rules have been wisely established to make an entire Separation between Persons of different Sexes; and a Head of a Family cannot be too strict in causing them to be observed.

The younger Sons ought not to chastise the Domestics or Slaves, who have committed a Fault; nor must the Wives or the Daughters punish their Maid-Servants or the Concubines: When they deserve Correction, the Head of the Family should be inform'd of it, and order a favourable Punishment, but not inflict it himself, for fear of being transported with Anger. If Masters are too rigid, their Servants will obey them with less Affection: They should compassionate the Weakness of those unfortunate People; for the Younger sort have but little Understanding, and the Aged but little Strength. To govern them well, we should join Gravity with Mildness, which is the Way to make them love and respect us.

There is no Duty more important than that of instructing Youth. When a young Man begins his Studies, do not give him tedious Precepts relating to the Manner of living in the World: It is sufficient to lead him gradually, by the reading of Books, to gain this sort of Knowledge. Insuse into him above all things Modesty and Respect, and never spare to reprimand

mand and correct him: This is the Way to subdue the Spirit of Pride in him. Over-fine Cloaths, and too delicate Diet, ought to be forbidden very early. Never suffer him to have the least Acquaintance with young Persons of a bad Education, or inclinable to Debauchery: By taking such Care, your Son will be as it were naturally inclined to every thing that is just and reasonable. Study gives a Young Man a certain Air of Politeness and Agreeableness, which makes his Company courted: If you neglect to inculcate into him this Love for his Studies, and allow him to pursue his Pleasures, what a poor Figure will he make in polite and ingenious Company! If they happen but to look at him, he will imagine they reproach him for his Ignorance: If the Discourse falls upon Matters of Learning, he will smile like a Simpleton, and seem as if he understood every thing that is said; whereas in reality he is in as much Pain as if he sat upon Needles.*

Some Persons keep their Children so constantly to their Book, that they will neither let them see nor hear what passes in the World: Whence they become as silly as the Young Man, who happening to be in a Publick Square, and seeing a Hog, cry'd out, *What an enormous Size that Rat is of!* This Example shews that one may become a mere Fool with much Study.

When the Mind of a Child comes to open more and more, and you have taken care to exercise his Memory in learning the usual Books by heart, instruct him gradually in the several Duties of Civil Life; and the better to instil your Lessons into his Mind, make use of familiar Comparisons, or let them be comprised in Verse.

The Women to be under strict Rules.

If the Women seldom meet together, there will be less Back-biting, and greater Unity among Relations. We read in the Book of Rites, That *what is talk'd of in the Women's Apartment ought not to be mention'd out of it*; and likewise, *that they ought not give ear to any thing which is talked of out of their Apartment*. We cannot sufficiently admire the extraordinary Delicacy of our Sages, and the Precautions they have taken to hinder the least Correspondence between Persons of different Sexes.

Great Liberties taken by them of late.

However, the Women and Maids of this Age assume the Liberty not only of going to the Pagods, and there burning Perfumes, but of entering into the covered Barges, and taking their Pleasure on the Water. As their Husbands know of this, how come they to suffer it? We see others looking thro' a Lattice, at the Plays which are acted in a neighbouring Hall, where there is an Entertainment for Company, setting the Lattices pretty open, that they may see and be seen. There are some who find means of shewing their little Shoes, and examining thro' the Chinks of the Screen the Air and Carriage of the Guests. They talk and laugh so loud as to be overheard: The Eyes of the Players pierce thro' the Lattice, and the Hearts of the Guests fly that Way. But what is still more intolerable, these Plays, which ought to represent some worthy Action of a faithful Subject, or an obedient Son, some Pattern of Chastity, or of Justice, are sometimes intermixed with amorous Intrigues, and criminal Correspondences. Can any thing be more dangerous to the Female Sex? And are not the Consequences hereof extremely to be feared?

Girls how educated.

The Education of young Girls should be quite different from that of Boys: The latter ought to study the ancient and modern Authors, in order to become capable of attaining the Degrees and Dignities; but as for Females, the Lessons given to them should relate to Vigilance, Frugality, Unity, Obedience, and Labour; this ought to be the Sum total of their Knowledge: You cannot commend the Virtue of a Woman more than to say, She is not learned.

Cautioned against listening to Songsters.

There is a sort of Women, who strole from House to House, beating a little Drum, till somebody stops them; sometimes they sing Verses, sometimes tell a Story, which they accompany with Grimaces and Gestures proper to divert: Their Stile is plain and vulgar, and they are contented with a few Farthings for their Pains. The Women and young Girls are infinitely pleased with hearing these Songsters: You shall frequently see different Families assemble in the same House, and call them in. At first they let them sing in the Court next to the Hall, afterwards they bring them into it. There the Scene begins by reciting Instructions for Virtue, from which they insensibly proceed to Gallantry, and relate the Misfortunes of two Persons who love each other passionately, without having an Opportunity to discover their Affections. The Females, listening to them, are affected with Tenderness; they sigh, and even sometimes weep. But, what is at length the unravelling of the Plot? Stollen Liberties, and criminal Pleasures. What fatal Impressions does this scandalous Amusement make upon young Hearts! How can it be reconciled to the Precepts, which our ancient Sages have left, concerning the Recluseness of the Female Sex? According to them, no Words but what are strictly chaste should reach their Ears, nor any Object, in the least immodest, come before their Eyes. This requires the entire Vigilance of a Master of a Family.

Not to stir out of their Apartment after the age of twelve.

When a Boy is twelve Years old, he ought to be forbidden to enter into the inner Apartment: In like manner a Girl, after that Age, ought not to have the Liberty of stirring from her Apartment. Let nobody tell me that they are Children still, and there is nothing to fear: For Old Women-Servants are seldom distrusted, but go up and down all over the House; and yet by their means private Words are carried into the most inner Lodgings. What Disorders arise from hence!

When you do not hear Seraps of Plays sung, or the Voice of the Comedians imitated, in the Ladies Apartment, it is a Sign that good Order and Virtue reign there. If while the Husband is retired with his Wife, you hear no loud Laughter, it is a Sign they are treated with Respect. Servants ought not to be suffered to go up and down the House at Night without a Candle: This Precaution is necessary, and prevents great Inconveniencies; so that the Master and Mistress are equally concerned to see this Custom observed.

Of

* This is a Chinese Expression [or Simile.]

Of City and Country-Houses.

WE see a great many Persons, who are solicitously employ'd in carefully chusing a good Situation under a benign Horoscope, for the Burying-places of their Ancestors; imagining that thereon the good or bad Fortune of a Family depends. But as to their own Mansion-House they never inform themselves to what Constellation it answers, nor whether the Element of Fire or that of Water has the Ascendant over the Body of the Building; whether it ought to be more, or not so much rais'd; if the Great Gate should be on such a Line, or on such another; to the end that Riches may not leave their Family; but that Prosperity may come in, and Adversity may be shut out: These things, I say, are never minded. Yet these are the Houses where we repose, where we pass our Days and Nights, where our Children are born, nursed, and educated. Sure they therefore ought to be supposed to have a much surer and a more direct Influence upon all that relates to us, than the Sepulchres of our Ancestors can have.

Precautions to be taken in Building.

We hear a great deal about Sorceries, Witchcrafts, Enchantments, and Spells. It is commonly said that the Carpenters or Masons, either discontented with their Work, or at their bad Payment, in Despair throw these Enchantments upon the Buildings they rear. But this is a Point I have long doubted of; my Reason informing me, that a Man, conscious to himself of nothing which he needs be ashamed of, depends only upon Heaven for Success, *Ho fu yew tyen*.

Enchantments cast upon Buildings.

Nevertheless, what I saw at the House of a Person of my Acquaintance, cured me a little of this Prejudice: After his Death, his Children and Grandchildren were so addicted to Gaming, that in a short time they squandered away all their Fortune. In taking down a Wall of their House, there was found a Plate with a certain Number of Dice, and a Wooden Hand of a Man; this I understood was the Method of performing these Enchantments. I own that this Discovery, joined to the Misfortunes and Ruin of that Family, rendered me a little more credulous. Besides, I reflect that the Body of our Laws by annexing Punishments to such as practise Sorcery, takes the ruinous Effects of these Practices for granted.

An Instance of their Effects.

Hence I conclude, that in rearing great Buildings, or in entering upon an Affair of Consequence, a Man ought to take great Care not to fall into any sordid Parsimony, which may provoke the Lower Rank to practise any of these Spells or Curses. It is a Common Proverb, That the Devil hears the Words of the Bargain with the Enchanter; and that the Work over-hears what the Workman pronounces in his Indignation. I know at the same time that, among a Thousand Instances of the Effects of these Enchantments, there perhaps are not above one or two wherein it appears the Devil was actually concerned. What I have said, may suffice to caution a Man against exposing himself to these kind of Misfortunes.

Workmen ought to be well paid, and why.

Treatises upon Intriguing, lascivious Verses, and obscene Pictures, ought never to be found in the House of a wife and virtuous Man; for if they are exposed to the Eyes of Women and Children, how shall he afterwards dare to preach up to them Modesty and Chastity? These Things ought to be kept, like Arms and violent Remedies, under Lock and Key, lest the Children should come at them, and kill themselves.

What ought to be prohibited in a modest Family.

Such as have Estates in the Country are always casting about how to enlarge them: The Proverb says, That tho' you should purchase all *China*, yet still there would be Lands bordering upon yours. What then avail so many Cares, for making yourself great and rich? The Estate you leave behind you will pass into other Hands at your Death; nay perhaps it may be a continual Source of Enmities and Prosecutions against your Family. Had your Acquisitions been fewer, your Children, by living in a sweet Mediocrity, might have peaceably enjoy'd them.

Against large Purchases.

The Purchaser of an Estate shews the Riches; the Seller, the Declension of his Family, because Necessity obliges him. What I would infer from this is, that if you are the Buyer, you ought never to take any Advantage of the Necessities of the Seller, but to pay him the adequate Value of the Purchase; and a reasonable Price will probably satisfy him. Do you think that thus you will lose your Money? Is not what you acquire of equal Value with what you disburse? and is it not the same Thing as if your Money were still in your own Hands? This is the Sense of some Verses pretty much to the present Purpose; "These verdant Mountains, these lovely Meadows, were once possess'd by Families now gone to Decay: Let not the present Possessors exult too much; others after them may be Masters in their Turns."

The Necessities of the Seller of an Estate not to be taken advantage of.

We plant a great many Trees round our Country-Houses, either for Good Luck, or for Beauty. And therefore when I see a little Village surrounded by rural Groves, which shade the Fields on all Sides, I conclude that its Inhabitants are happy; but if I perceive great Trees cut down on all Sides, it is a certain Mark of Poverty and Hardship.

Country-Houses surrounded with Trees.

I say the same of the Burying-places, about which your Ancestors have taken care to plant Mulberry and Tallow-trees. When they are cut down, it is a certain Indication, either of their Poverty, or the extreme Avarice and Degeneracy of their Posterity. As there are in every Family some rich and others poor, the former ought to assist the latter, in order to prevent a like Blemish, which may for ever after sully their Reputation.

The Purchase of Lands is preferable to the Grandeur and Magnificence of Buildings. All that is required in the Dwellings of the greatest and richest, is, that the House should have before it a Rivulet or a Canal, and behind it a Garden: That the Gate with its Appurtenances should make the first Division of the House; a little forwarder there should be a Court, and at the End of it, a Hall for receiving Visits; after that, a third Court, where the Apartment for the Master of the Family is; then a fourth Court with the Office-Houses; and every one of these Apartments should have four or five Chambers on a Floor.

All Plan of the most magnificent Houses.

But

Why People need not fear to pay too much for an Estate. But when you buy an Estate, don't fear you should pay more Money for it than it is worth. What you pay more than enough, is sufficiently compensated by several Advantages. First, you assist those whom Misery had reduced to sell their Lands. Secondly, you thereby deprive the Seller of any Desire to re-enter upon the Possession of his Estate by paying back your Money, or to insist in Law on a larger Price. Lastly, if after your Death your Children shall squander their Fortune, they will find more Difficulty to sell that Acquisition, because nobody will offer so much for it as it cost. For, as the Proverb says, *The thickest Ice is the longest a thawing; and the Roofs that are thick and well compacted, are least liable to be blown off by a Storm.*

Of certain Rules of Conduct, too much neglected.

Indolence, **SOME** People love only the easy Virtues, and are averse to whatever gives them Pain: They justify this Indolence by the specious Pretext of submitting to the Orders of Heaven. But are they ignorant that Heaven, having given them Understanding and Talents, expects that they should exert them, and second its Favours by doing all that depends upon their Care and Vigilance?

and too eager Desires for Riches censur'd. I equally blame a restless Pursuit in quest of Riches and Fortune. Peaceably enjoy the Reward that Heaven has been pleas'd to bestow upon your Endeavours, and carry your Views no farther. There is a well known Proverb, the Sense of which you ought to apply to yourself; *Whether Travellers quicken their Pace, or march at their ordinary Rate, their Journey being fix'd, they have but so far to go.* In the same manner do you content yourself with your Condition, which is agreeable to the Talents you have received from Heaven.

No Science to be attain'd without Labour. The Spring gives Flowers, and the Autumn, Fruits; this is the Order of the Seasons: In like manner Science is acquired only by Labour. Our Understandings and our Knowledge encrease in Proportion with our Endeavours and Application. A slight Action, perhaps, may not be remarked; but when a Passion is rooted in the Heart, we easily discern it without observing very narrowly.

Passion may be without any real Object. How many do we see, who are far from endeavouring to acquire what they seem to be in search of! They have a ruling Passion for an Object, even tho' they know that they never can obtain what they seem to pursue with the greatest Ardour.

Caution to a Young Man who appears in Public. If a Young Man goes to Courts, or into any Places where Crowds assemble, as for example, to the Show of Lanthorns, or to Public Comedies, he ought to be accompanied with a wife Friend, or an old experienced Domestic. He likewise ought to be very watchful over himself, and to take care of his very Eyes, lest he inconsiderately cast some Looks that may be remark'd, and beget Suspicions that will hurt his Character.

How Friendships become durable. A Man who is vain of his pretended Merit, and who grasps too eagerly after the Esteem of Mankind, meets only with Contempt: We ought, in like manner, to shun those forward Airs by which we pretend to demonstrate our Affection to our Friend; and likewise, too frequent Visits to them. Familiarity begets Contempt; when we see one another seldomer, our mutual Respect is greater, and our Friendships more durable.

Ostentation begets Calumny. To do Good in hopes of a Return, is a Conduct that commonly ends in Disputes: If you only do a good Work, that you may immediately proclaim it to all the World, you will see your most private Failings attacked by Calumny.

The Abuse of the Favour of Heaven. To have a great deal of Wit, and yet to neglect Study, and never to endeavour to render yourself useful to the Public; to be in a high Post, and cloathed with Authority, yet never to relieve the Miseries of the People, nor to leave any Monument of your Zeal for the Common Good, is to contradict the beneficent Views of Heaven, which has rais'd you only for the publick Happiness.

Character of a great Soul. When a Man is born to a moderate Fortune, he is but little taken up with great Projects: And thereby, he is in the most proper Disposition to love Study. When a Man is born to Splendour and Wealth, he can easily diffuse his Benefits, and then it is in his Power to assist the Unhappy. If there are any, who, tho' prest by Want themselves, still retain a sincere Desire to relieve the Misery of others; or who, tho' they are surrounded by Riches and Honours, seriously apply to the Study of Wisdom; these have Souls of the first Rate, and cannot be esteemed enough.

Failings into which People in both Fortunes are liable to fall. Some of the happy Men of this Age take a Pleasure in granting Favours, but they frequently accompany them with certain Airs of Pride and Haughtiness, which shock those who are forc'd to implore their Protection. On the other hand, most People, who are in mean and despicable Circumstances, become so fearful and reserved, that they appear to be entirely sunk with their Hardships, and grow quite inaccessible and unfociable: Both these Faults must be avoided.

Virtues of Experience. The Man who has not undergone great Disappointments, never tastes the Sweets of a peaceful Life. He who never has had to do with selfish factious People, cannot justly prize the Happiness of living with faithful agreeable Friends. He who never has trodden a slippery Path, must be ignorant of the Address requisite to get out of it.

and Misfortunes. The Man who has been prov'd, both by the Frowns of Fortune and the Malice of his Enemies, and has always born up against both, comes out of these kind of Tryals full of Courage and Confidence. Such Persons experience the same thing as those who eat the Fruit * *Kan lan*, which has a bitter sharp Taste, but leaves an admirable Coolness, and an exquisite Relish in the Mouth.

* A kind of Olive.

If you have an Opportunity to draw a Man out of Danger by stretching forth your Hand to him, or to calm those who are in a Passion, don't lose that Opportunity of doing good: But if, in doing it, you regard only your own Interest, flatter not yourself with the Thoughts that you act as a Wise Man; the most ordinary Person will do as much.

It depends on me to give to Handle Slander, but I cannot shut the Mouths of Slanderers. Of Slander. If I walk the Streets in the Night-time, I may well be conscious that I have no bad Designs upon any one's House; but I cannot hinder the Dogs from barking at me.

A Passion which we don't get rid of, is like a Moth which flies round a Taper till it is burnt.

A prudent cautious Traveller frequents only the High Roads, he does not for a nearer Road strike into unbeaten Paths, which conduct either to a Precipice, to impenetrable Woods, or to inextricable Mountains; he keeps the High Road, and of course comes to his Journey's End. Danger of Passions.

Those who subtilize too much, and such as supply Ability with Refinements, can never succeed. Our Fondness for a trifling Interest frequently involves us in great Losses. Let us then act so as that our Candor and Uprightness may appear in all our Undertakings.

He whose Proceeding is upright and sincere, when successful, has the Comfort of not being tired out with fruitless Endeavours. If unsuccessful, he has this Satisfaction, that he has done nothing of which he needs to repent.

The Husbandman who wants to have a plentiful Crop, never sows his Seed in uncultivated Grounds, or among Brambles. If you speak with a Design to obtain a Favour, let all your Words be gentle and civil. If you give Orders which you would have to be obeyed, take care that they are not too severe. If you would keep up an Intercourse of Presents betwixt your Friend and you, do not make them too costly. Advantages of gentle Behaviour.

It frequently happens that in the Palaces of the Great, the Master is well bred, civil, and free of all Pride, while the Domestic have haughty, sawey Airs. A Wise Man, who is tender of his own Reputation, ought never to go near such Houses but when he is indispensably oblig'd to it: It is much better that a Great Man should complain that you see him seldom, than to let you know that he is tir'd out with your Visits. Importunity to be shunn'd

Children, who shew a great deal of Wit, are like Trees which produce a double Quantity of Leaves, but no Fruit.

When Fortune goes against us, let us slip softly from her; we must not think that she is to be won over to our Side by any extraordinary Emotion into which we put ourselves. He who obstinately fails against both Wind and Tide, is always in danger of being shipwreck'd. Resignation expedient.

Some enjoy long, and some short Lives; and who can know the Number of his Days? Formerly when a Man was to cross a large River, he put all Affairs, relating to his Family and Estate, in order beforehand. This Practice contains a great Lesson: By it we may learn that when a Man is arrived at the middle Age of Life, he ought every Instant to think upon Death. Death to be thought of.

A Wise Man does not say; *There is no urgent Reason why I should put my Affairs in order*; there is one that is personal, and the Care of it ought never to be devolved upon another; and that is, the Choice of a Burying-Place. Not that I give any faith to Fables, or to the idle Stories about (*) *Fong sbwi*; Wealth, Honour, and every thing that happens to Man, is regulated by the Orders of Heaven. As no Secret can get you admitted to Degrees, before you enter into the Hall of Examinations, so we can never attain to Happiness but from this Cause: So that it is not the idle Stories of *Fong sbwi* which affect me; but when I at last leave the World, I leave my Body in it, and that ought to be dear to me. Is it reasonable to leave an afflicted Widow, or a disconsolate Orphan the Care of finding for me a proper Place of Burial? Of the Choice of a Burying-Place.

Almost all they who set out on a long Journey provide themselves with different kinds of Arms, tho' perhaps they don't know how to manage them. We see some of the young Northern *Literati*, who have white, blooming, delicate Complexions, come into the Southern Provinces, armed with Sabres and Arrows, to make an ostentation of Bravery. They do not know that when People without Arms fall into the Hands of Robbers, they lose only their Money: For as the Robbers do not fear them, they don't attempt to take their Lives: Too much Precaution exposes one to Danger. Too much Precaution hurtful.

Observe the old travelling Merchants; when they set out on a Journey, they love to wear plain Cloaths: They carry almost no Money in their Pockets; they do not think it convenient to make long Journeys, and they lodge in the most ordinary Inns. If they travel by Water, they examine the Character of the Master of the Bark in which they are to sail: They remove all debauched Persons from among them: They tie themselves up from Gaming: They are sober, especially as to Wine, and regulated as to their Sleeping, so that it is seldom the least Accident befalls them. The wise Conduct of some Travellers.

From Infancy, to Old Age, the Heart of Man, whatever you suppose its Condition or Character to be, is never exempted from Fears. He fears the just *Tyen*, he fears the Spirits, he fears his Father, and his Mother, he fears the Laws, he fears his Prince, he fears the Irregularity of the Seasons, and he fears troublesome Accidents: Thus all his Life passes in Fear. Life filled with Fears.

Nothing is more commendable in a Man of Honour than Neatness and Order: But to be excessive in either the one or the other, is downright Folly. There are some Persons, who, in the very Time that an important Affair is upon their Hands, very deliberately look at themselves in a Mirrour, wash themselves in a Vessel of Perfumes, or gently shake the Dust from their Cloaths: In short, they are employed in a thousand little frivolous Affairs, before they enter upon the main Business. Thus they commonly incur the Indignation of those who are A foolish Excess of Neatness.

Witnesses of their Slowness. An excessive Preciseness may be pardoned in a Man that has no Business; but it is insupportable in a Man whose Employments ought to devote him to the public Good.

Of Law suits. If, when you are ready to enter into a Lawsuit, you reflect upon what your Antagonist will be sure to say to the Prejudice of your Honour, you will immediately throw your Writings into the Fire.

The Means of Happiness. The Way to live happy, is not to be perplexed with too many Cares; and Happiness in one's Station is the Way to enjoy a long Life. One Man, by too much Activity, loses what another gains by being entirely Master of himself.

Secrecy. Secrecy is the Soul of great Undertakings. An Antient trac'd the Minute of a Project upon the Ashes, that there might not be the least Hint remaining of what he had written.

Of the Discourse that passes in our Presence.

Popular Rumours which are slighted. DO not give any credit to the Talk of the Vulgar; it is of no use: But attentively listen to the Wise, for you will always reap some Advantage from their Discourse. As to what relates to us the other *Literati*, nothing that is vain or trifling ought to escape us. Our Discourses should no more vary than what is engraven upon Marble. Let popular Maxims pass your Ears with the same Swiftmess, as a Bird cuts the Air, and leaves no Traces behind.

Discourses which are more especially to be shunned. There are three Sorts of Discourses, which we ought not to hear. First, those which mention Intrigues or unlawful Engagements: Such is the Talk of a Woman who has forgotten that which forms the Glory of her Sex. Secondly, those which propose an Advantage which can only be obtained by Injustice: Such is the Discourse of the Vulgar. Thirdly, the Discourse which proceeds from a double Heart, and dissembling Lips: Such is the Discourse of rascally People.

Dangerous Persons. The Man who at first, and almost without hearing me, is of my Opinion, and is fond to let me know it, I ought to look upon as a very dangerous Person, and to shun his Company.

Conduct with respect to Slanders. If I am in a Company where there are People who take a Pleasure to dart bitter, envenom'd Expressions at one another, I ought to be upon the Reserve, and keep Silence. This is a tacit Instruction, and has an Eloquence of its own. One needs only hear a Man speak, to know what is his ruling Passion. He who has a Taste for Pleasure, never opens his Mouth to talk, but when the Charms and Attractions of the Fair are the Theme: All the Discourse of a Gamester turns upon Play: The greedy Merchant talks to you upon his Traffick, and the Profit he clears.

The Way to stop the Mouth of Calumny. If People censure me when I am conscious that I am in the wrong, I will endeavour to correct myself: But after a strict Examination of mine own Breast, if I find nothing for which I have reason to blush, I hear the Slander, but never mind it more. The Antients have wisely said, that the way to stop the Mouth of Slanders was, never to resent their Usage; for the more you seem to be touched, they will the more violently support what they have once rashly asserted.

Rumours which are not to be credited. Rich Persons and Magistrates ought never to attend to the Tattles of their Domesticks, or the Under-Officers of Justice. They who are in a middling State of Life ought not even to believe the Talk of their Wives; the Understanding of the last being commonly confined, and the Views of the former, interested. If a Man acts otherwise, he exposes himself to dangerous Consequences.

Advantage of a Man's examining himself. If I find there is Reason for taking my Conduct in pieces, I carefully examine all my Actions, without troubling myself to know who he is that censures me. An Advice given without any Design, and as it were by chance, is commonly well founded. Persons of distinction have Faults, of which they are not sensible, but which other People know well how to remark. The wise Emperor *Shun* went secretly to hear what his Subjects said of him, and thereby profited.

Of Promises. The Man who passes his Word lightly, is very apt to break it; a Man had better make no Promises, than not to keep those he has made.

Dangerous Counsels. I ought to be on my Guard against those who, knowing what I like, and what I hate, think fit to give me Advice, which if I follow, it may cost me my Life, or perhaps my Reputation.

Flatterers. We easily lend an Ear to Flattery: Remember that every Flatterer has a base and an interested Soul. We don't willingly hear a just Reprimand: But know that he who dares bestow it, is a truly honest Man, and has your Interest at heart: It is such a Man you ought to hear.

Of the Caution required in our Discourse.

Danger of too bold Discourses. THERE are some People, whose Character is to be impudent, even to Brutality: Who observe Measures with nobody, but tell a Man of Honour to his Face what they know is most capable to make him uneasy; who rip up the Disgrace of Families, and the most concealed Irregularities of the Fair: That kind of People commonly make a tragical End.

The Obstinacy of Ignorance. These malignant and provoking Tongues would learn to speak with more Reserve, if the Eyes of their Owners could be unscal'd, so as to behold the Spirits who are Witnesses to what they speak, and who one Day will become the Avengers of their Extravagance.

What Corrections useful, and what not. A simple and an ignorant Person speaks pathetically upon the Pagods, and the Practices introduced by the false Sects, and intoxicates all the Village with his Notions. Let him babble on, and refrain from hearing him; for if you should pretend to disabuse him, you will only raise Storms against yourself.

When a Man is capable of Reflection, and lets drop any indiscreet Expression, be satisfied to let him know that you cannot approve of it: This Hint will bring him to himself, and cause him to reproach himself with his Fault, and to amend it. But if a Man does not blush even after he has reflected, all you can say to him will be useless.

Certain Proverbial Expressions do very ill, except in the Mouths of the Vulgar. Glosing, premeditated Discourses are proper only for such as think to render themselves agreeable by their Buffooneries; a swelling Pomp of Words is only fit for the Stage: If a Philosopher gives into this Error, his Reputation is forfeited. Swelling Expressions to be avoided.

At an Entertainment, or a Party of Pleasure, it is neither Time nor Place proper for proposing perplexing, subtle Questions, to speak of Learning, or to act the Learned Man. A Man of that Character renders himself insupportable, his Company is shun'd by every Man of Sense. An insupportable Character.

Raillery is the Disease of the Proud and Vain, and infallibly involves them in some unlucky Serape: In like manner a great Talker never wants Enemies. The Man of Sense speaks little, but hears much. The wife *Ten* has said very well, That tho' you had all the Attainments imaginable, yet you ought not to be the less backward in opening your Lips, or speaking. Raillery and much speaking hateful.

To conceal the Faults of others, and to publish their Virtues, is the Character of a Man of Honour, and the Way to render him amiable in the Eyes of every body. A fine Character.

If you are in Affliction, do not torment every body you come near with an Account of your Misfortunes. Tho' they seem to share in your Pains by their mournful, compassionate Air, yet commonly the tiresome Story you tell them, frets them inwardly: And what Advantage can you reap by entertaining them with your Misfortunes? Are you the less unhappy by that? To treat a Friend like a Friend, and an Enemy like an Enemy, is the Maxim of a Man without Religion. That there is no honest Man in the World, is the Maxim of a Man without Virtue. Impertinence of Complaining.

Haughtiness becomes no body; but it disoblige and alienates all Mankind, when found in him who is raised from the Dunghill, and who in his Rise, forgetting the Obscurity of his Birth, treats every one who comes near him with a haughty Air, and in an imperious Manner. Haughtiness renders a Man contemptible.

When you are tempted to mention the Faults of others, you ought first to throw an Eye upon your own Conduct. A Rule in criticising.

A Man who is not in a publick Post himself, has no Idea of the Difficulty there is in governing the People: A Man who has no Children can never know to what a pitch the Cares and Anxieties of Parents rise: You may judge of the rest by these two Examples; and you will agree with me, that a Man ought not to speak lightly of Duties which he has had no Opportunity to discharge.

Let Friends be ever so intimate, yet for all that, they ought not to discover to one another all that is in their Mind, nor to reveal the most secret Affairs: For in a Creature so inconstant as Man, Friendship may cool, and then your Friend may endeavour to make use of the Knowledge he has of you, to your Prejudice: Neither ought Friends at any uneasy Moment to reproach one another, even with Truths, in too dry a Manner; for when the Uneasiness is over, and a Man reflects upon what he has said, he is confounded at his being overtaken in that Manner. Conduct among Friends.

In the Moment that Anger gets the better of a Man, and when he is ready to vent it against the Person who has offended him, do not oppose yourself too rashly to his Indignation: For by that, you will only increase his Passion; but wait till his Fire is a little spent, then dextrously insinuate yourself into his Mind, take him aside, and assist him to come to himself, and to reform his Heart by your gentle charitable Remonstrances. Thus it is, that you will succeed in rectifying the Faults of Men. Correction when reasonable.

He who suffers Poverty without murmuring, Adversity without repining, and Importunities without fretting; in short, a Man who is Master both of his Heart and Tongue, is he whom I call a Man of Merit, and is one who is born to the most exalted Undertakings. The Character of a Man of Merit.

Indiscreet Words are frequently dropt on a Voyage, or at an Entertainment. A Word once let fall cannot be recall'd by a Chariot and four Horses: By this you may judge how well one ought to watch over his Words. Caution against Indiscretion.

To know how to enliven a Conversation without risking certain Jest, is a Talent which has its own Value; tho' *Confucius* has said, that it is no easy matter to assume a grave, modest Air after a merry free Entertainment. The Misfortune is, that a Man proceeds commonly from Cheerfulness to Mirth, from Mirth to Raillery, and from Raillery to Satire. If these Sallies of Wit end almost always in Feuds, for what are they good? The ordinary Consequences of Jest.

Frequently at an Entertainment you meet with Persons of a different Rank and Character from yourself. There will be some there whose Manners are a little irregular, and some who are deform'd both in Face and Person. There are others who from a mean Birth have rais'd themselves to great Employments; and others who have fallen from Wealth and Splendor into Poverty: Upon such Occasions as these a Man ought to be very much on his Guard, to study all his Words, that he may say nothing that can disoblige any body. When Reserve in Discourse is to be used.

If by any ill-judged Reflection, which escapes you thro' Inadvertency, you offend any of a Company, besides the gross Incivility of which you are guilty, you procure to yourself an irreconcilable Enemy. Is it proper to talk of Integrity, before a Person who is noted for giving Cause to suspect his Probity? Or of Honesty, before a Man who passes for a Rogue and a Cheat? Attention necessary in speaking.

Bad Consequence of Raillery.

Raillery is a Vice which those who value themselves upon Wit, or those who, by their Pride, or a Spirit of Overbearing, think that they have a Superiority of Merit over others, seldom escape. These People commonly embroil themselves with their best Friends, and bring the most peaceable Families into Trouble, by their ill-judged Raillery.

I have heard of a young Man, who having bought a very handsome Belt, met with one of his Friends, who looking at this new Piece of Dress knew it to be of his own Sister's working; so he asked him how he came by that Belt: The other, who lov'd to be facetious, answered, It is a Present, Sir, from Miss your Sister. There needed no more to inspire the Brother with very disadvantageous Suspicions; and being persuaded that there was an Intrigue betwixt the other and his Sister, when he returned home, he broke out in Invectives, and abandoned himself to such a Transport of Passion, that he was deaf to Reason. His Sister took this so much to Heart, that she died. Sometime after it was known that the Belt had been stolen from the House by an old Woman in the Neighbourhood, who had sold it at the next Shop she met with. This single Instance ought to let us see the fatal Effects of an ill-timed Jest. The Proverb says, *Take care not to tell Fables to a simple, credulous Man, for he will take them all for Truths.*

Upon the Duties of Private Life.

Things to be avoided.

THERE is no Evil like that of *Pu wey quo*. How often have these three Characters extinguish'd the Lights of Reason, even in those who value themselves upon their Uprightness! There is no means of doing otherways; *Mo nay ho*: How many Breaches have these three Characters made in the Reputations of wise Men!

Caution against Pride.

He who, proud of his Dignity and Power, or puffed up with his Knowledge, is full of Contempt for others, is like a Man, who being placed upon a glittering Piece of Ice, boasts of his Elevation; but when he least expects it, the Sun darts his Rays, the Ice dissolves, and our Hero falls into a Heap of Dirt.

An useless Labour.

You mind nothing but to advance yourself; but make the following Reflection: Shall I not on one side lose what I endeavour to gain on another? To dig towards the East, that I may fill up a Hole that is towards the West, is giving myself a very useless Trouble.

The Use we are to make of Adversity.

You are fallen from a Degree or a Rank to which you was raised: Say then to yourself, "It is true that I shall live now with less Delicacy, and in less Splendor; but with more Ease." Are you removed from the Hurry of Business? Labour to become perfect, and regulate your Views and Appetites. Are you in a Post? Frequently examine your own Conduct, but more especially be watchful over your Words.

True Patience defined.

To receive an Insult, and to bear it without Repining, only because you dread the Power of him who has committed it, is not the Virtue of Patience; but to suffer an Affront from him of whom you have nothing to fear, is what I call true Patience.

Wasting the Means of Subsistence punish'd.

Heaven has furnished the different Kinds of Grains for the Nourishment of Man: If we use these too sparingly, we suffer Hunger; if not at all, our Life cannot be long. We then must use these Goods; but is it permitted us to squander them, as most rich Men do, who never deign to have an Eye over their Servants, tho' they run into great Extravagancies? How many of these Squanderers have we seen punished by the most terrible Scourges, by Inundations, Burnings, and even frequently struck with Thunder, for having by this Negligence rowzed the Anger of *Tyen*! *Cho fan tyen nu*.

A Reflection that ought to be made.

The Grains that are squandered in such a manner are, during three Seasons of the Year, the Fruits of the severe Toils of the Husbandmen. Look at their callous Hands and Feet, and judge of their Fatigues. Where is the Man, said our Ancestors, who reflects that all the Grains of Rice that are served up to him in a Dish, have been watered by the Sweat of the indefatigable Labourer?

Prognostics Natural and Moral.

The five noble Parts of a Man are within his Body; it is known when any of these are affected, by the Complexion of the Face, and by feeling the Pulse. In like manner, by entering into the Hall of a House, you may easily from outward Appearances form a Judgment of what passes within. If the good old Man runs to receive you himself, it is a Sign that his Children have neither natural Affection nor Education. Would you know if the Mistress of the House is a frugal industrious Housewife? Observe in what Manner her Children are treated.

The Importance of a right Choice of a Profession.

In Life there are different Professions which a Man may embrace; there are some good, some dangerous, and others bad. If you chuse the first, your Heart will persevere in Virtue; but if either of the latter, it will be perverted. This first Choice is of Importance to all the remaining Part of a Man's Life.

The false Happiness of Riches.

An additional Project, which a Man forms, opens an additional Multiplicity of Cares that engross him. A Man who has made his Fortune proposes to taste the Pleasures which it presents. He proposes to build, to have Gardens and Pleasure-Houses, to hear Concerts, and to lead a voluptuous Life. How much happier would he be, could he regulate himself!

Is it like the Conduct of a reasonable Man, to be willing to pass a short Time of his Life in excessive Joy, and the rest of it in Discontent and Sorrow? When these few Days are once elapsed, we no more see the same open Countenance, but instead of that, a dark Look, heavy Brows, and a wrinkled Forehead; the Person then, all of a sudden, appears like a dry, barren Tree.

When

Why should you endeavour to bury your self in a Forest of Pillars and Columns, or to be shut up in a Wall within whose vast Circumference you may be bewildered? Why should you bring from distant Provinces, Marble, Trees, and extraordinary Flowers, that you may embellish a Place, which is not so much designed for your own Use, as for entertaining your Friends?

You love and are charmed with Music, both Vocal and Instrumental: I do not blame you for hearing a fine Voice, when you are in your Closet, with a lovely Parterre under your Eye, or in the Night-time, while perhaps the Moon diffuses her Silver Rays; nor am I against your repeating Verses to the Sound of an Instrument; that is a lawful Diversion: But are you to carry it so far, as to maintain in your House a whole Company of Comedians, Players, Musicians, and Singers, and thus to ruin your self by your ridiculous Expences? These kind of Squanderers see the End of their happy Days, long before the End of their natural Life.

We see a certain Species of Men, who doat upon whatever is antic; they never begrudge Expence, provided their Cabinet is well furnished with Inscriptions, Drawings, and Censers of Brass, Porcelain Dishes, and a thousand other Toys, which had been wrought in the most remote Ages of Antiquity: This I call a real Disease of the Brain.

In this Collection how many Pieces are false and counterfeit! But allowing that they are genuine; tell me, my Friend, what Excellencies are in these ancient Pieces of Brass, that are not to be found in the modern? Can they warm without Fire, or perfume a Chamber without odorous Wood? Would not the Money which you expend upon these vain Curiosities be better employed in the Maintenance of your Family? Are there not a thousand good Works to do, that are preferable to these Amusements? It was a solid Saying of the Ancients, 'You wrong no Person, say you: but do not you greatly wrong the Publick, by keeping lock'd up in your Cabinet, Things of so much Value?'

Abuses and false Maxims ought to be opposed: Yet if a Dunce shall take it in his Head to dogmatise, provided his Discourse affects neither Honour nor Justice, I leave him to himself, without taking up my Time to expose him: But if he attacks any of the great Duties of Civil Life; can I then be silent? For Instance, can I, without Indignation, see the Heir of a Family, upon his Birth-Day, make a prodigious Clutter in the House, put every Thing in an Uproar in the Quarter where he lives, draw Visits and Compliments upon himself from all Parts, and give splendid Entertainments, Concerts, and Comedies, and adorn the Gates, and the Halls of the House with Pieces of Silk? These Preparations, it is said, are made to procure Happiness, and to avert Misfortunes: One would think, that he designs this Feast to last as long as the Heavens: He does not consider that it is only the Feast of a Day. If his Heart preserves the tender Affection that a Son owes to his Parents, ought he not to reflect, that his Mother on that Day suffered the torturing Pains of Child-birth in bringing him into the World? Is that a Subject for rejoicing? I much blame such an Abuse as this.

I have many times seen some Persons, who having lost or mislaid any Thing, fell into such a violent Fit of Passion, that they broke the first Moveable that came into their Hands. If such a fantastical Conduct is not the Effect of a disordered Brain, it is at least the Action of a Barbarian, brought up in Forests: Can a Man of Honour abandon himself to these Transports? When a Man perceives that this Fire is mounting into his Head, he ought to be doubly upon his Guard, and it would be adviseable for him in those Fits, to recall to his Memory some Maxims of our Sages, upon which he may regulate himself.

When any one advances what is reasonable upon any Subject, and when I find my own Sentiments upon the same Subject to be unreasonable, I yield the Point; but if my Sentiments are just, and his unjust, I endure him.

The Man who thinks that every Moment may be his last, will possess a Moment in Life free of Dread and Disquiet. But the Man who is every Instant projecting to prolong his Life, will live unhappy, and very unquiet.

If a Person of my Acquaintance happens to die, I must, according to the Custom, express my Grief; others follow my Example, and all the Neighbourhood is in Tears: As for me, when I die, I freely consent that others shall laugh; for I believe I shall laugh my self, upon seeing my self just stepping out of all the Miseries of this Life.

The poor Man, who lives like an honest Man, without stooping to Meannesses, or suffering himself to be dejected by his Poverty, gives a certain Proof of the Greatness of his Soul. A rich Man, who makes a good Use of, but is not enslav'd by, his Riches, discovers the Superiority of his Genius.

When in a Room I see a great many Books upon the Table, and Slips of Paper fill'd with fine Sentences and Lessons of Morality, I thereby know the Wisdom, and the noble Inclinations of the Person who lives there.

I am anxious about knowing what will be my Fate, but I ought to consult my own Heart and Disposition for it. Why should I go to those who cast Nativities, and tell Fortunes? I my self can pronounce, I can command, my Fortune.

To manage one's Family with a little wholesome Severity, is the Way to maintain its Peace. To overlook the Faults of our Neighbours, is the great Secret of living with them in a good Understanding.

Upon Reading.

THE End that ought to be proposed in Reading, is the Perfection of our Reason. When the Understanding is enlightened, the Heart has sure Quiet: A Man is then in a Condition to discern Truth from Falshood, and Good from Evil. If he finds himself in any delicate or difficult Situation, he enters with Ease upon the Method that Reason approves of, and if his Success is not answerable to his Endeavours, he has no Cause to be ashamed of his Conduct.

It is of no Importance to read a great deal, but to be regular in your Reading, and not to suffer it to be interrupted for any considerable Time. There are some who study for one Day with an intense Application, and repose themselves for ten Days after †. That is not the Way to improve.

By learning two Hundred Characters every Day, and retaining their Signification in your Mind, at the end of six Years you may know all the Characters contained in the five Books upon which a Man can be examined. Is there any Difficulty in this that can discourage you in your Labour? The Literati were formerly examined upon thirty different Books.

It was a Saying of the Antients, that a Man never opens a Book without reaping some Advantage by it: I say, with them, that every Book can help to make me more expert, except Romances; and these debauch me. They are dangerous Fictions, where Love is the ruling Passion. The most indecent Strokes pass there for Turns of Wit; and Intrigue and criminal Liberties for Politeness and Galantry; secret Appointments, and even Villany itself, are put in such Lights, as may inspire the strongest Passion. There may be Danger in them to Men who are come to Years, and who are of the strictest Probity. How much then ought young Men to dread them, whose Reason is weak, and whose Hearts are so susceptible of Passion! Can they swallow this Poyson without being mortally infected.

To slip in by a private Passage, to leap a Wall cleverly, are Accomplishments that, when handsomely set off, enchant a young Heart. It is true, the Plot is commonly wound up by a Marriage, concluded with Consent of the Parents, according to the Rites that are prescribed. But as in the Body of the Work, there are many Passages that offend good Morals, overthrow the laudable Customs, violate the Laws, and destroy the most essential Duties among Men, Virtue is thereby exposed to the most dangerous Attacks.

But, say some, the Authors of these Romances have nothing in View, but to represent Vice punished, and Virtue rewarded. I grant this; but will the greater Number of Readers take Notice of these Punishments and Rewards? Is not their Mind carried to something else? Can it be imagined, that the Art with which the Author inspires the Love of Virtue, can overcome that Crowd of Thoughts which sway them to Licentiousness? In order to treat the Subject in such a Way, that all which precedes the Moral may be no more than an ingenious Artifice, for conveying it to the Mind in a more agreeable Manner, the Author ought to be a Philosopher of the first Rank. But in our Age where can we find Philosophers of so exalted a Virtue.

What I wish is, that they whose Business it is to watch over the Reformation of Manners, should employ their Authority to suppress all Kinds of Books tending to corrupt Youth, and that they would put in their Hands our own Books of History: This would be the Means of banishing the Corruption of the Age, of reviving ancient Probity, and restoring Government to its former Lustre.

Of our Manner of Behaving in Life.

IN case of any Reverse of Fortune, a Man ought to preserve the same Peace and Tranquility of Mind as before. If a Philosopher has not attained to this Art of possessing himself, what Advantage has he above those who have not studied at all?

An old Man without Virtue, and a poor Man without Industry, are two sorts of Persons with whom we ought to have neither any Correspondence or Difference.

He who meddles least with the Affairs which do not concern him, thereby saves himself a great many Disquiets: And he who seldom holds vain Discourses, will shun a great many Faults.

I see a Man who is ready to do a bad Action; I ought to do my Endeavours to divert him from it: If I neglect this, or only act superficially, and if he persists in his bad Intention, I share in the Evil he commits.

Water, when it is too bright, is without Fishes; and the Man, that is too clear-sighted, lives without Society.

It belongs only to an exalted Genius, to make mean Souls serviceable: In the same Manner, a Man must have a great deal of Virtue, to live with those who have little.

In the Concerns of Virtue, I ought to cast mine Eyes upon those who have a larger Share of it than me; the Confusion, with which I must be then covered, will excite me to imitate them: In Matters of Fortune, I ought to view those to whom she has been less

† The Chinese Expression is; a Day as hot as Charcoal, and ten Days as cold as Ice.

favourable than she has been to me ; and thereby I shall be less inclined to murmur, and to complain of my Fate.

You ought not to embroil your self with those Persons who abuse their Authority, and the Dependance which you have upon them, so far as to treat you with imperious haughty Airs. What you must do is, to shun all Relation with them, and to keep at as great Distance from them as you can.

Conduct towards imperious Persons.

When you meet with no Storms in Life, you ought twice to say to your self, How long will this Calm continue ?

Caution against Security.

When I approach a Man who has just met with some Piece of good Fortune, I ought to express my Joy ; if I meet with another who has been unsuccessful, I ought to testify my Sorrow and Compassion.

Rule of Conduct.

Never exact from aged Persons any Civilities that can fatigue them ; nor from poor People Services that can put them to Expences ; but let the Failings of another rest in your own Heart, without being uttered by your Mouth.

Discretion to be used.

In all Affairs, great and small, Reason ought to rule ; yet when I have Reason on my Side, if I have to do with the Stupid, who don't discern her ; with the Positive, who presume to contradict her ; or with the Malicious, who are resolved not to follow her ; it is Wisdom in me to temporise. When you are treating about an Affair of little Consequence to your Interest, give it up, or dissimble.

How certain Reasons are to be treated.

If it be an Affair of Importance, lay it before your Relations and Friends : Then take the wisest Men of the Place for Arbitrators, and inform them, upon Honour, of your Difference, without the least Dissimulation : Your Antagonist will then be obliged to do you Justice, and you will get the better.

But if presuming upon your having the best Title, you break out into Reproaches, and carry Things with a high Hand, the Stupid will never be instructed, the Obstinate will never yield, the Rogue will become more artful than ever ; you will no more have Reason on your Side, and your Cause from being good, will become bad.

A Willingness to over-rule and to domineer, is the Genius of Mankind ; but it was never justifiable to sacrifice Equity to Interest : A Punctilio of Honour frequently is attended with very real Misfortunes. It often happens that a Man, for a Foot of Ground, which he pretends another possesses in Prejudice of his Right, shall sell several Scores of Arpents for Money, which he lays out in the Expences of the Suit.

Fatal Effects of Law Suits.

A Word that another has let fall, transports us into Rage ; thence spring eternal Enmities, which fill Families with Blood and Slaughter. If a Man knows how to possess himself, if he can stoop to have the Matter cleared up to him, and to hear the common Friends of both Parties, who propose an Accommodation ; how many Disquiets would be thereby calmed, and how many Evils shunned !

If numerous Families would live peaceably together, it is not sufficient for them to cultivate a great Conformity of Sentiments and Inclinations : They must likewise shun too great a Familiarity, and every one ought to preserve the Rank which his Age and Station give him.

The Proverb says, That to embroil a Man in his Dealings, is as if you put his Parents to Death. This Expression, as strong as it is, is found true, and agrees equally with those who embroil a Marriage, a Contract of Society, and in general a Bargain of any Thing that is bought or sold. The following Example will justify what I have advanced.

We ought never to embroil the Affairs of others.

A poor Man, who did not know how to pass over the Festival at the beginning of a Year, went from his House in the Evening of the last Day of the Old Year, seeking to sell an Earthen Pot, which was all his Stock. He met two Persons on the Road, one of which offered him a reasonable Price for it, but the other hindered him from striking up the Bargain. The poor Man, who thought his Money as good as if it had been in his Hands, was so struck at his Bargain being broke off, that his Foot slipp'd, and he broke his Vessel, which fell out of his Hands, and this reduced him to Despair.

He had scarce recovered his Senses, when he run after him who was the Occasion of his breaking of this Bargain, and attack'd the Door of his House, where he made a great Noise : When he was going away, he perceived some Cloths hung out to the Sun to dry ; he stole them, and sold them for Money to make himself and his Wife merry.

From that very Day he lik'd these petty Thefts ; from petty ones, he proceeded to greater, till in time he became a signal Robber, and at last fell into the Hands of Justice. Upon his being examined, he accused, as the Head and Ringleader of the Robbers, the Man who had hindered his Earthen Pot from being bought. As he persevered in his Deposition, the Person he described was seized, and both of them were condemned to Death, without so much as being once allowed to see one another.

The Robber, coming to the Place of Execution, and giving a hideous Look to his Companion, Do you know me, whispered he to him ? I am the Man whom you hindered such a time from selling an Earthen Pot. From that time I was reduced to Despair, and I began to rob : As you are the Cause of my Ruin, it is but just you should suffer along with me.

Most Men give a great deal of Attention to great Things, but very little to small Things. This is not a wise Conduct : We ought to neglect nothing ; a Fly, a Rat, are very little Insects ; one would say, that a Man had nothing to fear from them : Notwithstanding of this, all Beings who

Nothing ought to be despised.

who

who draw their Original from the five Elements, are for the most part destroyed by as vile Animals. Do not then say, it is but a small Affair; a very inconsiderable Man may blast the best established Reputation.

Rule of Conduct.

It is in the most severe Misfortunes, that we must shew the most elevated Greatness of Soul. When you are amongst troublesome importunate People, you will have occasion to exercise your Gentleness and Affability. If any pressing Affair happens, then is the Time for you to act with the least Precipitation. You happen to be charged with an Affair of the utmost Consequence; that is the Juncture wherein it becomes you to be most calm. In short, a thousand Suspicions crowd into your Head; then is the Situation in which you ought most to divest your self of all Prepossession.

None ought to be reduced to Despair.

A wise Man never reduces any Man to the last Extremity. I see a Man who is in Straights; if it is on my Account, I will willingly give up some of my Right, and he will then think himself much obliged to me for the Favour; but if I push him hard, he will become like a Bird of Prey, which when taken, defends itself with its Talons; or like a wild Beast, which when trapp'd, sells his Life dear.

Of Perseverance in the Practice of Good.

A Regard for the Publick Weal commendable.

WHEN it is for the Building of Bridges, the repairing of high Roads, or erecting little resting Places for Travellers, every one ought to contribute his Quota according to his Abilities; the Publick, which reaps the Benefit, will not cease to bless those to whom it owes so considerable a Benefit.

It cannot be denied that it is but very Praise-worthy, to labour for the Publick Advantage: But if it is perceived, that by these kind of Actions I have nothing in View but to procure Encomiums for my self, far from obtaining this End, I shall be the Subject of Censure and Calumny.

When a Man takes Pleasure in repeating modern Histories, wherein we see Virtue rewarded, and Vice punished; when he makes a Collection of Prescriptions for infallibly curing Diseases; when he disperses Manuscripts, or Pamphlets which he has procured to be printed, he thereby merits a general Approbation.

The Employment of a wife Man.

The most noble Employment of a wise Man, is to relieve the Unhappy, and to protect the Oppress'd. If he does it from no Principle of Vanity, his Acts of Virtue will be of Use to him.

Pattern for virtuous Conduct.

Let us imitate the Virtue of our ancient Sages; these are our Patterns. When they were forced to break with their Friends, no unbecoming Expression escaped them: if they divorce'd their Wives, they never blab'd abroad their Faults. When they laid down their Employments under a bad Administration, they took Occasion from some slight Fault which they had committed to obtain Permission to retire. Thus, they detested Vice without offending the Victorious, and were satisfied to give a Lustre to the Virtues they esteemed by the Wisdom of their Conduct.

Caution against the Abuse of Authority.

A great Lord, who endeavours only to stop the Mouths of the People, without minding that he is detected, does a great Injury to Virtue. If he gains his End, he is indebted only to the Abuse of that Authority, of which he is the Trustee.

The Esteem of the Publick preferable to the Conveniences of Life.

To pass whole Days in effeminate Indolence, to have every Day served up to one a splendid Feast without any Appetite to eat it; to be stored with Furs and rich Habits before the Winter; to be surrounded with a Crowd of Servants and Slaves, who watch your slightest Motion to serve you, to be sumptuously lodged, always to appear in Publick, carried in a fine Sedan, or sailing in a magnificent Bark; in one Word, to possess all that can gratify the Senses; what can a Man who is arriv'd at this high Pitch of Fortune want? The Esteem of the World.

Unsuspected Virtues.

In Times of general Calamities, when Parents are forced to sell their own Children, that they may procure for themselves whereupon to live; To cause Rice to be boil'd, and sent to the Houses of the Poor; to supply plentifully those who pass by with Tea; to distribute Cloaths and Remedies, and to furnish them with Coffins: Or, if a Man is not rich enough to defray all these Expences, to engage other charitable Persons to contribute to them: These are Virtues that are not suspected.

Riches both good and bad.

A poor Man is capable to do neither much Good nor much Hurt; but that is not the Case with a rich Man: If he does Good, a vast number of People feel the Effects of it; if he abandons himself to Vice, how many Persons are harm'd by it! Thus Riches carry with them great Advantages or Disadvantages to the Publick: This is a Point worthy of Attention.

A Relief properly applied in Time of extreme Need, is worth a hundred bestowed at other Times.

A Heroe, born to redress the Evils of his Age, has not an Heart only for executing his Designs, but he knows how to unite and associate to himself ten thousand others.

The Virtue that is confined to Fasting, and accompanies the Fast with long Prayers, is the Virtue of a Bonza (*), who is useful only to the Animals, whom he dares not kill. But the Virtue which consists in relieving the Poor and Afflicted, is a Virtue advantageous to the Publick.

* A Precept of the Bonza's is, To kill nothing that has Life.

When a Man has been in a Post, if he has not averted great Evils, and procured great Benefits, wherein does he differ from a bad Magistrate?

Upon the Knowledge of the World.

THIS World is like a vast Sea, Mankind is like a Vessel sailing upon its tempestuous Billows: Our skilful Conduct is as its Sails; the Sciences serve us for Oars; good or bad Fortune are the favourable and contrary Winds, and Judgment is the Rudder. If unhappily this last be wanting, I despair of the Vessel, for it must infallibly be wreck'd.

The World, to what compared.

A crack'd Plate lasts a long Time, and a small Stock of Health continues for many Years. What we want, helps to preserve the whole; an Employment which does not give one a great deal to do, is lost with Difficulty. A mean House and unfruitful Lands easily pass from Father to Son and Grandson; Misery appears, and shines in the midst of Adversities. Too much good Fortune is often hurtful.

The Advantage of a middling Fortune.

They who are surest to attain to high Fortunes, are the gentle, peaceable, wise Men. They who lose the fairest Opportunities of advancing themselves, are such as are intoxicated with their own Notions, and hear nobody else.

The wise Men who make their Fortunes.

Every Man aims at Happiness; but can he attain it by all the Bustle he makes? He who knows to be content, is soon happy. I want, says one, to have Leisure for such an Affair, I wish I had a little Time I could call my own. But when will you have that Time? We have Time for every Thing, did we but know how to manage it.

Contentment true Happiness.

When there is one Day cold, and another hot, while the Season is uncertain, if there shall come a Day warmer than ordinary, don't fold up your Winter Cloaths. If you are all of a sudden raised to high Fortune, turn not your Back upon your old Friends.

Old Friends.

Never shall I endeavour to enter into an Employment by which I may soon enrich myself, nor wish to fill those high Stations, to which so many aspire. Terrible Reverses often succeed sudden good Fortune.

Reverses of Fortune to be dreaded.

You want to do a useful Work, manage it so as it may be useful to the Publick; for your private Interest will be countermined. You form a Project that requires Precaution and Address; impart it but to few, for if many are acquainted with it, it must fail.

Secrecy needful.

A high Reputation is commonly attacked by Calumny: The most exquisite Works of Art generally perish by some unlucky Accident.

Ordinary Misfortunes.

Indigence and Obscurity are the Parents of Vigilance and Oeconomy, — *Vigilance* and *Oeconomy*, of Riches and Honour — *Riches* and *Honour*, of Pride and Luxury — *Pride* and *Luxury*, of Impurity and Idleness, — and *Impurity* and *Idleness*, again, beget *Indigence* and *Obscurity*; such is the Course of the Revolutions of this Life.

The Revolutions of Life.

The Misfortunes of most Men proceed from their meddling in too many Matters. We see a Man in Wealth and Lustre; we want to enter into a familiar Correspondence with him; and this often ruins our Fortune. The great Secret by which a Man can preserve his Family, is to apply to what only is his Duty. Where is the End of one's perplexing himself with so many Cares, that are always useless, and frequently hurtful?

Our Duty only to be minded.

The Happy of this Age easily execute what they undertake, they and whatever they do is right. One of them is invited to a Feast; if he comes before the appointed Time, the Master of the House receives him with an open Countenance, and thanks him for the Favour he has done him, in making so much haste: If he makes the Company wait for him, he is immediately prevented by being told, that great Business is always cumbersome. A Man of an ordinary Station in Life meets with a different Treatment; if he comes ever so little before the Time, the Landlord is in no haste to receive him, his Excuse is rejected, and he is blamed for making the Guests wait. This is the Way of the World.

An unjust Partiality.

You are of a distinguish'd Rank; study then to become humane and affable. Never examine whether the Visits that have been paid you were ushered in by Presents from the Visitors; or whether one Punctilio has been preserved, or another neglected. The Rules of Politeness require you to receive every Body with an affable, complaisant Air.

Duty of the Great in receiving Visits;

If you are invited to a Friend's House, do not put on Airs of Importance; shake your self loose even of your Business, that you may be there at the Hour appointed; but let it not be with a numerous Attendance of Servants, who are good only for a Show.

In going to Feasts;

In the Visits that are paid at a certain Time of the Year, take care to prevent your Relations and Friends who are in but indifferent Circumstances. Reflect, that if these Relations and these Friends refuse your Invitation, it is because they cannot appear with Honour in Company, for want of decent Habits; perhaps, because they will not offend others, who would be obliged to yield them the Place, on account of their great Age: It may likewise be, because they fear, that if the Entertainment continues late in the Night, they shall have Difficulty in returning home, having no Servants to wait upon them with Lanthorns.

In visiting Friends and Relations.

If the Presents that are made at the beginning of the Year, or on other Occasions, are inconsiderable, you are to reflect that they put themselves still to greater Inconveniencies by offering them: The smallest Civilities which they make give them Pain, because of the Desire they have to acquit themselves well of them. Thus you ought to excuse them, if they are deficient in any Ceremony.

As to Persons of an inferior Rank, when they are invited to an Entertainment, if they are with an illustrious Company, they ought to behave very exactly, not to do any thing against the

Lessons to People of a lower Rank.

Rules of good Breeding: Sometimes we see such People lay their Hand upon every thing best in its Kind, and never quit the Glass but with Pain, and after having emptied it at one Draught; who disgust every body about them with their indecent Behaviour, and even go so far, as to conceal Fruits and Sweetmeats in their Sleeves: Polite People take this Rudeness very ill; but the Master of the House must suffer yet a great deal more.

Advantages
of Industry.

Amongst all the Gifts of Heaven, Industry and Labour alone, if we may so speak, raise a Man. I will explain my self: We have found out the Burning-Glass, by means of which Fire may be produced; the Stone *Fang chu*, which collects Moisture, and affords Water; the Compass, which marks out the Course of the Sun; the Art of making the Calendar for determining the Seasons; the Knowledge of Eclipses; and, in short, a great many other useful Things, which are the Invention of human Wit. But the Ground of itself would not produce Corn, if it were not laboured in the Spring, and if we did not in the Summer pluck up the noxious Weeds. I infer from this, that we ought not with folded Arms to wait for what Heaven shall be pleased to do, but that we ought to put our Hand to the Work, if we would obtain what we expect from Heaven.

The wise Man, who reflects upon the continual Vicissitudes of Life, preserves his Tranquillity by taking all Precautions against whatever can disturb it. It is the Inconstancy and Levity of the Heart of Man, which pushes those of a little Genius to run the greatest Hazards that they may make their Fortune.

Of Civility and its Duties.

Necessity of
Decorum,

THE Civilities practised in the Intercourse of Life, are indeed pure Ceremonies, and yet it is not allowable for an honest Man to be ignorant of them: He should know how to salute another, either at a Distance, or when he accosts him; when, and in what Manner he ought to yield the Place; and how to make the most profound Reverence; what Ceremonies ought to be observed at a Feast, and, in fine, a hundred other civil, polite Points of Behaviour, which Custom and good Breeding prescribe. They who neglect them are very much at a Loss how to look, when they are under an indispensable Obligation to practise them.

to be incul-
cated on
young Peo-
ple.

Young People use to say; *now as then*: One may acquit himself by making some little Motions, as well as if he perform'd the Civilities in Form; and do not we frequently see the *Mandarins* among themselves do the same? When they perform these Ceremonies, they abridge them; at an Entertainment, after having made a little Salute, by moving and raising their Hands clasped, *I kung* (A), they go and take their Seats without any Ceremony.

Presents
ought to be
useful,

What do you say, young Gentlemen? It is plain, you have little Experience. These *Mandarins* are perfectly well acquainted with all the Rites that are practised: And they do not fail to practise them when they have Occasion; but you never dispense with them, because you are ignorant of them. When a Man is not early formed to Civility, it is as difficult for him to acquit himself with Honour, as it is to transport a Mountain from one Place to another. It is an established Custom to make Presents on certain Days, and on certain Occasions; if a Man knows Life, he never fails to do this. But I would have useful Things offered. Now-a-days People present Pullets, Fishes, Pigs, Ducks, Sweetmeats, Confections, and other Eatables. A *Mandarin* when his Birth-Day is celebrated, sees his House and his Kitchen crammed with such kinds of Presents; but how can he consume them, especially in the scorching Heats of Summer? These delicate Meats are spoiled even before they are taken out of the varnished Boxes which contain them. Yet a Man is put to a great Charge in making them. But what Advantage does the *Mandarin* reap from the Presents that have been made him?

And to be a-
greeable to
the Season.

My Opinion then is, that he should have fewer Presents; but that they should be better chosen, and not merely confined to what is proper at an Entertainment. I would have you in Summer, for Instance, offer Handkerchiefs, and Slippers, proper for keeping the Feet cool, Vases of sealed Earth where Water is purified, well chosen Fans, little Pillows of Net-work, Cane, Matts exceedingly fine, the best Pencils, pieces of Ink, some handsome pieces of Porcelain; and if you please, Gauze, Silks, or very fine Stuffs. If it is in the Winter Time, you may offer them Baskets full of red Candles, Loads of Charcoal, a Floor-Cloth of Felt, a Bonnet of a Skin well lin'd, perfuming Pans of good Taste, Furniture for Chairs, Books, Paintings, excellent Wines; or if you design to present them with somewhat of greater Value, let it be with Pieces of Brocade, or Stockings of Silks, rich furr'd Habits; you may present all those, and thereby diminish the Expence of the Person to whom you present them.

Manner of
making Pre-
sents agree-
able.

You may likewise be satisfied with sending a Billet of Compliment, together with a List of all the Things of which you would make a Present, but without buying them beforehand; and thus you need only buy those Things which the Person you make the Present to is pleased to accept of. If he accepts of nothing, it costs you only a little red Paper and you receive a handsome Compliment of Thanks. If they are accepted of, besides that you have a polite Return, you don't lay out your Money needlessly. Thus it is, that the friendly Communication among Men may be kept up.

Flatterers su-
spectled.

I have seen some who have affected to treat me with extraordinary Marks of Respect: This I take to be the Sign that he has very little for me. Others I see who make their Court to me by the most abject Flatteries; and these I take to be the People who will be the first to speak ill of me in my Absence.

(A) This is express'd in the Original by *I kung*.

When your Parent dies, a Number of Persons comes to you to perform the Ceremony *Tyau*; you ought immediately after the seven first Days to thank them: This is an indispensable Duty to a Son that is well born, who is full of Respect for his Parents. Duty of a Son to the Mourner at his Parents Death.

You must then put on a coarse Habit, and supporting your self on your Stick, appear at the Door of every House, where you must prostrate yourself, knocking your Head against the Ground. You must likewise on the following New-Year, very early in the Morning, that you may not be perceiv'd on so solemn a Day, go from House to House of those who have perform'd the *Tyau* with you, and slip your Billet of Visit through the Chinks of the Gate.

Formerly all the People great and small came to the Palace of the Governor of the City, to perform the *Tyau*, in order to comfort him for the Death of his Father. When that Ceremony was over, the *Mandarin*, not being able to go to every particular House, went on Foot to the four Gates of the City, and there turning to all the Houses, he made the several customary Prostrations; if a Person of that Rank thought himself obliged to act thus, how dare any one neglect so necessary a Duty? Ceremonies observed on this Occasion by the Governors of Cities.

Amongst the Abuses introduced in this Age, there is one against which I cannot enough de-claim: And that is, the making Processions, and carrying the Images into every Street, while the People dispute who shall make the greatest Noise about them. We see these Idols clothed in the manner of our antient Sages; while others, in order to propagate the Worship of them, assemble together to preach their false Doctrine, and exalt their Power. Young People who have not Understanding enough, are frightned with these Discourses: This Fear produces in their Hearts a Respect for those Images, and they never begrudge any Money that is asked of them for the Reparation of their Temples: What a prodigious Disorder is this! The Processions of Images censured.

There is another Abuse with regard to Burials. Is any one ignorant, that as soon as Death has carried a Parent or a Friend out of the World, we have no more Commerce with them? That which we owe them after Death, are only Marks of Grief and tender Affliction, of which we cannot show them enough: but to make a Crowd of People go before, walking upon Stilts, and others carrying different Figures of Men upon Boards (a); to mix Troops of Comedians with the Funerals, and to make them play their Parts, while they attend the Coffin; to believe that this Noise is necessary in a Funeral Pomp; Is not this an Error that is intirely ridiculous?

In the Ceremony of *Tyau*, performed for the Dead, People ought never to cloath themselves in Skins, nor to wear the large Bonnet; the Habit ought to be simple, but not lined; by the Habit we know what the Mourner's Esteem was for the Person for whom he pays these last Duties. It is by several obliging Manners, that we testify the Esteem we have for one another: If this Respect is in the Heart, it discovers itself by the ordinary Civilities: If these Marks of Respect are neglected, or look'd upon as only vain Fashions, the Heart will soon lose the Sentiments of Respect.

The *Li* or Ceremonies are principally reduced to four, which are as follows: The Ceremony of taking the Bonnet, in time of Youth; the Ceremonies of Marriage; those of Burials; those of the *Tsi*, that is to say, of Perfumes that are burnt, Candles that are lighted, Fruits and Victuals that are placed before the Burying-Place, and the accustomed Prostrations. The *Li* of taking the Bonnet, is no longer in use; the three other *Li* are mentioned at large in the Book of *Wen kung kyali*. If you perform more than what is prescribed in that Ceremonial, the Excess springs from Pride, and if less, you are guilty of gross Incivility: *Kim yu man*.

Of the Moderation, or Mean, which ought to be observed in every Thing.

LET your Cloaths, your Furniture, and your Table be agreeable to the ordinary Usages of Persons in your Rank. I don't at all blame a Man for loving rare Books, fine Paintings, ancient Inscriptions, nor for pleasing himself with adorning his House with handsome Flower-Pots, or Basons where gilded Fish are kept; but I blame him if he abandons his Heart to them, and is at vast Expences in procuring them. Excess blameable.

There are five mortal Diseases of Families; namely, Merry-making, great Buildings, long Law-Suits, vain Curiosities, Indolence, and Laziness; each of these Diseases is sufficient to sink any House. Source of Ruin in Families.

A Man who is in bad Circumstances, yet wants to appear rich; a rich Man who thro' Avarice denies himself the Necessities of Life, affect two Vices very opposite in themselves, but both equally tending to the Destruction of a Family; all the Difference is, that the Progress of the one is more slow, that of the other more swift.

People imagine that a Man of great Riches and small Expences has nothing to fear, but they are mistaken: When his Wealth is known, and when he is not of a Humour to be so generous as is expected, every body abandons him; so that he finds himself not only without Friends, but he has just as many Enemies, as there are People who are acquainted with his vile Parsimony. If he gives any one the least Handle against him, all Advantages are taken, and he is infallibly ruined. Even his Sons and Grandsons have very little Affection for so hard a Father, who denies to supply their unavoidable Necessities, and they thereby find themselves engaged in some unlucky Affair, which brings Ruin upon all his Family. Avarice.

(a) He probably by these Comedians, means a Company of *Bonza's*.

A Man who carries his Oeconomy too far, may well raise his Family; but he can never act the Part of a Man of Honour. A Man who is too liberal, may well act the Part of a Man of Honour, but he can never raise his Family: The one Character being inconsistent with the other.

Against Magnificence, especially Marriages.

A Man who loves Pomp and Noise, thinks he can never do enough, that he may appear magnificent. Fathers of Families of this Character, when they marry a Son or a Daughter, are disputing with one another, which of them shall carry their Magnificence farthest. They are at prodigious Expences to procure Things meerly superfluous or showy. They expend vast Sums upon Jewels of all Sorts, in Boxes full of Pearls, in Trunks full of Silks, in portable Chairs, charg'd with an infinite Number of Ornaments, in splendid Feasts, and a thousand other Things of that Nature. There needs no more than a Marriage to ruin the best Houses. Is this because they don't read what is said by our Poets? "In the Marriages of these sorts of Families, every body cries out that the Houses are of Silver; but wait a few Years longer, both the Man and the Estate shall be over-turn'd; the Jewels and Silver will pass into another Family."

Abuse authorized by Custom.

The *Twen Syau*, that is to say, the 15th Day of the first Moon, is the first of the four solemn Days in the Year, on which great Rejoicings are celebrated; but it appears to me, that Custom has therein authorized great Abuses.

In the beginning of the Year, People would have every thing appear as if it were new. The Gates of the Houses shine with Ornaments hung before them. Some place there Gardens of Peach-Trees wrought by the *Bonza's* of the Sect of *Tau*, imagining that their Benediction is an Earnest of future Happiness all the Year round: The inside of the Houses, especially the Halls, make a very fine Show, by the Pieces, of Silk and the painted Cloaths, with which they are garnished, Censers and Perfume-Boxes being dispos'd in several Places, and fill'd with Perfumes and sweet Woods, which diffuse a Odour that embalms the Air, together with large Vases fill'd with Flowers that are in Season, dispos'd so as to regale both the Sight and Smell. The Squibs and Crackers that are continually going off, make an agreeable Noise. Every body is moving, and one can scarce pass thro' the Crowd that is in the Streets; all Parts swarm with an infinite Number of People on Foot and Horseback, in Chairs and Chaises: All Persons appear in their best Cloaths, and every thing about them, especially their Vests, Bonnets, and Boots, are all in an exquisite Taste. The Entertainments that are made, are splendid: On the Night of the Lanthorns, they run thro' the Streets, to see who has carried the Prize: The vast Number of Lanthorns hung out on all Sides, while different Companies of People walk in Pomp thro' the Streets, make the Night like the finest Day. Expences go for nothing even with them who can least spare them. One would be apt to say, that the Money employ'd that Day was like the Leaf of a Tree, taken from a vast Forest; or like a Grain of Corn taken from a large Granary. Is this because the Day *Twen Syau* is different from other Days in the Year? Else why are these foolish Expences, whose Effects are felt for a long Time after? Days full of Bitterness and Sadness succeed to this Day of Joy. Would it not be better for you to pay off old Debts, than to contract new ones? One cannot, say some, avoid these Expences; they are the Custom, and we must conform to it. I know what we owe to Custom; but I know likewise that one ought still to proportion his Expences to his Fortune and Circumstances.

Against the Humour of Building much.

If you take it in your Head to rear up large Buildings, you reckon the Expence will not exceed a certain Sum; but before the Building is finished, you see that Sum doubled. When the Body of the Building is finished, you must not think that all is over; you have the Inside to whiten and varnish; you have the Roof to cover with round Tiles, which must resemble melted Brass; you have the large Bricks, that either serve for Ornament or for Pavement, to smooth and to polish; you must divide your Rooms by Partitions; Steps of white Marble must be placed before the Halls; you must rear Brick Walls with many Holes through them to divide your Parterre: The Expence will be still much greater, if you design to paint the Floors, and to enrich the Walls with Ornaments and Columns of sweet smelling and incorruptible Wood, and to embellish and strengthen the Wood of the Windows and Doors with Plates of Copper.

Description of a wife Man's House.

To what End serve so many Expences? Does a Man think thereby to immortalize his Name? I remember to have seen in *Kyang si*, the House of the Noble and Learned *Li po ngan*, the Columns and the Joists that supported it, were not so much as smooth'd; the Wood was covered with its Bark; the Walls were of dry rough Stone; yet he was visited by every Man of Distinction, and he saw no body that found fault with his Lodging. People thought of nothing but of hearing that wise Man, whom Merit had raised to Posts, and who was an Enemy to all Vanity. We cannot enough imitate this great Pattern of Modesty.

Causes of long Life.

The Care of inculcating Virtue upon your Children will recommend you and your Family a great deal more than the finest Buildings can. It is a common, but an ill-founded Opinion, that the Northern Climate is a great deal better than that of the Southern Provinces, and that the Inhabitants of the former live much deal longer, and in greater Plenty than those of the latter. This long and happy Life ought not to be attributed to the Goodness of the Climate, but to the wise Conduct of the Inhabitants.

To convince you of this, let us enter into a small Detail. In the Northern Provinces, the richest Ladies give suck to their own Children themselves, and don't seek for any Nurses, upon

upon whom they may devolve that Care; but in the Southern Provinces, Women of the most ordinary Rank hire strange Nurfes at a very dear Rate. In the Northern Provinces, they who have Lands, cultivate them with their own Hands, or at least, they look over the Cultivation of them, sparing neither Fatigue nor Care. In the hot Countries they farm their Lands out, and live quietly upon their Rents, breeding up their Children in so much Idleness, that they don't so much as know a Wagon, and can scarce distinguish the five Sorts of Grain necessary to the Subsistence of Life. In the North, Wives and Maids are at no Expence for Paint, which they seldom or never use; their Cloaths are of homespun Stuff, and the Ornaments of their Heads are very modest. It is otherwise with the Southern Countries, where the Women must have Gold, Pearls, and Bodkins for their Hair, set with Diamonds, in order to dress themselves. If in one Family there are Wives, Daughters, Daughters and Sisters in Law; what Expence does this single Article require! If an Entertainment is prepared in the Northern Countries, it consists of Pigs, Sheep, Pullets, Ducks, Pulse, and Fruits growing upon the Spot; and these Entertainments are very seldom made, and never, but upon extraordinary Occasions. But in the Southern Provinces, they are treating their Friends every Moment with these kinds of Entertainments, and the House resounds with the Noise of the Musick, and the Sound of the Instruments. An hundred sorts of precious Furniture are exposed to the Eyes of the Guest; and the Services are composed of the Fruits of the four Seasons, and the Meat of every Province.

It is by Study that one Subject raises himself, and enriches and ennobles his Family; his Children and Grand-Children think of nothing but the Enjoyment of their Fortune, thereby neglecting their Study, and living in an abandoned Idleness. It is by Application and Oeconomy that a large Fortune is raised by another, whose Son knows nothing but how to spend it; and this is the Ruin of the greatest Families.

When a Man becomes poor, he becomes frugal, in order to mend his Fortune; when he has done so, why has he not Recourse to that Oeconomy, that he may preserve what he has acquired.

In what Manner we ought to behave towards People of different Characters.

WHEN a Man examines his own Conduct, if he discovers no Fault therein, he must examine it with more Attention, and he ought to be persuaded that several escape his Notice: This is the Means of not only growing in Virtue, but of shunning a great many Blunders. When the Enquiry concerns others; if their Defects are visible, we must shew the greatest Regard to the good Qualities they possess. This is not only a sure Mark of a good Heart, but a Way to prevent Enmities. Self Examination,

If you relieve a poor Man, never be solicitous to know by what Means he came into Misfortunes; such a Knowledge might raise your Indignation against him, and stifle the first Sentiments of your Compassion. If you admire a good Work, don't at all be anxious to know from what Motive it was done: You may thereby entertain Suspicions, which may efface the Desire that is in you to do the like. Charity;

A Man is under an Obligation to me, and expresses to me all the Marks of a bad Heart: Behold an Opportunity of practising Virtue! Tho' my Heart, being vastly different from his, suffers his Ingratitude with Pain, it will never enter my Head to punish him. and Meekness recommended.

If a malicious Person spreads a Snare for me, which I know how to guard against, when this Snare is discovered, I only laugh at his bad Intentions, and this is all the Revenge I take. If you are in a high Fortune, and if a poor Relation comes to see you, take care not to discover any Haughtiness or Contempt in your Conversation with him. When he takes Leave of you, don't fail to wait on him to the Street: This is acting the Part of a civil Person, and the way to render your Fortune durable. A virtuous Revenge.

When you are with Persons of a Rank superior to yours, there is no fear of their losing the Respect you owe to them; you ought only to take care not to debase your self too much. When poor People are transacting an Affair with you, it is easy for you to grant them a Favour, but not so easy to fulfil, with regard to them, all the Offices of Civility: This requires all your Care. Faults to be shunn'd, both by Superiors and Inferiors.

Don't gratify a Desire or an Inclination all at once; for then you will have more Relish for it, and the Pleasure will be more inviting. When you testify your Friendship to any one, don't at once run your self aground with your Demonstrations of Good-will; suffer them to wait for new ones, which will carry new Pleasures along with them. Of the Use of Pleasure, &c.

When you pay a Service, let it be perceived that you reserve your self to pay other Services. The first Service will thereby be received with more Pleasure and Agreeableness.

If you have to do with a Rogue, oppose to his Artifices your Honesty and Honour, and then his Fraud and Artifice will recur upon himself. How Rogues are to be treated.

I won't live with a Man who has no Virtue, but when I can't help it; in which Case I will put a good Face upon the Matter, but I will nevertheless take Care to watch over my own Heart. Why should we pretend to force others to be guided by our Views, when they are attached to Views quite contrary to ours? Nothing that is violent can be lasting.

- Modesty.** If you are modest, People will entertain a Regard and Consideration for you. If you brag of your Merit on all Occasions, that gives a good Handle for doubting it.
- Zeal in Friendship.** A Friend entrusts me with an Affair that concerns him, I ought therefore to forget nothing in order to succeed in it; if the Success does not answer my Cares, he however will see that I did not desert him in his Necessity.
- Manner of relieving the Distress'd.** He who lays himself out to relieve the Afflicted, and to assist the Poor with the same Charity, with which he would serve a sick Man, will be far from giving them fine Words and no Assistance. Even they, who are unhappy by their own Fault, should share in our Bounties. As for the Time and Manner of bestowing them, I ought, with regard to my self, to take care that the Favour lose none of its Value, and with regard to my Neighbour, that it conveys to him all the Advantages, which he expects from it.
- Obligations.** It is commonly said; "When one is charged with an Affair, in order to oblige a Friend, he thereby contracts an Obligation to exert himself with all his Power. This Obligation is more or less strict, in proportion as the Affair is more or less important."
- An Example of them.** A Relation or Friend, when at the Point of Death, sees a fine young Woman and little Child dissolve in Tears, take him by the Cloaths, and endeavour, as it were, to stop his Departure. In those last Adieus, when the Bowels are torn, and the Heart is rent, all the Recourse a poor dying Man has, is to apply to that Friend or Relation in whom he found the greatest Attachment to his Person, and to commit to him the Care of his Family. The Wife and his Children who are round the Bed, throw themselves at the Feet of this Relation, and implore his Protection: The dying Man baths his Pillow with a Torrent of Tears, his Tongue; would speak, but his Words would be too afflicting, so he checks it: His Eyes would bestow one Look, but that Look would cost his Heart too much, so he forbids them. At last, after a great many inward Struggles, with a Voice interrupted by Sobs, he declares to that Relation his last Will, and entrusts him with what is dearest in the World to him. A Man cannot see this Scene without having his Heart grieved.
- This Relation, at first, begins with discharging the Duty of a Guardian with Zeal, but in the End, he grows neglectful. When the Children are at Study, he does not watch over the Progress of their Learning; if he designs them for a Trade, he suffers them to wander here and there as Vagabonds: Thus he cools more and more every Day: Nor does he think of marrying these poor Orphan Girls advantageously: If these happen to fall sick, to be afflicted with Cold, Hunger, or other Inconveniencies, his Heart is insensible: In short, he intirely forgets, both the Recommendations of his dying Friend, and the Protestations he made to that Friend when he expired in his Arms. He often carries his Inhumanity farther: He takes Advantage of his being their Guardian, and invents a thousand Tricks to cheat his Wards out of their Fortune: Men of that Character deserve to be swallowed up alive by the Earth. It was his Duty to have watched over the Education and Settlement of these poor Orphans, who were entrusted to his Care, as if they had been his own Children. Neither the Pen nor the Tongue can paint the Obligation, which such a Confidence lays him under.
- Behaviour to Neighbours.** When your Neighbour loses his Father, and prepares to perform his Funeral; then it is not a Time for regaling your self. If, on such an Occasion Singing, is heard in your House, he will think that you insult his Affliction.
- Some People, finding themselves reduced to extreme Poverty, either through Bashfulness or Fearfulness, dare not discover their Misery. When I my self am reduced to live upon the Labour of my own Hands, I ought as much as possible to assist these poor shame-fac'd People. With regard to those who counterfeit Poverty, and make a Trade of it, in God's Name have no Compassion upon them; for there is no Reason for you to incommode yourself to support their Vanity.
- Gentleness, when necessary.** When you would correct the Defects of another, don't do it with too severe an Air, and you will thereby render him tractable; when you exhort him to Virtue, propose nothing to him that is too difficult, and your Exhortations will be of Use to him.
- Considerations of an honest Man.** When you are about to undertake an Affair, examine it first with Regard to yourself, and then, with Regard to your Neighbour; if it can be useful to both, or if it can serve you without hurting him, undertake it; if nine Parts out of ten are of Advantage to you, and one to the Disadvantage of your Neighbour, do not be very forward in undertaking it, but take second Thoughts. If the Good that will accrue to you from it, is equal to the Ill that must happen to your Neighbour, be very cautious how you follow the Project. You ought with much better Reason to renounce it, if you find that you can reap a great Advantage by it, only by doing a great Hurt to your Neighbour. But that which would be the Mark of a great Soul, and which would raise you above the rest of Mankind, is, Your not valuing your own Loss, provided you can render others happy.
- Modesty and Humility recommended.** If any one is perplex'd in a troublesome Affair, with which no body is acquainted, and if you endeavour to help him out of the unlucky Scrape, you should be well resolved never to mention the Service you do them. If another is in want, and if you intend to relieve him out of his Misery, when you relieve him, you ought to shun the least Appearance of Haughtiness or Pride.
- Character of an honest Man.** There are two sorts of Men who are not easily fathomed: They who are really humble and modest, who speak little, and who watch over themselves; who keep well with every body, and who complain of nothing; yet have an Understanding that nothing escapes, and Manners that are gentle and easy; who act uniformly, sincerely, and without an Ostentation of their own Capacity: These are Virtues of a first Rate. The

The other sort, who are still more impenetrable, are they who know how to be silent, and to command themselves, being as skilful in concealing their Artifices, as they are bold in advancing and maintaining a Falshood: Whose Steps are all mysterious, and whose Words are *as a two-edged Sword*: This is the Character of a Rogue.

Whatever Resemblance there is betwixt these two kinds of Dispositions, they however have some Strokes of Resemblance. In order not to be surpriz'd, we are not to judge of Men by their first Appearance, and their meer Out-side, we ought to know them well before we trust them. I provoke a Man to Passion, and yet he is calm; this is a certain sign either of a great Soul, who is Mistress of the Passions, or of a Heart which meditates secret Vengeance.

Don't haunt the Company of an interested distrustful Man: It is equally dangerous for you to have to do with a Rogue or a Fop: The Rogue under the Appearance of an honest Man will cheat you; and the Fop who is wedded to his own Notions, will endeavour to over-bear you; for which Reason, we should study the Characters of the Persons with whom we are to live.

In order to know a Person aright, I inform my self in what manner he behaves towards his Relations, his Friends, and his Neighbours, with whom he has to do, and what is his Conduct: I can then say, that I know him: If I wait till I have some Business with him, in order to judge of him, I come too late.

Upon witty Compositions.

IT is a dangerous Affair to make any Comedies, Romances, Verses, or other witty Composition, where, in enigmatical, dark Terms, the most eminent Reputations are attacked. If these sorts of Compositions are communicated to you, take care not to discover that you have ever seen them. If you are perceived to admire them, or if you affect to repeat Scraps of them, your Character becomes suspected, and perhaps you may even be taken for their Author.

A Person ought not to dip into delicate Poetry, till he is established in the Character of being a knowing Man. Beginners, and young Literati, who have little Experience, ought not rashly to enter into this bright Province. My Advice is, that a Man, after long and serious Reading, should rather apply himself to a Search into the Secrets of Nature, Politics, or the Art of rightly governing the People. In this true Merit consists, and this raises one to the highest Posts.

I cannot endure certain Expressions that are scattered through some Books, and which never ought to be employed by any Author, who values himself upon Knowledge and Politeness. I will cite some, which will sufficiently expose their Ridiculousness.

If one of these Authors would express his being struck with any fine Passage in a Book, *I wish*, says he, *to have this engraved upon my Bones, and in my Heart*. If he praises any Service that is done him, he cries, *This is equal to all the Gifts I have received from Heaven*. Or else having Recourse to Fables, *I shall be*, says he, *the Bird who carries a Golden Ring to the Person who has set it at Liberty*. *I shall render a Service equal to that of the Mice, saved from the Ship-wreck by the help of a Branch thrown out for that Purpose*. *If after my Death, say some, my Soul shall pass into the Body of a Dog or a Horse, I shall be at your Service, that I may acknowledge so great a Favour*. I don't blame a Man for using Terms that best testify Gratitude and Modesty; but will Modesty ever run into such Extravagancies? May it not rather be called vile prostitute Flattery?

In the Collections which are now made of Verses, or any witty Compositions, the fine Sentiments which our Sages have transmitted to us, are no longer laid before the Reader: Their Authors study only to divert and to amuse agreeably by witty Strokes: Where is the Advantage of such Writings?

They who write Books of Morality, propose to reform Manners, and to induce Mankind to the Practice of Virtue; if, notwithstanding the general Approbation their Works meet with, they don't see so sudden a Change as they look for, they must not be discouraged: Their wise Instructions will not be the less effectual for touching the Heart, and inspiring them with good Resolutions, the Fruit of which will appear in Time. This Consideration alone ought to be sufficient to comfort an Author, to animate him in his Labours, and to assure him that neither his Pains nor Time will be lost.

Some Rules in our private Conduct.

THE Consolation that is most ready and proper to give us Relief, when any Misfortune happens to us, is, to reflect upon the Situation of so many others, who are yet more unhappy than our selves.

Men who have Honesty and Honour in themselves, never distrust any body else, and every body trusts them. Suspicious People who trust nobody, distrust every body else, and this produces Division among the nearest Relations.

People speak ill of me, and I can confute their Malice; but shall not I do much wiser if I bear with the malicious Person? I am calumniated, and I could prevent the Calumny from doing me any Hurt, by discovering its Author; but is it not better for me to endeavour to change his Heart? There requires a great deal of Skill and Address to do this.

If

Means of
ending Diffi-
cences.

Rules for
preventing
false Steps.

Excess of
Complai-
sance.

Self-Suffici-
ency.

If I happen to have a pretty smart Difference with any one, and if we should both of us grow warm; can I say that Reason is intirely on my Side? If I think that I am a little wronged, yet if I relent, and acknowledge that I have been too warm, I thereby shall soften the Person that is angry with, and in a Passion at, me.

If I interpose in an Affair that concerns my Friend, I ought to think how I would behave if the Affair concerned my own Interest. If it is an Affair that personally relates to me, I ought to consider what Part I would act if it were the Concern of any other. These two Rules will certainly prevent us from making any false Steps.

A Man who never has been sick, does not know the Value of Health; nor will he ever know it till he meets with Sickness. A Man who lives without any Disturbance in his own House, is unacquainted with his own Happiness; but he will be sensible of it whenever he meets with any troublesome Accident.

To bear with the Faults of another, is not to strike in with them: Else the Disorders of the Age would find a Support in the best of Men. Our ancient Sages had a great deal of Affability, but their Complaisance was not blind; they did not, in order to mend the World go about to flatter Vices, but to reclaim the Vicious.

To reflect a great deal, and to speak little, is the Secret for acquiring a considerable Stock of Knowledge.

A Man of great Genius sees but very little into small Matters, wherein those of a little Genius are very clear-sighted. The Reason of this is, that the latter distrusting their own Understanding, consult with able People; but the former, being full of themselves, refine upon every thing, and perplex the most simple Matters.

If you don't neglect a small Affair, it will never become very serious: And if you are not alarmed at a serious Affair, it will become inconsiderable.

A COLLECTION of Maxims, Reflections, and Examples of MORALITY.

An Example of Moderation and Zeal in a Judge.

LYang yen quang being in Post at Syang chew, a young Man was brought before him, who was accused of having failed in his Respect to his Father and Mother. Tho' he was accused by all his Brothers, Lyang would not punish him. He only caused him to be conducted to that Place of the Palace appointed for the Honours paid to Confucius, where there were two Pieces painted, whose Subject was the famous Han pe yu. He first was represented humbly and quietly receiving the Bastinado from the Hand of his Mother; in the other, his Mother was sinking under the Weight of Years, and the Son weeping over her with Compassion and Tenderness. Tong (for so was the young Man named) when he beheld these Pictures, appeared most deeply affected; Lyang therefore seiz'd upon that Moment to give him a Reprimand, and then dismissed him. Tong profited so well by this, that he became an Example of Virtue.

Of a Mandarin zealous for the Publick Welfare.

WHILE Tsyang yang was Governor of Yang chew, the Emperor made a Visit to the Southern Provinces; whereupon the Governor of Whayngan, a City in the Neighbourhood of Yang chew pulled down several Houses to enlarge the Road on the Bank of the River, and render it more commodious for those who drew the Royal Bark with Cords. He also caused those Cords to be made not of Hemp, but of more precious Materials: In short, he imposed other Hardships on this Occasion, whereby he greatly distressed the People in his District.

When they came to desire Tsyang to do the same, he reply'd, *The Emperor does not come here for Diversion, but to visit his Province; besides, the Road is convenient enough as it is, for his Bark-drawers: Why should I incommode the People by demolishing their Houses? I will not have One pulled down, and if this be a Fault, I'll take it upon my self.*

A little before the Emperor arrived, they brought Tsyang an Order, which they said was from the Emperor, requiring him to give in a List of all the considerable Houses in the Place. *There are here,* replied he, *but four considerable Houses: that of the Intendant of the Salt-works, that of the Governor of Yang chew, that of the Officer of the Custom-House, and that of the Subordinate Magistrate of Kyang tu; the rest of the City, added he, consists only of poor People, so that there is no Occasion to make a List of them.*

Some time after came another Order, importing, as it was said, that the Emperor desired some of the handfomest young Maidens in the Country might be chosen out for him. *I know but of three,* said Tsyang, *in all the District of Yang chew.* The Officer who brought the Order, asking where they lived: *They are my own Daughters,* replied he. *If the Emperor is absolutely resolved to have Maidens from hence, I can deliver him these three that belong to my self; as for any others, I have no Power over them.* Hereupon the Officer returned, without saying any thing, and there was no more heard of the Matter.

Another Example.

THE Emperor designing that a good Quantity of Arms, such as Bows, Arrows, Lances, and the like, should be made, an Edict was published over all, obliging each City to furnish a certain Quantity of Materials proper for the Works. Having no such Thing in all the District of *Hay chew*, the People offered to furnish a certain Quantity of Glew, which might be equivalent to what was exacted by the Edict, and then proposed this to the Governor. 'No,' answered the Governor, 'it is well known there is no such Thing as what is demanded, in all the District of *Hay chew*; and to pay an Equivalent in the Commodities of the Country, would be to open a way to an Impost, which may last for ever.' All the World thought the Governor in the Right.

Another Example.

IN the Territory of *Tan yang*, a City of the Third Order, where is a Lake named *Lyen*, they have no more ado but to drain off an Inch of the Water, to make it fall a Foot in the Canals which serve to convey the Rice to the Court: So that this is a capital Crime. In a Year, in which the Drought was very great, *Hyu* the Magistrate of *Tang yang* ask'd Permission to drain off the Water of this Lake, in order to refresh the Rice Fields; and without waiting an Answer, he did it beforehand. His superior Magistrate sent a Person to make up the Informations, and to ask of *Hyu*, why he had presum'd to render himself culpable by this Infraction. 'I thought,' answered he, 'I might take a Fault so advantageous for the People, upon my self; nor do I much care, tho' it should cost me my Head. Upwards of 10,000 (a) King of Land have been refreshed by these Waters.' Accordingly in that Place there happened a very plentiful Crop, and *Hyu* was no more troubled.

The Care of a Mandarin to provide for the Necessities of the People.

ANOTHER Year, great Rains happening to fall in the Territory of *Pey*, a small City of the third Rank, the Waters came down in such Abundance from the neighbouring Mountains, that they over-flow'd the Plains, and not only destroy'd the first Crop of Rice, but prevented planting the latter Harvest, insomuch that the People were at a loss to think how they should live the remaining Part of the Year. *If we should wait*, said *Sun*, who was then Magistrate, *till all the Waters are gone off before we sow the Land, the Season will be too far advanced, and no Grain will come up: what then was to be done?* He immediately thought of an Expedient: For sending for the Rich Men of the Country, and obliging them to advance several thousand Loads of Pease, he distributed them throughout the Districts, causing them to be sown in the Water itself. The Waters running off by Degrees, the Pease sprung up before the Land was well dry. This proved of great Relief to the People, who spent the Year without suffering much.

Example of an expeditious and disinterested Mandarin.

TANG having been made Magistrate of *Sin chang*, was scarce three Months in his Post, when Law-Suits grew so rare, that half of the Officers of the Tribunals became almost useless. His Door was never guarded; and any body had free Access to his House, and yet no body presumed to make a bad Use of that Liberty. In the Prosecutions that came before him, he punished the Party that was in the Wrong, but slightly; being satisfied with assuring them, that if he found them in Fault a second time, he would treat them in another Manner. In short, he made such Dispatch in his Affairs, and was so disinterested, that the People depending on the Tribunals, neither durst nor could practise their usual Villainies. Therefore most of them retired, and betook themselves to Trades for Subsistence.

Too great Severity hurtful to a Government.

WHEN a Government is not excessively severe, the People then fear Death. Whence does it proceed then that the People fear Death? Because they have a Pleasure in Life. While things are in such a Situation, Fear can keep a People in their Duty; but if the Government grows excessively severe, the People soon lose the Fear of Death, because then their Life becomes a Burthen. Thus, one of the great Springs of good Government becomes the Source of the greatest Disorders.

Frugality on certain Occasions hurtful to the State.

UNDER the *Tang* Dynasty, *Liew yen*, being entrusted with building the Gallies, assign'd a certain Sum for each, which was far more than what the Expence of it came to. Some People representing to him, that the Expence was doubled in vain; his Answer

(a) The Name of a Measure.

Of Moral Philosophy among the CHINESE.

was as follows: 'In the Government of a great Empire, 'o great an Oeconomy is improper. Besides, when these sorts of Works are undertaken, we ought to regulate the Expences of them, so that they may be always continued with Success, and answer the End proposed. This Art being once established, how many People besides they who are actually employed in them may live upon these Works! If every one finds his Account in it, the Prince will then be well serv'd, and there will be no fear of his Enterprize miscarrying.' After this he appointed Dock Yards for the building of the Gallies, and Inspectors for having an Eye over them. In a few Years these grew Rich, and finding a considerable Profit arising from their Employments, each of them applied carefully to his Business. The Workmen being well paid, the Gallies were substantially built, and they subsisted in good Condition for fifty Years.

Under another Emperor of the same Dynasty, *Tang tû* was made Intendant of the Gallies; and regulated the Expences of each so near, that the Inspectors and Undertakers having much ado to clear their Charges, the Workmen were still worse paid. The Vessels were ill built, and this was very sensibly felt during the Wars that happened about that Time. So true it is, that on certain Occasions, not to regard saving, is saving, and on the contrary, to regard it too much, spoils all.

Of the Fear the Chinese have to die without Posterity.

IN the Territory of *Tsang ú*, a posthumous Son being inform'd, that a Family which was in Enmity with his, had murder'd his Father, he reveng'd himself on it by Murder, for which he was seiz'd and dragg'd to Prison. *Chin*, who was then Magistrate of the Place, knew that this Man had yet no Children; and considering that he was to be put to Death, to prevent his Family from being extinguish'd, order'd that the Prisoner's Wife should be shut up with him in the Prison. Before the End of the Year he had a Son: Every body praised the Goodness of the Magistrate, which extended even to taking care that a Criminal should be allow'd the Comfort of not dying without Posterity.

Gentleness sometimes more effectual than Force, for reducing Rebels.

IN the District of a certain City, some hundreds of Families being situated amidst inaccessible Mountains, had shaken off their Allegiance to the Government. Many Governors had successively endeavoured to reduce them by Force, but always in vain. *Tsin* having been made Governor of that Place, pursued other Measures. As soon as he enter'd upon his Post, he found Means to engage by his Gentleness, the Chiefs of that Populace to pay him a Visit. He treated them well, and exhorted them, but without Menaces and Bitterness. In less than a Month, all the Families quietly returned to their Obedience. Ever after that time, *Tsin* frequently said, 'Nothing is more easy than to govern: For, if Rebels can be reduc'd by Gentleness and fair Measures; if by treating them as they ought to be, a multitude of rude barbarous Highlanders can be reclaim'd to Reason; what may not be obtain'd of civiliz'd, well instructed People, by treating them in the same Manner? They naturally love Quiet and Order, and fear Confusion and Danger. Who amongst them, if they have wherewithal to clothe and to nourish themselves, will resolve to take up Arms? But the Taxes which are paid to the Emperors, sometimes over-load them: The Officers who rule, are frequently too much interested. The Poor being reduc'd to Despair, meet together to plunder on all Hands. Tho' from thence great Troubles arise, yet they are at first far from designing to trouble the Empire. They want to live, and that is all their Aim. On these Occasions, it would not only be too cruel to extirpate them, but sometimes it would be even too difficult; for it is natural enough for Soldiers at such Junctures not to have the Courage to strike.'

The Duty of a Man in Post.

IF a Magistrate is disinterested, it is his Duty so to be; but if he becomes haughty and proud, he is in the wrong. His Disinterestedness cannot justify his Pride: Every Man ought to watch over himself; but a Magistrate should do it with a more particular Attention: If he confines himself to shun gross, glaring Faults, and does not endeavour to shun those that are more slight, and more secret, he is unworthy of the Rank he holds.

The Love of Labour and Application is necessary to one that is concerned in the Affairs of Government, and that too as long as he has any Concern in them. A Man is much mistaken, who believes that the Labour and Application of a few Years give him a Right to be less laborious or industrious in Times to come: If he wants to repose himself, he should retire.

In the Kingdom of *Chin la*, there are two Towers of Stone. When in that Country there are any perplexing Law-Suits, one of the Parties is placed in one of the Towers, and his Antagonist in the other. He who is in the Right is easy; but he who is in the Wrong, is at first seized with a great Head-ach, and feels a tormenting Heat all over his Body. We have no such thing here, nothing but the Penetration and Integrity of the Magistrates can distinguish Justice from Injustice; if therefore our Magistrates shall suffer themselves to be corrupted, to whom must the People have Recourse?

An Example of disinterested Officers.

SHE and Song were Colleagues in the Administration of the Finances, and they were one Day alone by themselves. 'This Day, says *Shé*, I have made a Discovery. While I was examining the Accounts of such and such Provinces, I found such a Sum more than what was due.' Song perceived that his Colleague was founding him, in order to see if he would join with him, or be quite silent; but not being in a humour to enter into his Views, 'That Money,' said he, 'came for the Emperor's Use, and it ought to go into his Exchequer. If there is rather more than less of it, so much the better; it comes in good Time.' And immediately examining how much the Sum amounted to, he informed the Emperor of the Expences of each Province, that they might not be misapplied. This by no means was pleasing to his Colleague, but he was forced to dissemble his Uneasiness.

An Example of a charitable great Mandarin.

WHANG *yew* visiting a Province of which he was Viceroy, accidentally one Day saw a Soldier's Wife half clothed with wretched Rags, who led a Horse to drink. He shudder'd at the Sight, bow'd his Head, and sending forth a great Sigh: 'Is it possible, said he, that the poor Soldiers should be so miserable, while I am Viceroy? What a Shame is this for me!' Upon the Spot, he order'd all the Soldiers three Months Pay in Advance, and gave Largeesses to the Poor. On this Occasion every one told the Story, and how much it had affected the Viceroy, together with his Groans and Sighs. A great many who told it and heard it, were touch'd so as even to shed Tears, and all of them would have willingly sacrificed themselves for him.

The Example of a disinterested Mandarin.

LIN *byau tse* under the Song Dynasty, was a Pattern of Disinterestedness, and was even scrupulous in it. One Night as he left the Hall of Audience, one of his Attendants took a Candle that was burning in the Hall, in order to light him into the (a) inner Part of his House. He had scarce pass'd the Door of Communication, when *Lin* checking his Domestick: 'That Candle, said he, belongs to the Tribunal, and ought not to be consumed in other Uses; carry it immediately back.'

Another Example.

TONG *fu i* was a Man of extream Frugality, and of so great Simplicity, that for ten Years he wore the same Robe, which was of a dy'd black Stuff, and the same Pair of Boots. When he was made Governor of *Tû chew*, his Sons met together, and talk'd thus to him: 'We know, said they, how disinterested you are, we neither hope nor wish any Perquisite should arise to us from your Post. We only reflect that you are now in Years. The Woods of *Tû chew* are (b) admirable, if you would be pleas'd to think upon your latter End.' The Father without giving any direct Answer, seem'd to agree to what they said! After some Years, having laid down his Government, he returned home. His Sons came a good way to meet him, and one of them ask'd him if he had thought upon what was to come, as they had intreated him to do: 'I am told, answer'd he, smiling, that the Cypresses are much better than (c) the *Shau*; what think you?' 'Is it Cypress then that you have provided Sir?' said one of his Sons. 'Children, said he, smiling, I have brought you Corn, you may sow it if you please.'

The Zeal of a Mandarin for his People.

THE Emperor having gone to visit the Southern Provinces, the Officers of the Provinces thro' which his Majesty was to pass, made great Preparations of Horses, Chariots, and precious Furniture. All was raised from the Inhabitants of the Districts, either by taking the things themselves, by Contributions, or by Taxes in Silver. *Iyang*, who was then Governor of *Yang chew*, deliberating how he should behave upon this Occasion: 'If I treat my People, says he to himself, as I see other Governors treat theirs, I must necessarily harrass them: If I treat them otherwise, they won't fail to pick a Quarrel with me, for it will be said, that I am disrespectful to the Emperor: No Matter, said he, the last Course is the best: I alone then must suffer; but if I act otherwise the People must suffer.' He therefore was satisfied with providing what was necessary, without Magnificence or Superfluity, at the same time watching over every thing in Person, clothed in coarse Stuff, nevertheless having a gilded Sash about him as a Badge of his Dignity.

(a) The Tribunal and the House of a Magistrate, are only separated by a Wall. The Gate of the Communication is commonly shut, and always guarded by a Servant. Near it there is a Tower, pretty much like those of our religious Houses in Europe.

(b) They insinuate by these Words, that he ought to provide fine Wood for his Coffin. The Chinese are very curious about this.

(c) The Name of a Wood.

Of Moral Philosophy among the CHINESE.

The Officers of the Court being dissatisfied at him, he met with a great many Reproaches; but he bore them all with Calmness and Resolution. One Day the Emperor diverting himself with fishing, caught a very fine Carp. 'To whom shall I sell, asked he, smiling, so fine a Fish?' The Courtiers who bore an ill-will to *Tsyang*, answered, that none but the Governor of *Yang* could purchase it. *Let it be sent him then*, said the Emperor. Accordingly it was sent him, and he was given to understand at the same time, that it had been caught by the Emperor, who expected to be paid for it. *Tsyang* immediately went into his House, and taking a few Ornaments which his Wife had upon her Head and her Cloaths, he immediately returned to the Emperor, and prostrating himself upon the Ground, according to Custom, *Great Emperor*, said he, *I have not so much Money as to pay for the Value of that Fish: And I have nothing else to pay it in, but these few Ornaments belonging to my Wife: I have brought them, and I offer them to your Majesty, together with my Life.* The Emperor immediately understanding the Drift of the Courtiers: *Why should you trouble* said he, *this poor Officer? Let him live in Peace, and return home.*

An Example of a disinterested Mandarin.

S*U kyong* was six Years Governor of *Tsin ho*, without receiving any of the Presents that were offered him on the (a) customary Occasions. At last a Man of Age and Consideration seeing that he refus'd every thing of any Value, made him a Present of a few Cucumbers out of his Garden, and press'd him so much to accept of them, that he could refuse them no longer. He therefore receiv'd them, and caused them to be ranged along the Joysts of a Hall, where he let them dry without touching them. In the mean time, as he never used to receive any thing from any one, as soon as he had accepted of these Cucumbers, the News of it being spread throughout all Quarters, every one took the first Opportunity to make him a Present of some Fruits, or some Pulse out of their Gardens. A good many joined together, and each brought him what he could spare; but as soon as they entered into the Hall, they saw all their Cucumbers handsomely ranged upon a Joyst, all of them withered, and not one of them missing. They then look'd upon one another, and thought fit to return Home.

Another Example.

T*SAU chi tsong* was Magistrate of a City of the Third Order. Always when his Duty oblig'd him to go to the Capital of his Province, he went on Board a little (b) Bark of his own, managing the Rudder himself, and two of his Servants, the Oars. When this Bark was so old that it was unfit for Service, his Superior, the Governor of the Country, order'd another Bark to be made for him. One of the Literati, who was very famous, and a great Man in the Empire, passing that way, wrote an Inscription on this Bark with his own Hand. The Inscription had two Meanings, the one was *That when the Planks of that Bark were grown as thin as the (c) Covering of a Book, it will be then time to think upon repairing it.* This implied that the Bark was an excellent one; it likewise bestow'd a Compliment upon him, who had ordered it to be made for, and presented it to *Tsau chi tsong*: The other Sense was, *Finish this Book, and it shall be new bound.* This pointed at him who was to receive the Bark, praising him, and exhorting him to persevere in his Virtue.

Agreeable to this Inscription, which was written by an excellent Hand, the Bark was plain and without any Ornaments. The Governor having sent to *Tsau*, ordered that he should be inform'd that he had caused it to be made in that Manner, on purpose that he might not have the least Reason for refusing it. *Tsau* received the Bark with great Testimonies of his Value for the Present, but resolv'd never to use it, but upon certain solemn Occasions, such as those on which he went to pay his Duty to his Ancestors.

Another Example.

L*Imyen lin* being in Post, was not only very disinterested himself, but would have all his Servants to be the same. When he left his Post to retire to a private Life, he was afraid lest some of his Domesticks should have taken somewhat without his Knowledge. When every thing was embark'd, he took care to have all their Baggage rummaged, and whatever was found of that Kind was publickly thrown into the Sea. *Soundrels*, said he to them, *you expose me to the Laughter of the World; it will be said that not daring to receive any thing my self, I have received it by your Hands.*

(a) The Occasions upon which an Inferior makes Presents to his Superiors, or one Friend to another, are chiefly at the beginning of a Year, on their Birth Day, on the fifth Day of the fifth Moon, on the fifteenth of the first Moon, when a Son or a Daughter is married, when any one dies in the House, or when he sets out on a long Voyage, &c.

(b) At present it is imposed as a Tax upon the Bargemen that they shall row the *Mandarins* and their Retinue.

(c) The Covering of a *Chinese* Book, is a plain Leaf of white Paper, cover'd with a fine slight Stuff, or with another Leaf of Paper painted in some Colour.

Another Example.

AS *Nyen tſong* was on his Journey to be chief Examiner in a certain Province, he met one of his intimate Friends in the Way, who ſtopt him to conſult with him upon ſome important Affairs: As they were lodg'd in a Bonzary, a very rich Man of the Province, whither *Nyen* was going to be Examiner, watched him upon his Road, and found him there. He begg'd the chief of the Bonzas to ſpeak in his Behalf promiſing him fifty (a) *Wan*, if he would make him ſure of his (b) Degrees. *Nyen*, ſmiling, ſaid to the Bonza: *Let the Man come hither, and I will talk with him myſelf.* The Bonza immediately called him, thinking that all was right: But as *Nyen* ſaw him coming, he called out to him at a Diſtance, without allowing him time to open his Mouth: 'Do you not know, ſaid he, with a ſevere Tone, that the only way to arrive to Degrees and Poſts in the Empire, is to ſtudy without Relaxation from the Age of three Years? Shall a lazy Fellow like you pretend to open the Way to them with the force of Money?' The Man immediately went off in Confuſion, and *Nyen* took leave of his Friend.

Another Example.

LONG *king chong* was in his Time an Example of Diſinterreſtedneſs and Honesty; when he was made Magiſtrate of *Hyn tſu*, he carried along with him only his Son and a (c) Domeſtick. The Winter being ſharp, his Son, who was ſenſible of the Cold, beg'd his Father to procure for him a little Charcoal from the Neighbours. *Long* took care not to agree to this; and ordering a Cudgel to be brought, 'Take this, ſaid he to his Son, exerciſe your ſelf with it, handle it handſomely, and you will ſoon be warm.' Towards the End of the Year, when (d) Crackers are plaid off as Signs of Rejoicing, his Son, who was ſtill young, wanted to procure ſome of the Neighbours (e) for himſelf. His Father hearing of this, called for him, and ſtretching forth to him the End of a Piece of hollow Wood, called (f) *Chew*, 'If you love Noiſe, Child ſaid he, knock with this Wood againſt that Door, and you will make almoſt as much Noiſe as you will do with a Cracker.'

Honours paid to a diſinterreſted Mandarin.

HAT *ſhwi* died in the Poſt of firſt *Yu tſe* of the Southern Court. His Diſinterreſtedneſs had been always ſo great, that after having filled a good many conſiderable Poſts, he died as poor as one of the moſt ordinary and mean *Literati*. *Wang yong ki* went to ſee him on his Death-bed, and was equally ſurpriſed and affected with his Poverty. Not being able to refrain from Tears, he retired, and ſent a large Sum to defray the Charges of his Funeral. The principal Men at Court did the ſame, and what did ſtill a greater Honour to the Deceaſed, was, that the People at his Death ſhut up their Shops for ſeveral Days, as a Mark of their Grief: And when his Family in Mourning was carrying the Coffin, according to Cuſtom, to the Place of his Anceſtors, upwards of ten Leagues along the River was deck'd out with Tapeſtry and garniſh'd Tables, which were offered him to do Honour to his Memory.

The Steadineſs of a Mandarin.

CHIN *Swen*, or *Sven*, was in his Time a Pattern of great Diſinterreſtedneſs, to which he joined an inflexible Integrity, and an unſhaken Conſtancy to reſiſt the Abuſes of the Age. At the Time that he preſided over Literature in *Shan tong*, there paſſed through a *Yu tſe* (g) who was going to another Place, in Quality of Viſitor Extraordinary. The Officers of the Place, both great and ſmall, at leaſt thoſe who were of an inferior Degree, coming to pay their Compliments, fell upon their Knees; whereas *Chin* did no more than make a low Bow. The Viſitor being nettled at it, haſtily demanded what Employment he was in. *I have the Care of the Students*, ſaid *Chin*, without the leaſt Emotion. *What is that*, cry'd the Viſitor in a Paſſion, *in Compariſon of a Yu tſe?* *I know the Difference between one and the other*, reply'd *Chin*, gravely, *and I do not pretend to be your Equal; but, we who are at the Head of the Literati, ought to inſtruct them in Matters of Ceremony by our Examples; and therefore cannot be extravagant in the Submiſſions that we make to our Superiors for fear of ill Conſequences.*

(a) A *Wan* is ten Thouſand Ounces of Silver; this is a vaſt Sum, but I have not altered it from the Original.

(b) Poſts and even Degrees are ſometimes obtained by Money; but when this is diſcovered, it is ſeverely puniſhed. Not above two Years ago, a grand Examiner of the Province of *Nan king* had his Body cut aſunder, being convicted of having ſold the Degrees (ſ *Kyu Jin* t) ſeveral Perſons. The *Tſong tſu*, and the *Fu yuen*, that is, the greateſt Mandarins of the Province, were broken likewiſe on a ſuſpicion of being his Accomplices.

(c) The Emperor furniſhes a certain regulated Retinue to attend the Mandarins when they go Abroad. They have then but few of their own Domeſticks in their Train, tho' they have upwards of 1000 in their Service. This is common in *China*.

(d) A great Number are plaid off towards the End of the old, and the Beginning of the new Year, by way of Rejoicing. They

are likewiſe plaid off at the firſt and 15th Days of each Moon, and upon ſeveral Occaſions, both of Rejoicing and Burials.

(e) All the Family of a Mandarin, who is any ways conſiderable, is, as it were, ſhut up in Priſon, within his Houſe. None of them are ſuffered to go Abroad, without ſtrong Reaſon. Even their Purveyor is a Perſon belonging to the Tribunal, and not one of the Mandarin's Domeſticks.

(f) The Europeans, both here and in the Indies, call this Wood *Bambii*. There is a great deal of it in the Southern Provinces of *China*: It is a kind of a Reed, but becomes very hard. The largeſt of them are ſcarce more than a *Chiſeſe* Foot round, and 20 long: There are of all Lengths and Sizes under this Meaſure. It is a very uſeful Wood.

(g) A Title of Dignity, a Doctour attached to the Court and the Perſon of the Emperor.

The Visitor found plainly, by the Air of *Chin*, that he was not to be intimidated; besides, he saw the Literati croud about him; so that perceiving violent Measures unseasonable, he became mild; and putting on a pleasant Countenance all of a sudden, said in a softer Tone, *Master, you have nothing to do with the Affairs that bring me hither, nor I with those that concern you, therefore do not give your self the Trouble henceforwards of coming to me; upon which Chin withdrew.*

A Charitable and disinterested Mandarin.

IN a certain Year the Dearth was so great in the Territory of *I-king*, that they brought up but very few of the Children that came into the World. Hereupon *Jin fang*, who was then Governor, published severe Orders on this Account, and to remedy the Evil as much as possible, he made a strict Enquiry after all Women with Child, and furnished them wherewithal to subsist; they reckon he saved more than a Thousand Families by this Means. Likewise, when on the Arrival of his Successor, he departed for the Court, he had no more left but five Loads of Rice; and when he came there, he had not a tolerable Garment, till a *Tyang kyun (a)*, who was a Friend of his, gave him one.

Soon after *Jin fang* being made Governor of *Si-ngan*, he set out for the Place, without sending Letters of Advice *(b)* beforehand. When they least expected it, he came on Foot, and even in his Way to the Tribunal dispatch'd several Affairs, about which they talked to him. He continued the same Method during his Stay at *Si-ngan*, where he died in his Employment; and the last Words he said were to forbid the taking any thing from the People on his Account. They obey'd his Orders, punctually; and as he was very poor, he had only a Coffin of the most common Sort of Wood, and was buried in some old Garments that he left behind him. But to make Amends for this, he was lamented by every body, and is still regretted at *Si-ngan*.

Among the Collection of Sentences engraven in the Hall of Li wen tsey we read as follows:

YOU are not troublesome to your Equals by too frequent or unseasonable Demands. What is there in this that is Noble or Great? To value your self upon this, is the very same thing as to brag of your not being a profess'd Beggar.

To take nothing but your Due is well done; but you are in the wrong, if you think that that deserves the fine Name of Disinterestedness; for it is no more than not being a Robber.

In the Village of which you are Lord, you are very tender in exacting Averages of your Vassals *(c)*; but don't think that you thereby merit to be accounted a virtuous, charitable Person. All you can claim by that is, that it must be owned, that you don't act the petty Tyrant, as many others do.

Why so many Cares to amass unjust Riches? Is it in order to pamper the Extravagance of a Wife or a Son? Is it to maintain the ridiculous Expence of an empty Nobility? Is it, in short, to have wherewithal to bribe the Bonzas to pray for your Prosperity? It is no great Matter which of these Ends you have in View; we may still say justly, that you misapply both your Pains and Cares.

A solid disinterested Friend.

CH*AU kang tsn* was at first raised to a considerable Post with *Ngew yang chong*. They were afterwards both made Ministers. It happened that *Ngew yang* was accused of Mal-administration; and *Chau*, as it is ordinary for Persons of the same Rank and Profession to do, was very much touched with the Disgrace of his Colleague, and omitted nothing in his Power to clear him from what was laid to his Charge. He went so far as even to justify all the Orders which *Ngew yang* had given, and to offer himself as his Surety; and all this without any Noise or Stir, and even without the Knowledge of *Ngew yang* himself.

An honest, understanding, and faithful Servant.

CH*AU sho jin*, one of the Literati of Reputation, but of little Experience in Affairs, having neither a Brother nor a Nephew left, lost his Son, and died himself soon after, amidst the Disorder of a great many Accounts, for which he was answerable, and which had reduced him to the most extream Poverty. However, he left behind him three Daughters, who were very young; nobody but a Slave, whose Name was *Yeu tse*, provided for the Necessities of these three Girls; but he took care by his Labour and Industry to let them want for nothing, and he always behav'd to them with so much Respect and Deference, that for ten Years, during which he took Care of them, he never look'd them in the Face.

(a) 'Tis the highest Post belonging to the Militia, [the General of the Tartars in China.]

(b) The Custom is to send such Letters, which is an Expence

to the People belonging to the Tribunal, a Party of whom go 60 or 80 Leagues to meet the Mandarin.

(c) This is very uncommon in China.

When he saw them grown up, he resolv'd to make a Journey to Court, in order to discover some of his Master's Acquaintances, who might help him to marry off these three Girls according to their Rank. He had scarce arriv'd at Court, when he happily met with *Li* and *Pé*, the one a Doctor of the Imperial College, the other (a) *She lang* in one of the great Tribunals. He followed them till they had got into a pretty private Place, and then throwing himself at their Feet, he told them the Reason of his Journey with Tears in his Eyes.

These two Noblemen being surpriz'd and touch'd, comforted him: 'We knew, said they, your deceased Master, during the first Years of his Studies; we are sorry that we did not know his Misfortunes, and we are highly pleas'd that you have given us an Opportunity to do this small Piece of Service to his Family.' They then gave the necessary Orders for commodiously and safely conducting the Girls thither. They were all three advantageously (b) married, and *Yen tse* returned very well satisfied with his Journey.

A Charitable Physician.

YEN yang had, by his Application, rendered himself a very skilful Physician; but it was with a View to exercise his Profession in Charity; and tho' he had cur'd a vast Number of Patients, yet he never receiv'd any Fee for their Cure. He not only never refus'd his Medicines to any who ask'd them for their Diseases, but if the Patient was poor, he likewise gave him some Charity, that he might procure the necessary Aids in his Sickness.

A charitable Rich Man.

Ting sun liv'd to an extream old Age, and to the end of his Life he was very tender-hearted and charitable. A Man of his Neighbourhood ow'd a Sum of Money to *Tû mong hwen*, his eldest Son, who had the Charge of the Management of his Fortune. This Debtor not having wherewithal to pay him, and having no Prospect of any Fund, begg'd the eldest Son to accept in Payment a House and a bit of Ground proper for a Burying-Place, and accordingly brought him the Writings. The Son excus'd himself: *Neighbour, said he, what you propose is not just, I won't accept of the Writings, for they are worth more than the Debt. If you have a Mind to sell that House and bit of Ground as part Payment of what you owe me, I ought to pay you the Ballance.*

I am obliged to you, answers the Debtor, *but allow me to tell you, that the House and Land are worth no more than what I owe to you. It is indeed express'd in the Contract to be more, but you know there are sometimes Reasons for acting thus; for in Reality, the Sum I paid for them, amounts just to the Sum I owe to you.*

The Creditor being charm'd with the Honesty of the Debtor, and piquing himself upon his Generosity: *If you,* said he, *who are a Man without Reading, carry your Honour and Honesty so far, I who have read so many Books, may well carry my Liberality so far as to pay you the Ballance, as is express'd in the Writing. Hold, here it is.* The Debtor then received it, with a great many Demonstrations of Thanks.

When *Tû* the Father, who was then absent, return'd home, this Neighbour came to give him an Account of the Generosity with which his Son had treated him, and to thank him. The old Man understanding that his Neighbour had sold his House, appeared struck with Surprize and Concern: *What,* said he, *has my Son taken your House in Payment? Where do you now lodge?* *Sir,* reply'd the Neighbour, *I intend to go to such a Place.* The old Man then calling to his Son: *Give back,* said he, *to this Man his Writings, let his little piece of Ground be inclos'd with a Hedge, and take care that our Servants don't trouble him under pretext of his being our Debtor.*

Another Example.

UNDER the Ming Dyanasty, *Tong pû* being sent from Court, pass'd through *Kyang pwan*, where a (c) *Kyu jin* of that Country sent one of his Servants with the ordinary Billet to make him his Compliments. *Tong* ordered the Servant to come before him, and ask'd him in what his Master was employ'd that made him lead such a retired Life? *Sir,* answered the Servant, *the Season has been very bad in that Country, and the Highways are crowded with People, who are famished to Death. My Master every Day hires a certain Number of Persons to gather together and to bury the Bodies of these unhappy Wretches; he has already procur'd Burial for upwards of a Thousand.* *Tong* appear'd touch'd with this Account, but continued to ask Questions of the Servant. *The Number of the Dead,* said he; *being so great, it requires a great many Workmen; how does your Master order the Payment? there is a great deal of Trouble in that very Article.* *None in the World to him,* reply'd the Servant, *he has appointed so much Corn for defraying the Charge of burying these poor People, and the Payments are made by such a one, who is my Master's Relation.* *Tong* carried his Questions no farther, but praising the Master's Charity to the Servant, he took care to write a little Billet of Advice by the same Servant to the Master in these Terms:

(a) The Name of an Office.

(b) This is soon done in that Country where the Portion

is given.

(c) A Degree of Literature.

' Every good Work ought to be concealed as much as possible, at least the Benefactor
' ought not to look out for Opportunities of publishing it : Nothing is more mean than those
' Charities, of which Vanity is the Motive.

A Reward of Fidelity in restoring a Thing that was lost.

IN the Time of the Emperor *Tong-lo*, a Merchant named *Sun yong*, being on a Journey, found a Purse hanging upon a Stake in the Road. He opened it, and finding two large Gold Bodkins, such as Ladies wear in their Hair, he sat down in the Place, waiting to see if the Person who lost them would come in search of them. Towards Night, a Female Slave appeared all in Tears seeking her Lady's Bodkins, which she had lost, and was suspected to have stolen. The Merchant being satisfied that what he had found were the very things she look'd for, return'd them ; upon which the Maid transported with Joy, desired to know his Name, but he did not tell her : *Sir*, added she, *What can I do to testify my Gratitude ?* At these Words the Merchant quickened his Pace without saying a Word, and notwithstanding it was Night, travelled a good way to get to a Lodging. When he came to *Nan yang*, which was the End of his Journey, he became a Gainer in a short Time much beyond his Hopes. After that he departed by Water to return with several other Merchants ; and as he passed by the Place where he found the Purse, while his Bark was lying along the side of the Bank, he saw the Slave to whom he had return'd it. This Maid coming to wash Linnen, saw him also, and knowing him again, talked with him some time, she on the Bank and he in the Bark, after which she withdrew. *Sun yang*, who was stopp'd for some time by this Conversation, and hindered from following the other Barks, finding it was too late to depart alone, resolv'd to remain there the rest of the Day ; when on a sudden, a great Storm arising, all those who went forwards perished, whilst *Sun yang*, who stay'd behind, escap'd.

Against those who insult over another's Misery.

POVERTY and Riches frequently shift their Abode. The Wealth of this Life has no settled Master : When a Man sells his Property, Necessity commonly obliges him : It is too ordinary for a Man who is reduced to this Extremity to meet with some one or other of those rich Savages, who are always ready to batten upon the Misfortunes of another. This Barbarian puts almost what Value he pleases upon the Goods of the Person who is thus under Pressures. When the Writings are sign'd, it is a great deal if he pays one half in ready Money. He puts off the Payment of the next to certain Days, and if he sees any thing which the poor Seller stands in great Need of, he takes Care to give it him ; but it is always at a Price a great deal above its real Value. Thus the poor Seller touching nothing but in Parcels, when he comes to reckon with the rich Man, finds that he has given away the Value of his Goods rather than received it. To seek to compound Matters, and to demand something at an easier Rate, is quite useless : He is happy if the Necessity he is then under to purchase the Goods of that poor Man is not a good Reason to break off all Dealings with him, and to treat him as an Enemy. At least he is sure to become Master of these Goods for half their intrinsic Value. This is called, a Man's having Industry, and knowing to do Business. Blind Fool that he is, little does he reflect upon the ordinary Conduct of Heaven, which is pleas'd with rendering to every one according to their Deserts. His unjust Barbarity will not go unpunished, perhaps in his own Person ; if not, the Punishment will surely fall upon his Posterity.

Disinterested Charity.

LEW-I originally of *Vu-in*, was very charitably disposed, of which he gave frequent Proofs in his Life-time ; but I shall only mention two or three. *Chang ki li* going to Court, and conveying the Body of his Father, who died in the Country, the Waggon which carried the Corps, was overturned on the Ice they met with on the Road near *Vu-in*, and broken to Pieces. As he had no Acquaintance in the Place, he sent to the House that made the best Appearance, desiring the Master thereof to lend him some Carriage, in order to continue his Journey. *Lew-i* who was the Person he applied to, immediately sent a Waggon, without inquiring the Name of him who wanted it, or telling his own to the Servant sent to make the Request. *Chang* had no sooner performed the Funeral Obsèques of his Father, but he dispatched a Servant to *Vu-in* with the Waggon, and to return the Owner Thanks, for enabling him so opportunely to perform the Duty of a Son. *Lew-i*, perceiving the Vehicle at some Distance, shut the Door, and would neither receive the Waggon, nor the Acknowledgment ; but sent Word to the Servant, that probably he was mistaken, and took him for another.

Another Example.

THIS same *Lew-i* returning one Day from *Chin-lew*, the Government of which he had then quitted, met the Corps of one of the poor *Literati*, who had died suddenly, lying by the Road-side. So great was the Disinterestedness and Charity of *Lew*, that his Government instead of enriching, had only served to render him more indigent : therefore being without Money at that time, he took off the best Garment he had on, to cover
the

the dead Person in the customary Manner, and selling his Horse, got on the Back of an Ox. He had not gone above two Days Journey farther, when seeing a Man ready to expire with Hunger and Want, he immediately alighted and killed his Ox to relieve the poor Wretch: His People telling him he had carried his Compassion too far: *You are mistaken*, reply'd he, *To see our Neighbour in Misery, and not succour him, is to have neither Heart, nor Virtue;* after which he continued his Journey on Foot, and almost without any thing to eat.

A charitable Presence of Mind.

ONE Day ^AU-pan returning from a short Journey, and being almost at his own Door, perceived a Man stealing Chestnuts in his Park, whereupon he immediately turn'd back, and went another way half a League about: When he was gotten Home, the Servants who attended him took the Liberty to ask the Reason of his making that Circuit: *It was*, said he, *because I saw a Man in a Chestnut Tree in my Park, stealing my Chestnuts; and I turn'd back hastily, that he might not see me, for if he had perceived me, a sudden Fear might have caused him to fall, and perhaps by the Fall, he might have been dangerously hurt. Now could what he stole, be equivalent to the Pain of exposing him to such a Danger?*

Maxims of Morality.

SU ma quang one Day discoursing with Chau yong said to him: Disinterestedness, Uprightness, and Resolution, are three Virtues which are seldom found in one Man; and yet I have seen them all three in such a Person, who is a Great Man. 'Allow me to tell you, replied Chau yong, that the Re-union of these Virtues is not so rare or difficult; and the having possessed them all three together, is not, in my Opinion, the brightest Part of the Character of the Person you have named. To possess a perfect Disinterestedness without the least Pride; an inflexible Honesty of Heart, without disobliging any one; a great deal of Resolution and Courage, without failing in Gentleness and Politeness: This is rare and difficult, and is what we have admired most in the Great Man whose Encomium you have made.

When I see that any one is dipt in Misfortunes, and that he has not wherewithal to extricate himself; or that another suffers a great deal from Want; tho' I have not much to spare my self, yet I will assist them, and believe it my Duty to support them as far as I am able; and this with the more Care and Zeal, in that, the Man is no way importunate, either from the Difficulty of approaching to me to lay open his Misery, or from Modesty and Reservedness. But as for your professed Beggars, who make a Trade of a Staff and a Pouch, who go from City to City, and from House to House, repeating their Complaints and their studied Lamentations, and when they receive any thing, hug themselves for having plaid their Part well; but when they obtain nothing, look upon People with an evil Eye, and sometimes break out into Curfings and to Railings: I judge such Beggars unworthy of Compassion, and I think they ought not to be regarded. For why should an honest Man retrench himself in his Expences, in order to support the Debauches of these Impostors?

Liberality of a Mandarin to the Poor.

LO-wei-te being in Office at Nin-que, went one Evening by Invitation to sup with a superior Magistrate; who observing a more than ordinary Chearfulness in his Countenance, was desirous to know the Cause. *I will freely confess*, said Lo, *that I feel a true Satisfaction in my Mind: About fifteen poor People, whom a barren Tear had constrained to quit their Village, and seek for Sustenance elsewhere, having presented themselves before me, I distributed among them all the Money I had saved since I came into my Employment, to enable them to return home and till their Lands. This I did with Glee; but what gave me a more sensible Pleasure was, that of all my Family, and numerous Relations who were Witnesses of my Liberality, not so much as one disapproved of it: On the contrary, they all appeared very well satisfied; and this is the Thing which has occasioned the Joy you perceive in me.*

Example of Modesty and Bashfulness.

THE District (a) of Tay ywen being very populous, great Care was taken to be frugal of the Ground; for which Reason, after they had put the dead Bodies into the Coffins, they used to leave a great many without Burial. Tum i repairing thither in Quality of Governor, ordered the Subaltern Officers to gather together such of the Coffins and Bodies as were not yet quite mouldered into Dust; and separating the Bodies of the (b) Men from those of the Women, he ordered them all to be buried in two large distant Ditches; ordering that they should act in this Manner all over the Neighbourhood, that they should calculate how many Thousands each Ditch could contain, and that this should be engraved upon a Stone, together with the Date of Day, Month, and Year.

(a) The Capital of the Province of Shan si.

(b) We may judge from this how apt the Chinese are to take

Offence at Assemblies of Men and Women. [This was one of the Charges against the Religion of the Missionaries.]

Another Example.

ONE of the Literati named *Kin*, being 50 Years of Age, had no Children. One Year that he kept his School at *Kin tan*, a good Distance from *Ching kyang*, where he lived, his Wife purchased a young Girl in the Neighbourhood, to serve as Wife of the second Order for her Husband. Towards the end of the Year, in the common Time of Vacation, the Husband returning to his House, his Wife dress'd a small Collation, and serv'd it up in the inner part of the House, upon a Table; at which she had set the Maid very handsomely cloath'd. Having call'd her Husband, she told him; *I am now too old for having Children, so I have bought this young Girl, who is of this Neighbourhood, and my Acquaintance. As you see, she is handsome enough, and she has other good Qualities, receive her as your Wife of the second Order; she may perhaps prevent your Family from being extinct.*

At such a Discourse, and much more at such a Sight, the Husband blush'd, hanging his Head without saying one Word; his Wife then imagining that her Presence had confounded her Husband, she went out, and shut up the Husband and the young Girl in the Room. The Husband who wanted to go out likewise, finding the Door shut, jump'd out of the Window, and going to his Wife, *You have a good Heart*, said he to her, *my Ancestors and I are obliged to you; but you don't know, that when this Girl was little, I frequently carried her in my Arms, and every time I did so, wish'd her a Match that would be suitable for her. I am old and infirm, and would do her Wrong should I take her. Restore her immediately to her Father.* She was accordingly restored back, and towards the end of the Year, *Kin* had by his Wife a Son, who when he was seventeen, obtained the Degree of *Syew tsay* (or Bachelor). The next Year he was made *Kyn iju* (or Licentiate), and afterwards became a great and famous Minister.

Another Example.

IN the Rebellion of *Chang lyen chang*, a young Student, named *Wang-i-tsin*, who had fallen into the Hands of the Rebels, perceiving among their Prisoners the Wife of another young Man of his Acquaintance, he went immediately to the Chief of the Rebels, and said to him: *Sir, finding my Sister here, I come to intreat the Favour of you, that she may not be dishonoured. Our Ransom will soon be paid, for which I will be responsible; but if the least Violence be done her, neither she nor I can survive the Affront.* As he spoke these Words with a Tone and Air which convinced the Officer that he was in earnest, he and the young Woman were confined together in the same Room, where they continued above a Month: *In all which time there did not proceed from this young Man one single Word or Action, but what was agreeable to the strictest Rules of Decency.*

A Charitable Physician.

K*In ko*, a Physician of *Sban yu*, to great Skill added an equal Disinterestedness, and an uncommon Charity. Whoever called him, he immediately ran to assist them, and this too at all times. It was then the Custom for Physicians of any Reputation to go in their Chairs, but he always made his Visits on Foot, till he was 80 Years. When it was ask'd him, why he did this? *I think*, answered he, *that the Expence is much better sav'd when applied to the Relief of the Sick Children of many poor Families.* In effect he sav'd the Lives of a vast many poor Children, and he had a singular Talent for this. But his Charity was not confin'd here; for if any poor Patient stood in need of *Fin seng*, or any more costly Remedy, he furnished it at his own Expence, and without speaking a Word he mix'd it with other common Drugs, giving it to the Patients without letting them know any thing of the Matter: He thereby sav'd the Lives of a great Number of poor People.

One Day passing through the Street, he saw a Husband, who was selling his Wife, that he might have wherewithal to pay what he owed to the Emperor. *Kin ko* desired him to keep his Wife, and immediately discharg'd the Debt for him. When he was about the Age of Fourscore, a young Virgin appeared to him, whose Lustre surpass'd that of Gold and precious Stones; and all the House was filled with an Odour, more agreeable than that of the most exquisite Perfumes. Ever since that time his Posterity has been numerous.

An Example of Charity.

C*Hew pi ta*, tho' he was yet very young, had a Post at *Chau sung*, a City of *Che kyang* (a). A Clerk of his Tribunal, by an inexcusable Neglect, was the Cause of his House taking fire. The Fire which spread from House to House, having consumed a good many, the Clerk was then put into Prison, and they were talking of nothing less than putting of him to Death. Before the Proceedings against him were ended, and laid before the superior Tribunals, *Chew* inform'd himself from the Mouth of the Clerk, *What Punishment ought to be inflicted upon a Man in Office, by whose Fault it was that a Fire had burnt down the Houses of his Neighbours?* He ought to be broke without Remission, answered the Clerk. Upon this *Chew*

(a) Name of a Province in China.

went and declared, that the Fire had happened thorough his Neglect, tho' indeed it had not: And thus by the Loss of his own Employment, he saved the Life of the Clerk. He then returned home, studied a long time with Application, arrived at the highest Rank of the Literati, and at last obtained the Title of *Kong*(a):

Of Avarice.

THIS House is rich, but Justice and Charity are banish'd from it: What is it else but a barren Mountain, which contains in its Bosom Mettles, precious, but useles, if not brought to Light?

Upon the Abuse of Talents.

ONE Man who has so much Wit and fine Parts, and employs them only to bad Purposes, what Name can be more justly given to him than that of a tyrannical Destroyer of the Works of Heaven?

Compassion for the Poor.

Kù fang chù rising one Night accidentally, saw from his Court a Man mounted upon one of the Fruit Trees in his Garden, and stealing his Fruit. *What Man is that?* cry'd he, aloud. The Robber hearing the Voice, fell from the Tree and hurt himself. *Kù* immediately went up to him, and knew him to be the Son of one of his Neighbours. *I know,* said he to him, helping him up, *that you are poor, Necessity makes one do a great many things. What you stole of me was of no Value. I am sorry that you have been so much frighted; Do endeavour to go home, and To-morrow I will take care to procure you some Relief!* In Effect, he gave him some Corn, and some Money, but all in great Secrecy, and without speaking any thing of it in the House. When this Man had recovered of his Fall, one Day *Kù* assembling his Sons, and his Nephews, *My Children,* said he, *you have now a Competency to subsist upon, each of you must apply your selves, and endeavour to preserve it; this cannot be done without Trouble; but it is a Trouble you must take, otherwise you will soon find your self in want, and Misery frequently induces us to commit very mean Actions. I can give you Instances of this without going far.* Whereupon he told them the Adventure of his Robber. Upon every one of them asking him who he was, the old Man answered, *Endeavour to improve the Lesson that I have given you, that is the Matter in hand. How can your Knowledge of the Man's Person tend to your Edification?*

Misery relieved.

A Man in the District of *Sin kyen*, who had for a long while suffered the Miseries of extreme Poverty, found himself at length reduced to three *Fan* (b) of base Silver, without knowing what shift to make when that was spent: Wherefore he and his Wife in Despair bought two *Fan* of Rice, and one of Arsenick, resolving to mix them together, and so put an end to their Misery. The Rice was almost dress'd, and the Arsenick was mixed therewith, when on a sudden an Inspector of that Canton, who had come a great way, and was very hungry, entered their House; and being in haste to go elsewhere, demanded a little Rice in a hurry. As they told him they had none, he looked into the Stove, and there seeing some almost ready for eating, he made a bitter Complaint, that they should tell him a Falshood, only to save such a Trifle, from him. Whereupon the Master of the House moving gently his Hand: *I was not willing,* said he to him, *to give you any of this Rice to eat;* and then falling into Tears, added the Reason. At these Words, the Surveyor took the Dish, threw the Rice out of it hastily, and buried it: Then comforting these poor People: *Follow me,* said he to the Husband, *I can give you five *Tew* (c) of Grain; this will serve you for some Days, and in the mean while you may find out a Supply for the time to come.* The poor Man followed the Officer, and thanking him for his Charity, brought the Grain home in the Sack, where it had been already put up. At his Return he opened the Sack, and there found besides the Grain, fifty Ounces of fine Silver. Hereat he was greatly astonished, and when recovered from his Surprise: *It is doubtless,* said he to himself, *the Emperor's Silver that this Man hath been commissioned to collect, and has forgot that he put it in the Sack. If he should be indebted such a Sum as this to the Emperor, it might prove a very grievous Affair to him. As he had Compassion upon me, I will take care not to injure him:* Upon which he returned speedily to the Inspector, to restore him the Silver. *For my Part,* said the Inspector, *I have had no Commission to gather the Emperor's Money, nor did I put the Silver in the Sack: For how should a poor Man like me come by it? It must needs be a particular Favour of Heaven.* It was in vain for the Inspector to deny that the Silver belonged to him, for the other having found it in the Sack with the Grain, would not keep it. In short the Conclusion was, that they should divide it between them: which proved a seasonable Assistance to them both.

(a) A Title of Honour, such as Duke, Marquis, &c.
(b) A *Fan* is the hundredth Part of an Ounce.

(c) The *Tew* is the 10th Part of the *Tan*, and the *Tan* is about 100 Pound.

Charity rewarded.

A Merchant of *Whey chew* passing near *Kyew kyang*, met a Bark that had been rifled by Robbers. As there were in this Bark seven Persons, who had very promising Aspects, the Merchant, tho' not rich, cloathed them; and giving each a little Money, continued his Journey, without asking either their Names, or whence they came. The Year following six of the seven unfortunate Persons were made *Kyu-jin*; and, several Ycars after that, one of them, called, *Fang wan ché*, came in Quality of Visitor into the District of *Kya hú*. The Merchant mean time met with bad Success in Trade, and being destitute of Means in a Place far from Home, sold himself for a Slave to an Officer of *Kyu hú*. *Fang* dining one Day at this Officer's House, saw among the Servants that attended at Table, the Merchant who had formerly done him the Kindness. Upon this he called him, to examine him a little nearer, and being well satisfied he was the same: *Do you not remember*, said he, *the Act of Charity, which you extended eight Tears ago, to seven Persons in Distress? I remember nothing of it*, answered the Slave. *How*, reply'd *Fang*, *don't you remember the seven Persons who were stript in the Neighbourhood of Kyew kyang, and to whom you gave Money and Cloaths? For my Part I remember it very well*, added he, rising from the Table, and bending the Knee to salute him, *I was one of them, and I acknowledge my Benefactor*. In short, he obtained his Liberty, kept him some time at his own House, gave him several hundred Ounces of Silver, and procured more for him of those in whose Company he had been formerly robbed: Thus the Merchant was recruited again, and returned to his own Country with Honour.

A Rich Man's Method of relieving the Necessities of bashful People in Distress.

WAN jin fang, the great Grandson of the famous *Wen ngan i*, was very rich in Money, and a Land Estate; so that his vast Fortune got him the Sirname of *Pwan seng*, which signifies, *Half the Province*. But the richer he was, the less he valued Money. He lived handsomely upon it according to his Rank, and besides, made great Presents, and had Compassion for the Poor. When he discovered any indigent Families in his Neighbourhood, he took Pleasure in relieving them; and when the Family was of such a Rank as to be ashamed of its Poverty, he himself put Silver in a Purse, went out upon some Pretence towards the Evening, and watch'd an Opportunity for conveying the Money into the House, without being perceived. He likewise supported many creditable Families, who not knowing from whence their unexpected Relief came, look'd on it as the immediate Favour of Heaven. Some suspected that their Relief proceeded from *Wan*, and accordingly they went to thank him. But he always answered them in such a Manner, as might put that Thought out of their Head, and continually refused to accept of their Thanks.

Another Example.

A Merchant whose Name was *Tu lycw Song*, in the Night-time heard a Robber break into his House, 'There are, said he from his Bed, ten or a dozen *Shin* (a) of Rice in such a Place, you may carry off this with great Safety. However, if you please to leave me one *Shin*, upon which, the two Children I have may dine To-morrow, you will thereby oblige me.' The Robber, in effect, carried off all the Rice except about a *Shin*, and afterwards meeting the Merchant, 'I have heard, said he, that you have been robbed; is that true? Not at all, said the Merchant. What, replied the Robber, was not your Rice stolen from you last Night? It was not, replies the Merchant. But I am very well assured it was, answers the Robber; and was even told, that you begg'd the Robber who stole your Rice to leave you a *Shin*; was it not so?' The Merchant still persisted in denying the Fact: 'But I know it is true,' continues the Robber, 'for I myself robbed you, tho' I am heartily sorry for it: Your Virtue charms me, and I design to pay you back the exact Quantity of Rice which I stole from you the Night before.' The Merchant still would not confess, and persisted in denying that he had been robbed.

A faithful Friend.

U Ting kya, among other good Qualities, had that of being a good Friend, of which he gave Proofs all his Life; I shall mention one. *Lo ki*, with whom he had entertained a very strict Friendship, fell sick upon a Journey a good Way from his own House. *U ting kya*, who was informed of it, immediately set out to visit him. When he arrived, all the Domesticks of *Lo ki* were dead of a contagious Dyfentery, and *Lo ki* was attacked by the same Disease. *U ting kya*, without being frightened with the Danger, served his Friend as if he had been a Domestick, making his Broth, spreading down his Bed, carrying him in his Arms,

(a) A *Shin* is the 10th of a *Tew*, and 100th of a *Tan*, which according to Chinese Measure, is 100 Pound Weight, and according to the European 120.

in short, paying him the meanest Services, even to the rising ten or a dozen times every Night to comfort him, without ever showing the least Sign of Impatience or Fatigue. After *Lo ki* had by these Means recovered his Health, he used to say, ' Before I was forty Years of Age, ' I owed my Life to my Parents, but I owe all the rest of the Years that I have lived to my ' Friend *U*.

Maxims of Morality.

HE who does Good to People who are not in a Condition to repay him, heaps up a Treasure of Virtue not the less rich for being the more concealed : It is a good Legacy for his Children.

Whoever, on the contrary, by his Severity and Injustice shall draw down upon himself the Curses of his Neighbour ; tho' his Authority may be able to stifle them, yet his Crime is not the less heinous for being private. What I say is true of every Man, but more especially of him who has the Honour to be clothed with Authority.

A Calumny born with Silence from a Principle of Charity.

L*U PANG* having at first got the Government of *Chang té*, discharged his Trust so worthily, that he was preferred to be Governor of *Vû chang*, a larger City. In his Way thither he passed through *To chew*, to which Place some pieces of Wood had been driven by Tempest. The Governor of the Place not knowing that these pieces of Wood belonged to the Emperor had gathered them up, and made a Present of them to *Fang chwi*, a great Officer, who had just then pass'd through the City. The Person who was Overseer of this Wood, knew that *Lû pang* had passed thro' *To chew* about the same time when the Pieces were lost, and accused him of having taken them up ; to which *Lû pang* made no Answer. This Silence was taken for a Confession, and as it concerned nothing less than the Loss of his Post, a great many People who knew how the Wood had been disposed of, offered to be Evidences for his Innocence, and press'd him to set the Affair in a proper Light. ' If I should clear up this ' Affair, answered he, two or three honest Men will be convicted of the Fault I am charged ' with ; and it will cost me nothing to save them, but to be silent, and to lose my Post : I ' had rather suffer that Loss than hurt them.

Exactness in repairing an Injury done to another.

THE Employment of *Chan quey* was to furnish Post-Horses at *Ywen chew* : He loved himself to ride, and he frequently travelled in the Night-time : It happened one Night that allowing himself to be guided by his Horse, he rode over a Field of Rice, to which he did some Damage ; after he had found this out, he immediately alighted, tied up his Horse, and waited till Day-light, that he might see the Damage he had done, and satisfy the Landlord for his Loss.

The Fidelity of a Person in restoring a Thing found, rewarded by the Recovery of a Son lost.

A Gentleman of *Mi yun* had an only Son, whom he was very fond of : but the Child wandering one Day at a little Distance from the House, was carried off ; and notwithstanding all the Search his Father made, he could never hear any Tidings of him. Sometime after, several Merchants, who were travelling in the Heat of the Day, stopp'd to rest themselves at this Person's Door, where there was a thick Shade ; and one of them at parting forgot a Bag of yellow Cloth, which he had hung up behind a Door, for more Security, because it contained his whole Stock of Money. Presently after the Master of the House perceived the Bag, and not doubting but it belonged to one of the Travellers who had lately rested there, he laid it up carefully, expecting some of them would come and demand it. Accordingly, soon after a Man quite out of Breath, came crying and lamenting to tell how he had left a Bag behind the Door, with all his Money in it : ' If you have it, added he to the Master of the House, ' I'll freely allow you one half of the Sum.' The Master having taken the necessary Precautions to satisfy himself that this was really the Man who owned the Bag, restored it without accepting any thing. ' Let me know at least, said the other, after a great many Thanks, in ' what I can do you any Service.' The Master of the House was some time without making any Reply ; at length being press'd again, ' I had a Son, said he, that is lost, and as I am ' now old, and have no Hopes of having any more, if you, who travel from Place to ' Place, should light on a young Child, whose Parents are willing to dispose of him, you will ' oblige me if you procure him for me.' Upon this they parted.

The Merchant some Months after, found a Man upon the Road who offered to sell a Child, whom he was leading by the Hand. Being overjoy'd to have it thus in his Power to gratify his Benefactor, he bought the Boy, and put him upon a Horse which was but half loaden. As soon as he was arrived at the Door, where he had formerly forgot his Bag of Money, he immediately set the Child down, who, while the Merchant was taking Care of his Horses, went himself into the House, which was well known to him. They knew him also ; and his

Father not able to contain himself for Joy, gave the Merchant all the kind Entertainment he possibly could (a).

Moral Reflections.

VIRTUE is without dispute the most precious of all Treasures, since by Use it encreases instead of diminishing. The Heart is a Country of prodigious Extent ; your Life, were it ever so long, would not afford sufficient Time to sow it all over.

The Chastisement of a Servant who had informed against his Master at a Custom House.

HYEN CHU being a good deal advanced in his Posts at Court, was undermined by one of greater Credit, who represented him as a Man without any Ability in Business, so that he was sent to a distant Place, as President of a certain Custom House. One Day, one of the Literati pass'd that Way, who not having declared all that he ought to have paid, was informed against by one of his Slaves. 'Your Master is a little in the wrong, said the Mandarin to the Slave ; but after all, his Fault is common enough, and of no great Consequence. 'But for a Slave to accuse his Master, is a different Affair, and such an Action ought not to be countenanced.' The Subaltern Custom House Officers took the Slave's Part, Saying, 'that they who informed against Delinquents ought to be protected.' Hyen chu without giving them any Answer, caused the Slave to be conducted to the Tribunal, where he entertained him with a sound Bastinado.

Upon the Use of Riches.

THERE are some People who for the Pleasure of a Moment (the Chinese say, of the winking of an Eye) expend large Sums, which would be much better employ'd in relieving Hundreds of Poor People from Cold and Hunger.

Others rear great Buildings at great Expences, where they may lodge a little Carcase ; would it not be much better for them to relieve a great many learned Men, who are reduced to so much Poverty that they have not a Place wherein to put their (b) Mat ?

An Example of Charity.

CHIN Kong Ngan and his Wife, being desirous to help one of their Relations, who was very poor, to a little Business, sent for her one Day to employ her in manufacturing the Silk, when going by the Place where she was at Work, he saw her hide some of it with an Intent to carry it away ; upon which he turned out as fast as he could, and reproached himself for taking Notice of the Theft : 'What Business had you there ? said he to himself, you might have gone another Way.' His Wife, who heard him thus expostulating with himself, was curious to know the Reason ; but he did not immediately make her an Answer, being quite taken up with the Subject of his Affliction ; 'No, said he, no, once more, 'thou oughtest not to have pass'd that Way.' In short, his Wife still pressing him to tell what made him so uneasy : 'It is, replied he, because I chanced to see our poor Relation hiding some of the Silk with design to steal it. I took not the least Notice of it to her, but she will doubtless suspect I have seen her ; and tho' I went away in an Instant, I perceived the Confusion my appearing put her in. I had a Mind to have cheared her by some mild Expressions, but was afraid of encreasing her Disorder. If I had not pass'd that Way, I might have sav'd her this Shame, and my self the Uneasiness it gives me, especially as I see no Remedy.' 'The Remedy is very easy, replied his Wife ; don't afflict your self any longer : wait till she gives an Account of her Work, and when I shew it you, praise it in her Hearing, and declare that as you liked it very well, you would have me give her more than the usual Price. If you use her in this Manner, she'll soon get rid of her Shame, and take it for granted that you did not see the Theft.' Chin kong ngan liked the Expedient very well, and was no longer troubled on Account of what had happened.

Tenderness of a Son for his absent Mother.

PAU mong swen having a Post in a Country where an ugly Affair happened, was sent, by way of Punishment, with many others of his Colleagues to work at the Dykes of the River Whang. His Mother, who was fourscore Years of Age, was still asking News about her Son ; and that she might not be afflicted, she was answered in such a Manner, as might make her believe that he was still in Post. The Anxiety of the Son for the Mother, was equal to that of the Mother for the Son. When his Domesticks brought him a Packet, the first thing he asked of the Bearer was, if his Mother was in good Health ? If it was answered that she was, he let the Packet lie without opening it : 'That's well, said he, I am satisfied,

(a) There is a Story much of the same kind among the Novels inserted hereafter. (b) In the Times of Antiquity these were all the Seats they had.

' since my Mother is well, any thing else is not worth my taking my Mind off that agreeable
' News.

Of Brotherly Affection.

IN a Family of the Name of *Li*, six Brothers dwelt together. The little Substance they had, as well as their Expences, were in common; nor was there ever a closer Union known. On a certain Day the Wife of one of the youngest, taking her Husband aside: 'We live, says he, very poorly; there is no Possibility of continuing long in so miserable a Condition: I have by me some Money, be ruled by me, and let us go dwell by our selves.' *Li chong*, her Husband, pretending to agree to the Proposal, told her it was then proper to prepare a Supper, and assemble their Relations, according to Custom, in order to consult them. The Wife, who did not expect to find her Husband so condescending, was overjoy'd to see that he made no Opposition, and immediately prepared the Entertainment. As soon as it was over, *Li chong* kneeled down in the middle of the Room, and addressing himself to his Eldest Brother's Wife, as Mistress of the House: 'You are to know, says he, that my Wife is a wicked Woman; she endeavours to persuade me to forget my Kindred, and separate me from my Brothers: I give you Notice, that I dismifs her; the Fault deserves no less Punishment.' Accordingly she was sent Home to her Mother's notwithstanding all her Entreaty and Tears.

The Tendernefs and Endeavours of a Son for his aged and sick Mother.

CHAU TSE having lost his Father, while he was a Child, was educated very well by his Mother, for whom he had always an extream Tendernefs, and all possible Regard; whereof the following is a remarkable Instance. One Night he heard at the Door a Band of Thieves, who were ready to enter and plunder his House. Whereupon instead of calling for Help, for fear of frightening his Mother, he went out to the Thieves, and spoke softly to them as follows: 'I will deliver to you what Money, Grain, and Cloaths are in the House, even those of my Wife, and the few Jewels that she has: nor shall I begrudge it you, provided you grant me one Thing; which is to make no Noise in taking them away, that my good Mother who is sick, and very old, may not be frightened.' He spoke this in so tender a Manner, that the Thieves were touch'd with it, and withdrew. *Chau* went in again to fetch some things to make them a Present of, but could not overtake them.

The Tendernefs and Piety of a Son with regard to his Dead Mother:

WANG *wey Ywen* lived at the time when the Western People, possessing themselves of the Empire, gave Rise to the Dynasty named *Tsin*. Out of Affection for his Prince, who had lost both the Empire and his Life, he never sat down with his Face to the West, from whence the new Emperor came, whom he thought it unlawful to acknowledge. His Mother dying, he spent the three Years of Mourning in a pitiful Hut near her Tomb, and did nothing but weep tenderly for his Parent. His Disciples afterwards made a Collection of the fine Verses compos'd by him upon the Subject during that Time, which are full of the most lively Sentiments of Regret and Tendernefs. At the End of three Years he returned to his usual Abode, yet he did not forget his Mother: for calling to Mind that she was fearful of Thunder while living, and that she desired to have him near her when it thundered, as soon as he perceived a Storm coming, he went to the Tomb; and, as if his Mother could hear him speak, said softly as he was wont in her Life-time, 'Mother, I am here.'

Another Example.

HAY *Yu*, who lived towards the End of the Dynasty of the *Ming*, was in Office when his Mother died, and quitted his Employment, according to the Custom, in order to go into Mourning. He was one of those who gave most signal Tokens of Sorrow and Grief for the Loss of his Parents: Nay he went far beyond the Duties appointed by the Ceremonial; for his Tears, and other Marks of Grief at the Times prescribed, were expressed in an unusual Manner, and lasted eight whole Years; because first the Dearth, and then the Wars, which made the Province of *Shan tong* his Native Country desolate, did not permit him to solemnise his Mother's Funeral sooner. During this whole Time his Tears and Sighs suffered no Diminution, but were as abundant the last Day as the first; he even neglected the most common Preeautions against the Cold in Winter, and Heat in Summer. A Handful of Rice boiled in Water, without Salt, or any other Seasoning, was his daily Nourishment. The House that he dwelt in, for want of repairing, became open on all Sides to the Winds, and was no longer Shelter against the scorching Heat of the Sun. His Relations desiring him to repair it: 'No,' reply'd *Hay yu*, my great Affair is not yet over, and no body belonging to me must think of any thing else. I am the most unfortunate of all Mankind: It is not fit a House should be repaired for me.' The Troubles being at length at an End, *Hay king song* became Governor of that Country, and being informed of the fine Example of filial Piety set by *Hay yu*, he made him large Presents, which put him in a Condition to gratify his Affection, with respect to the Obsequies and the Sepulture of his Mother.

Singular Zeal of an Elder Brother in restoring Union among the rest.

FOUR Brothers lived in common without dividing their Fortune: When they were all married, there were soon Jars amongst their Wives, each seducing her Husband to part from his Brothers; three of whom giving Ear to the Tattles of their Wives, began to be embroil'd among themselves. The Eldest perceiving this, did all he could to prevent it, and fell upon this Expedient: One Day as his three Brothers were in their inner Apartments, each with his Wife, he shut the outer Gate of the House; then entering into a Hall, from whence they could all hear what he said: 'Wretch that you are, said he, by way of Soliloquy, for these many Years have you been studying the four antient Sages, and you make a Profession of practising it by labouring for your own Perfection; but it seems you don't labour as you ought; for, according to the Doctrine of our antient Sages, if there were nothing about your Person but what is regular, it would be easy for you to maintain good Order and Union in thy Family, yet you see it full of Confusion. Yes, Wretch! it is through your Fault that this happens, and you can't fall upon a Way to punish thy self too severely.' During this Harangue he gave himself very severe Blows, which he continued to do till his Brothers and their Wives, being touch'd with his Zeal, and ashamed of their own Conduct, came and ask'd his Pardon on their Knees, thanking him for his Zeal in reforming them, and promising to live thenceforward in a strict Union, which in Effect they did.

The Respect and Care of a Son for his Parents.

THE Father of *Hya yang*, falling sick in the Depth of a very severe Winter, the good Son, during the long time that the Distemper lasted, would trust his Father to no body's Care but his own, and acquitted himself extremely well; having had always at hand the little necessary Utensils to make Broth, and other Things, for a sick Person. His Father at length dying of this Disease, *Hya yang* performed the proper Obsequies; and thenceforth never fail'd to pay his Duty to his Father before his Tablet, in the same manner as if he had been living and present, even so far as to give him Notice of every thing he undertook. His Mother also, who being of an infirm Constitution, had been Bed-ridden for three Years together, receiv'd all the Broths and Remedies that she took from her Son's Hand. Intirely taken up with the Grief that her Condition caused, he was insensible to every thing else; and during these three Years did not so much as enter once the Room where his Wife lay: One Night his Mother expressing a Desire for certain dry Fruits called *Li*, notwithstanding the Snow fell very fast, and that the Shops and Barriers of the Streets were all shut, he went out to procure this Fruit: But when he came to the Shops where they were sold, every Body being gone to Bed, he knock'd a long while, without any Body answering. At length he fell a weeping and lamenting so heavily, that they opened a Shop, where he bought what he wanted. He had a Son whom he loved exceedingly, but the Child having displeas'd his Uncle, a younger Brother of *Hya yang*, the Uncle, naturally passionate, beat him so violently, that he died of the Blows, which was a very sensible Affliction to the Father; however the Care of looking after his Mother, and the Fear of giving her Uneasiness, made him keep all his Sorrow to himself, and master his Repentment so far as not to let it appear outwardly.

A Chastisement of Heaven delayed out of Regard to filial Piety.

A Young Man of *Lin chwen* had the greatest Regard for an infirm aged Mother, tho' otherwise he was not very regular in his Conduct. One Night in a Dream he heard a Spirit say to him: 'To-morrow about Noon thou shalt be struck with Thunder, and die. The young Man asked for a little Reprieve, on account of his Mother, who was living. 'Heaven ordains it, reply'd the Spirit, and its Decrees cannot be dispensed with.' Upon this Sentence the young Man thought of the Means how to spare his Mother all the Fright which such an Event would occasion. Wherefore very early in the Morning he got ready his Mother's Breakfast, and having served it up to her, he told her that he had some Thoughts of walking a few Leagues off, where his Sister was married, and he begg'd that she would give him Leave, which his Mother refused to do. About Noon, the Clouds began to lour, and the Thunder to roll. The young Man being less alarm'd at his own Fate, which he believed to be approaching, than touch'd with the Concern he had for his Mother, found Means under some Pretence to go out of the House, and shutting the Door after him, he went into a Field, there to receive the Chastisement of his Sins, in the Manner as had been foretold to him in his Dream; but he came off with being soundly frightened; the Storm was soon over, and he returned to his Mother. That same Night the Spirit came and told him in a Dream: 'Your filial Piety has touch'd Heaven, who forgives you the Chastisement which your irregular Life deserved; be more exact than ever, in fulfilling the Duties of filial Piety.' He obey'd the Spirit in this, and liv'd for many Years.

A Respect and Tendernefs of a Son for a Mother.

TSI king, a very rich Man, after having to no Purpose employed all the ordinary Remedies, in order to cure his sick Mother, heard it said, that sick People, in a desperate Condition, have sometimes been cured by eating human Flesh. Whereupon he cut a Piece out of his Leg, and dress'd it that it might be served up to his Mother without her knowing what it was. Accordingly it was presented to the sick Person, who not being able to taste it, died. The Grief of Tsi king at her Death made him swoon away three times. When he had paid the Funeral Duties to his Mother, he wanted to have her Picture, that he might honour it. Upon which he called a Painter, who, tho' he knew her, could not hit the Likeness. Tsi king was in great Grief about this, and passed many Days at his Mother's Tomb in Tears. During that Time, the Painter saw her in a Dream, and next Morning, the Idea being fresh upon his Fancy, he took the Pencil and drawing a Picture very like her, he brought it to Tsi king, who received it with great Joy, and honoured his Mother in this Picture, as if she had been still alive. A Rumour being spread that a Band of armed Robbers were over-running the Country, and were at a small Distance from that Place, every one was thinking of flying. 'For my Share, said Tsi king, I will take care not to leave the Tomb of my Father and my Mother.' Upon this, he assembled all his Relations, and encouraged the Neighbourhood to furnish the necessary Expences for making a vigorous Defence. The Robbers, who were informed of this, after having pillaged the Neighbouring Villages, retreated without appearing once before that one. The Magistrates, who knew that Tsi king had saved that Neighbourhood, wanted to give him their Thanks, and to reward his Services. 'No, said Tsi king, I thank you, my View was to preserve the Tomb of my Ancestors, the Satisfaction of having done this, is Reward enough for me.

An Example of filial Piety.

UNDER the Song Dynasty, a Man named Li hin, being afflicted at his Mother's becoming blind, heard it said that some Persons had recovered their Sight, by causing their Eyes to be lick'd. He immediately set about doing that piece of Service; he scarce did any thing else from Morning till Night, and continued doing so without the least Relaxation, tho' he saw no Effects it had upon her Sight; but at last, at the End of two Years she recovered it all of a sudden.

Another, the Name of whose Family was likewise Li, but his own Name Hing kyen, seeing that all the Art of the Surgeons could not cure an Ulcer, which kept his Father confin'd in his Bed, was sensibly afflicted, and resolved to suck the Ulcer, that he might cleanse it in the gentlest Manner for the Patient. He continued to do this till such time the Ulcer was cured, which it soon was, and the Flesh about it became as sound as ever.

That rich powerful People ought not to disown their poor Relations.

FAN WEN CHING, who from a mean Extraction became powerful, rich, and great in the Empire, one Day instructing his Sons, among other Things, spoke as follows: 'Children, our Family is much spread through the Province, and divided into many Branches. Our poor Relations are numerous, but they are not the less our Relations for that. Do you believe our Ancestors would disown them as Descendants because they are poor? doubtless they would not. How then should we have the Heart to disown them, and the Inhumanity not to relieve them in their Poverty? My Ancestors for many Generations were virtuous, but neither powerful nor rich: I am the first of my Family, who for a long time has attained to great Posts; but the Honours and Riches I possess, are less the Reward of my Merit, than of their Virtue. If I therefore should be so hard-hearted as to enjoy them all my self, without having any Compassion upon my poor Relations, how could I in the other World support the Presence of my Ancestors? And with what Face can I in this World appear in the Buildings destined to their Honour?

An Advice with regard to filial Piety given by a Philosopher to his Disciple.

THE Philosopher Yang chin fu, reasoning upon an ancient Book which treats of filial Piety, and upon the Manner of profiting by it, exhorts his Disciple in these Terms: 'Every Day with Recollection and Silence, shutting your bodily Eyes, if it is necessary, that you may the better disengage yourself, think in general, what is your present Age, and how many Years you have been in the World. Then recall to your Mind all the Years of your Youth, and your Infancy. Attentively examine what Cares you have cost to your Father and your Mother, during these Periods of your Life, and what Return you have made on your Part. Having weighed these Things as they deserve, imagine in your own Mind the first Moment wherein you saw the Light, and in which, being born in Tears, you caused your Mother to suffer Grief and Uneasiness almost equally. Then going still farther back,

‘ form to yourself a lively Idea of the first Months of your Existence, during which time being
 ‘ shut up in the Entrails of your Mother, you lived only on the Nourishment which she con-
 ‘ veyed to you, and on the Air which she breathed. In short, if after having examined these
 ‘ different States by themselves, recollecting your self anew, you take them all in a simple View,
 ‘ you will infallibly feel Sentiments arise in your Heart that are equally gentle and tender. Pro-
 ‘ fit by this Disposition to confirm your self in a firm Resolution of a constant and perfect fi-
 ‘ lial Piety. Propose to your self nothing less than the equalling in this Point *Tjeng tse*,
 ‘ whose Respect and Affection for his Master *Confucius* have been for many Ages celebrated.

An Example of filial Piety.

TOWARDS the beginning of the *Tang* Dynasty, *Lû tau tsong* falling under Suspicion, and being accused of a Fault which must have cost him his Head, got leave from those who guarded him, to go and pay the Duties of the *Tyan* to one of his dead Friends. He managed Matters so well, that escaping from the Guards that attended him, he concealed himself at the House of *Lû nan kin*, his intimate Friend. The latter, notwithstanding the Search, and Threatenings of the Court against any one who should conceal fugitive Prisoners, would not discover his Friend. *Lû nan kin* was thrown into Prison, and was upon the Point of being prosecuted, when his younger Brother presented himself to the Commissary, who was charged with this Affair: *It was I*, said he, *who concealed the Fugitive at our House; it is I who ought to die, and not my Brother.* The Elder Brother maintained on the contrary, that the younger was accusing himself wrongfully, and that he was not criminal. The Commissary, who was a Man of Sense, examined both the one and the other so narrowly, that he discovered the Truth, and being convinced that the younger Brother was really innocent, he made himself own it: *It is true, Sir*, said the younger Brother, all in Tears, *I have accused my self wrongfully, but I had strong Reasons for so doing; my Mother has been dead for some Time, and her Body is yet unburied. I have a Sister, who is marriageable, but as yet is unbetrothed. My Elder Brother could have taken Care of all this, but I am incapable to do it: This makes me wish to die in his stead. Be pleased to accept of my Confession:* The Commissary informed the Court of all this, and, at his Request, the Emperor pardoned the Criminal.

Another Example.

UNDER the *Tang* Dynasty, *Shin ki tswen* or *tswen* lost his Father when he was young, but he had so much Respect and Affection for his Mother, that for fear of giving her the least Uneasiness, he chose rather to be injured by several than to quarrel with any one. Some of his Acquaintance, who could not comprehend why he should have so much Patience, and who saw with Grief that he was abused by a great many People, represented to him, that his Easiness was so excessive, that it made him pats for a cowardly mean Fellow: *They are mistaken*, said he, *I am neither cowardly nor mean: But I am a Son, and I have a Mother, and I think I should shun all Occasions of giving her the least Uneasiness.* One Day as he was crossing a River with his Mother, a very high Wind arose; upon the first rocking of the Bark, the poor Mother fell into the River and was drowned. *Ki tswen* sending forth a lamentable Cry, immediately threw himself into the Water, tho' he could not swim, and taking his Mother by the Arm, he dragg'd her Dead Body out of the Water: This surprized every Body, they thinking that he had been drowned himself, because the River was deep and rapid. *Sye shû fang*, the Superintendant of two Provinces, happening to be in the Neighbourhood, was informed of this Action. From the Respect he had to the Son, he bestowed a very honourable Funeral upon the Mother, and went himself to perform the Ceremony called *Tsi*.

Another Example.

CHINTSONG having a Post at Court, his Mother and Elder Brother died in their own Country, which was at a great Distance; so that *Chiu tsong* did not hear of their Deaths till a Year after they were dead. Having received the News, he informed the Emperor of them, asking leave to retire, according to Custom, during the Years of Mourning. His Majesty reading the Passage which marked out the Year and Day of his Mother's Death, *How*, said he, *when his Father and his Mother were at such a Distance, ought he not continually to have been thinking upon them, and frequently to have been informing himself about the State of their Health? If Chin tsong had acted thus, would he have been ignorant of his Mother's? Let him retire, and that too, for ever: For never shall he have any Post in my Reign.*

Syu tsi, who lived under the *Tsong* Dynasty was so much affected with his Mother's Death, that by the Force of Sighs he vomited a great Quantity of Blood, and remained for some time as dead; at last, he came to himself, but notwithstanding his Weakness, he would neither eat or drink for seven Days. Having performed his Mother's Funeral, he passed three Years in Mourning in a wretched Hut near her Tomb. All that Time, he neither Night nor Day put off his Mourning Weeds, and during the little Sleep which he was obliged to take, his Head leaned upon a Piece of very hard Wood. In the greatest Colds, notwithstanding the Snow, he prostrated himself before his Mother's Tomb, and informed himself whether or not she was cold. His Feet were

were frozen, and his Hands full of Hacks; his Hut was soon unrigg'd, and tho' he was expos'd to the Injuries of the Air, yet he did not seem to mind them. All the Peasants in the Neighbourhood, being charmed with his Piety and Constancy, revered him, as if he had been a Spirit. If any Differences happened amongst them, he was their Umpire and Judge, and they were always so well satisfied with his Decisions, that the Matter never went farther.

At last the Governor of the Place went to see him, and obliged him to accept of an Apartment in the (a) *Hyo* for some time. He consented to this out of Respect, but he took care to carry thither a Table, a Bed, and other Moveables for his Mother's Use. He never failed early every Morning to warm the Water, as if she had been to wash as usual. He then dressed and served up her Victuals, as he used to do when she was alive. In the Winter-time he took care to warm the Bed, which he always spread down, and in the Summer he kept off the Flies with a Fan in his Hand. In short his greatest Pleasure was to see the Return of the Times appointed for the solemn Ceremonies; and during the Intervals of these Times, he never failed every Day to serve up a Meal to his Mother.

Another Example.

HO LUN having received from Heaven a tender Nature, was in his time an Example of filial Piety. When his Father died, he carried Things a great deal farther than he was strictly obliged to do; for to the last Year of his own Life, he wept as bitterly on the Day of his Father's Death, as if had but newly lost him. A Robber having got into the House in the Night-time, he saw him take several Things, and let him go on, without saying any thing; but seeing him go to take a Pot; *Do me the Favour*, said he, *to leave that Moveable, that Tomorrow I may dress Dinner for my Mother.* The Robber being ashamed, left the Pot and every thing else, and when he was going off, said: *I should bring a Misfortune on my self, if I should steal any Thing from so good a Son.* It is even affirmed that on this Occasion he conceived a true Esteem for Virtue, and quitted his first Trade.

The Importance of good Companions.

CHU *Wbey ong* said, it is much better to give your Children a good Education, than to heap up Riches for them. What is most important in this Point is, to observe narrowly the Intimacies your Children enter into. If you know a Person who is at once possessed of Probity and Knowledge, endeavour to cause them to frequent his Company. The Proverb says, *That when we want to give any Thing an agreeable and a shining Colour, we don't rub it with Ink, but with the most beautiful Varnish.* It is the same in Morality; at the School of a good Master, and in the Company of well chosen Friends, we are formed insensibly to Good, and we become, like them, wise and virtuous.

The Watchfulness and Authority of a Mother over her Children, altho' married.

PAU *mong sen*, and his Brother *Tsu-king*; were two of the greatest Men which the Age they lived in produced. This was owing to their Mother, who having lost her Husband very young, educated them with great Care, and even much Severity; whereof I shall give an Instance. These two young Men, who were already married, and intrusted with the Care of their Family, one Day staying a young Man of their Acquaintance to Dinner with them, the Mother, according to her Custom, enquired of a trusty Servant, who the Person was they had invited, and what Discourse passed at Table: *'Tis such a one*, replies the Servant; *their whole Talk was about a Girl, who they said was very handsome; and the Gentleman insinuated that one of them might buy her for a Mistress.* The good Mother enraged at this Account, sent for her two Sons, and reprimanded them severely: *Such a Person*, said she, *whom you keep Company with, has a poison'd Tongue, which is fit only to corrupt you. Are there no wise and virtuous Men in the Neighbourhood? None that you can have an Intimacy with, but such Rakes as he? What Discourse is this you have had at Dinner? Instead of making the Sciences and Virtue your Subjects, you have talk'd only of such Things as tend to corrupt the Heart: Know that I will not suffer you to go on in such an evil Way, without opposing it with all my Power.* Having utter'd these Words, she retired, and was a whole Month without speaking to either of them. The younger was so afflicted at his Mother's Silence, that he went duly twice a Day to ask Pardon prostrate at her Feet, and intreat her only to speak one Word to him. The Elder, tho' not quite so flexible, was yet so far touch'd as to shed abundance of Tears, conjuring his Mother to restore him to her Favour. However their Pardon was not granted, till after repeated Promises never to have the least Correspondence with the Party above mentioned, nor any other of that Stamp.

(a) *Hyo*, This Character signifies Study, to study a Place, yet apart for Student.

Moral Maxims.

HO *yen lyang* says, Why should they, who already have Wealth, or are in great Posts, endeavour even to the End of their Lives to encrease their Riches? It is plain they do it for their Children; but they ought to mind this Sentence of our Ancients, who speaking of great Riches, say very justly: 'That if they are possessed by a wife virtuous Man, they are not so useful, as they are troublesome to him, because they dissipate his Attention; and if they are in the Hands of a Man void of Wisdom and Virtue, they make the Practice of Vice easy to him.

Lü yen chang, the Son of *Lü pin swen*, being made *Kyu jin*, his Father caused a House to be built for him apart, and fill'd it with Inscriptions of his own Hand. The Sense of some is as follows:

Endeavours to make your House rich and powerful, are Obstacles to the right Service of your Prince and Country. Shew no Eagerness for Posts, especially if they are gainful; and no Flattery to Men in Power. Simplicity, Frugality, Tranquillity of Mind, an Aversion to Honours, and the Love of Retirement. These four important Lessons, comprehended in four Characters, which contain the Tradition of my Family. As I have received them from my Ancestors, I transmit them to my Children, and if they observe them, I am satisfied.

In a Poetical Composition intituled, The Age instructed, we read the following Maxims.

AN aged Man, if he is at the same time virtuous, whatever he is otherwise, is very reputable.

A Man through Zeal and Kindness for you, tells you disagreeable Truths; if you are angry with him, you are in the wrong.

There is a sort of Men who profess to own neither King (a) nor Father; shun having any Concern with such Men.

There are others who are as bold in deceiving and harrassing the Poor, as they are flattering and rapacious with regard to Riches; take care not to imitate such Men.

There are certain Persons, who are regular enough in their Morals, but in other respects Men without Discretion and without Knowledge; never consult these in a doubtful Affair.

He who promises easily and slightly, frequently breaks his Word. Never trust People of this Character; much less ought you to entrust with any Affair of Consequence those who, even in your own Hearing, talk sometimes in one Manner and sometimes in another.

An exact Honesty is not only required from those with whom we live, but it is even unlawful for us to endeavour to deceive Posterity.

Some People make themselves the Subject of Conversation among all their Acquaintances, and arrogate to themselves the Right of deciding on their own Merit; a wretched Character! Shun them if you can, but it is Prudence not to imitate them.

You know that such a Person, when he has got drunk, is not a Man; therefore never invite him to drink.

Never keep about your Person a Man who is equivocal and obscure.

A poor Man in Misery has done you some Hurt; a Man who you know is naturally passionate, happens to offend you in his Passion; do not call either the one or the other to Justice, for that would be too much Severity. In short, if you see any one in Affliction or Misery, make it a Law with your self to give them all the Comfort and Assistance that lies in your Power.

It is a useless thing to recommend to Men of Learning, who are in great Posts, the not purchasing great Estates, or building great Houses: They who do so, cannot but acknowledge they are in the wrong, and cannot help blushing at it. Such of them as are virtuous, are incapable of this. There are two Advices which I think proper to be given, even to the most virtuous. First, it is to be feared, that in purchasing things for their Use, their Name may be abused, so as to buy it at an under Value, or to pay for it in bad Money. In the second place it is to be feared, lest the Licentiousness of their Children should involve them in troublesome Affairs, or the Villany of their Domesticks cover them with Confusion: This ought to be narrowly watched after.

Such a Family is at present in good Circumstances, because it has been long in bad ones. Such another is at present in Want, because it has been long in too great Plenty. It is therefore profitable always to want for something, for if we have all our Wishes, a fatal Reverse is not far off.

Of the Care of not neglecting what is called small Affairs.

WHEN a Son is thinking every Moment of those to whom he owes his Life, it is but a small Affair in Appearance; yet of two Children, who in other Regards are equally exact in all their Duties, if the one carries his Affection to such a Height, will it not be believed that he vastly exceeds his Brother in that Point?

(a) He means the Sect of *Fo* by this Expression.

One Man is always ready, as a good Officer ought to be, to sacrifice, if there is Occasion, even his Life for his Prince; such a one is certainly a faithful Subject, but he will sink in our Esteem, if we compare him with another who, on the smallest, as well as the most important Occasions, always without hesitating, prefers the Interest of his Prince to his own.

A Magistrate may be honest, tho' he receives some Presents; but if he makes it a Rule with himself to refuse every Present, his Disinterestedness is more perfect, and his Honesty less equivocal.

If a Maid or Wife is heard to laugh loud at a Man, in Appearance this is but a small Matter: But if a Woman, who otherwise is very exact, not indulging herself in any thing that is ever so little inconsistent with Modesty and good Breeding, carries her Dealing and Reserve so far, as to shun even laughing at any Man, tho' at a Distance, we cannot deny but her Virtue receives a new Lustre. It is almost the same with all the other Virtues; and it is a common and a true Saying, 'That the greatest Things frequently have but small Beginnings.' It is likewise no less true 'That that which is small in Appearance, gives the brightest Lustre to the 'bravest Actions.' After this, how shall we presume to undervalue those Things which are called little? We ought to do this the less, because it seldom goes unpunished, and without troublesome Consequences. A Spark may kindle a Fire, and a Mole may undermine a Rampart.

Instructions of the Head of a Family to his Posterity.

CHAN SUN KYU in his Time was the Pattern to Fathers of Families. Therefore throughout the Neighbourhood where he liv'd, they greedily gathered up all the Instructions which he gave to his Children on different Occasions. Every one thought it their Duty to remember, and took a Pleasure in repeating them; a little Specimen of them is as follows: *I recommend to my Posterity, says he, That however great the Number of their Children is, they do not neglect the Instruction of one of them. If they have a great many Daughters, let them be maintained, and educated carefully. In their Choice of Wives for their Sons, or Husbands for their Daughters, let them endeavour to seek out for Persons of Merit, and not trust to Riches and Quality. When they marry a Daughter, let them give her decent Habits, and a Box filled with little convenient Moveables; but let there be no Luxury or Superfluity. If there is a sick Person in their House, instead of calling for the Bonzas to mumble over their Prayers, let them call a good Physician, and give them the Money that is necessary for buying Remedies; if any one dies, let them perform the Ceremony Tsi, according as the Rites prescribe; but let them neither make use of the (a) Ho shang, nor (b) Tau tse; for, as it would be unreasonable to omit the ancient Rites, so it would be wrong to adopt Novelties.*

Fang king pe, being in Post at Tsin ho, a Woman, of the Dregs of the People, accused her Son of failing in his Respect to her. Fang, before he judged the Affair, inform'd his Mother about it, and shew'd a Disposition to punish the Guilty severely. My Son, answered the Mother, *that you must not do; these mean People are uninstructed, and for want of Instruction they fall into these kind of Faults. First instruct that young Man, and then if he falls into the same Fault, punish him severely.* After she had said this, she ordered the Woman who had accused her Son, to come and dine with her, and her Son to stand at the lower End of the Hall. She did this for several Days, and Fang all that time (c) serv'd his Mother in Person with the greatest Respect. The young Man being sham'd of his past Conduct, shew'd that he understood the Meaning of this silent Reproof, and that he repented of his Fault: *No, said the Mother of Fang, he only yet feels Shame, but not Repentance.* She continued doing this for ten Days, at the End of which, the young Man, knocking the Ground with his Forehead as if begging for Pardon, and the Mother dissolving in Tears, ask'd leave to be gone. Fang consented, and ever after, this young Man was a Pattern of filial Obedience and Respect.

Of Severity in Military Discipline.

WHILE Lew-jin-chen, who commanded a Body of Troops at Shew chew in troublesome Times, fell sick with the Fatigue, a young Son of his suffering himself to be misled by others, took that Opportunity to pass the Night beyond the River Whay, contrary to the Order that had been published, denouncing Death to the Person who presumed to violate it. One of the Centinels giving Notice of this Proceeding, the Commander, without the least Hesitation, condemned his Son to the Punishment inflicted by the Proclamation. As both the Father and Son were beloved, all the Officers interceded for him; but finding the Father inflexible, they thought to compass their Design by Means of his Wife. Accordingly they address themselves to her, and informing her of the Danger her Son was in, which they imagined had been concealed from her, they press'd her to demand his Pardon. *I love my Son tenderly, reply'd she: To see him dye so young, and by the Hand of Justice, is what pierces my Heart: But on the other Side, should we spare him, the Family of the Lew would be want-*

(a) Bonzas of the Sect of Fo.

(b) Bonzas of the Sect of Tau.

(c) There have been some, tho' become great Mandarins, have every Day served their Father and Mother at Table.

ing in their Duty to their Prince: No, I cannot oppose the Execution of the Sentence. In short, the young Man was cut in two, as the Law directed; after which his Father and Mother gathering up the Body, bestowed on it publicly all the Tokens imaginable of their Tenderness: A Spectacle which drew Tears from the Eyes even of those, who were not at all moved at the Death of the Son.

Fruits of a good Education.

NGEW YANG STEW was not three Years of Age when he lost his Father. The young Widow his Mother, as soon as he was four Years of Age, took so great Care to instruct him, that during the bitterest Colds of Winter, he pass'd a part of the Night in learning Characters by tracing them on the (a) cold Embers. She was continually repeating to him, that he was afterwards to remember that his Father, whom he scarcely knew, was a benevolent; disinterested Man. *I can scarcely express to you*, added she, *to what a Pitch he carried his Respect, Obedience, and Affection for his Parents. I frequently blush for having so ill seconded him in his respectful Cares. Therefore when I was married with him, I made no doubt of having a dutiful Son, by a Man who himself was so good a Son.* For a long time after the Time prescribed for Mourning was over, the very sight of a plentiful Feast made him frequently dissolve into Tears: He said that he was griev'd for not having treated his Parents during their Life-time, as he wish'd to have done. But above all, he pour'd forth abundance of Tears when the Time regulated for the Ceremony *Tsi* returned; and this he did to the End of his Life.

If he was affectionate towards his Parents, he was soft and gentle towards others, even the most guilty. While he was in Post, he never read the Pieces belonging to a criminal Proceeding, but he said with a Sigh; *I wish I could save the Life of this Man, but according to the Laws, he must die, and I must condemn him; how hard is that!* One Day while I was with him, and beholding you in his Arms, he said to me, looking at the same time at you, *I am sensible that I shall not live long. I much doubt if I shall see this dear Son arrive at the Age of Maturity. Take care*, adds he, *that you instruct him instead of me, and, as is it were, on my Behalf.*

Ngew yang syew, being animated by his Mother's Discourse, studied with Ardor, arrived soon at the Degree of *Kyu jin*, and then to that of *Tseng tse*. His Mother felt a sensible Pleasure in this, but she never omitted putting him in Mind, that Ambition, Pride, and Avarice, ought not to be the Fruit of his Studies. *Ngew yang* profited so well by this Advice, that at last he became a wise Minister. The Prince whom he served gave to his Mother, in Consideration of her Son, a very honourable (b) Title after her Death.

Another Example.

L*i pang yen* (c), a witty but a poor Man, having understood that some Silver Mines were opened at a certain Place, went thither to seek his Fortune. As he had Industry, he there gain'd large Sums, and knew how to employ them to such Advantage, that in a few Years he became very rich. This Success embolden'd him, and being conscious of his own Merit, he employed his Riches to open the Way for him to great Posts, and at last became Minister of State. His Mother, who was yet alive, being afraid lest her Son should forget himself in that high Degree of Fortune, incessantly called to his Remembrance his former Station in the World. *Li pang yen* took her Advices very well; but his Sons who were not quite so tractable, told their Grandmother, that they were weary to hear her repeat the same thing so often to the Disgrace of their Family. *You are over-nice*, replied she: *Which is most disgraceful; a Minister of State, who formerly digged in the Mines; or that a Man who has dug in the Mines, should come to be Minister of State? Is not this the same Thing? Why then should you blush at the one, and not at the other?*

Advice to Heads of Families.

EVERY well ordered Family ought to observe it as a Maxim, to shut the Gate regularly, and never to give the least Admittance to certain Women, who go from House to House, singing here and there, telling Fortunes, or mumbling over Prayers; who have a Thousand Tricks and Devices to know the Disposition of the Wives and Daughters in a House, and to corrupt the most innocent. Few there are whose Understanding or Innocence are Proofs against being at last seduced by this. Divisions in Families, and Misunderstanding among Neighbours, are the ordinary Attendants of these Women, and they frequently hold Intelligence with Robbers, and afford them the Opportunities of Robbing; or with Gallants, that they may carry Letters betwixt them and their Mistresses, and manage their Meetings. We cannot be too much on our Guard against such Impostors.

(a) This is to shew that she was so poor, as not to be able to have a good Fire. This Expression is common with them. A Man, through Modesty, speaking of his own House, may say, *Han hya*, the Cold House, or the mean, poor House.

(b) As we say, Dutchess, or Baroness, of such a Place.

(c) *Li* is the Name of a Family. *Pan yen* is the personal or distinctive Name, as in other Names of Men.

Another.

NEVER to suffer any Jealousy to subsist betwixt your Wives of the first, and those of the second: Never to make any Difference betwixt the Children of this or that Woman, and never too much to indulge the Licentiousness of Slaves: To banish all Luxury and Excess in Marriages: To cultivate the Ground, and train up the Mulberry-Trees: To receive Guests always well, to acquit yourselves worthily in the Ceremonies *Tsi*, upon the ordinary Occasions, and at the regulated Periods: These, says *Chu wen kong*, preserve a Family in Peace, Reputation, a decent Plenty, and even in Honour and Lustre.

Examples of Loyalty.

IN the Rebellion of *Chu tsu* against the Emperor *Te tsong*, *Kau chong ti*, General of the Imperial Army, and *Li je ywé*, who commanded the Rebels, were both kill'd in a Battle, in which the Rebels having some Advantage, and finding the Body of *Kau chong ti*, which was left upon the Field of Battle, cut off his Head, and carried it away. The Emperor *Te tsong* caused the Body to be carried away, and weeping over it, he ordered an artificial Head to be fix'd to it, and gave it a magnificent Burial: *Chu tsu* on his Part, weeping over the Head which they had brought him, caused them to dress up some Mats in the Shape of a Body, and buried it honourably. So true it is, that a brave and loyal Subject is regretted, not only by the Prince whom he has served faithfully, but even by those, who, by being both his and the States Enemies, find their Account in his Death.

Chu tsu, after having paid the last Duties to *Kau chong ti*, caused the Body of his own General *Li je ywé* to be brought to *Chan ugan* from the Place where it then was, and likewise ordered it an honourable Burial. But the Mother of *Li je ywé*, far from bewailing her Son, expressed a great deal of Indignation: *Wretch*, said she, to the dead Body, *what a Misfortune have you brought upon your Prince and your Country, by rebelling as you did! you have met with a deserved Death. Think not that I am to bewail you, all my Grief is that you did not die sooner.* So true it is, that a rebellious Subject not only draws upon himself the Vengeance of Heaven, but becomes likewise the Object of Hatred and Indignation to his nearest Relations.

A Mother kills a Son who rebelled against his Prince.

UNDER the *Tang* Dynasty, *Kù whay nghen*, an enterprising Slave, put himself at the Head of a Party formed against the Emperor. One Day his Mother reproached him for his Crime: *Wretch*, said she, *notwithstanding all my Remonstrances, do you then rebel against your Prince, from whom you have received only Favours?* When she had spoke these Words, she took a Knife that lay by her, and plunged it in his Bosom, and in the mean time cried out, *To my Prince and to my Country I sacrifice this Villain.*

A Son fights for his Prince against his Father, who was at the Head of a Rebellion.

UNDER another Reign, *Li whay quang*, forming a Faction against the reigning Emperor, his Son *Li kyo* immediately quitted his Father, and joined the Emperor: *Sir*, said he, *my Father, in spite of me, has form'd a Faction against you. I want by my Loyalty to repair, as much as I can, the Infamy of his Rebellion. If you accept of my Services, I hope to defeat his Designs.* Accordingly, he marched at the Head of a Body of Troops, by his Prince's Orders, against the Rebels, whom he entirely defeated in Battle, but with the Loss of his own Life. These two Examples have given Rise to a kind of Proverb, according to which, when they would express that Children don't always resemble their Parents, they say; *Whay nghen had a wise Mother, and Whay quang a wise Son.*

Of young People.

AN Antient counted three kinds of Transmigrations of young People. *From being Men as at first*, says he, *they become (a) Whang*; thereby giving to understand, that they first devour all their Land Estate. *They then*, continues he, *become (b) Tû*; thereby hinting, that they eat up their Books and Cloaths which they sell. *They then*, says he, *turn (c) Tjy*; meaning thereby that they then sell their Slaves, and eat the Price. The Language of this Antient has been changed into other Terms, which imply the same Sense. A licentious debauch'd Fellow, *say they*, begins with being a *(d) Kyew in*; that is, they sell their Fields, and spend the Money they get for them; they then become *(e) Pe i*; in the third Place they become *(f) Li*; that is to say, they sell even to their Children, to furnish their Expences. After these three Transmigrations, they commonly suffer a fourth; sometimes they become a Wolf, sometimes a Tiger, sometimes a *(g) Kyau*; sometimes a *(g) King*.

(a) Grasshoppers which ravage the Field.

(b) A Worm which gnaws Books and Clothes.

(c) A Worm which preys on human Flesh.

(d) An Insect which eats the Dust.

(e) A White Ant, which gnaws Wood, and ruins Houses and Furniture.

(f) A Fish which eats its own Species.

(g) Two Creatures, the one a Bird, the other a Beast, either real or fabulous, the first of which is said to eat its own Mother, and the last its Father.

A Wise Man silenced.

S*U ma wen* having retired from great Posts, commonly pass'd the Spring and Summer at his Estate of *Lo*, and the rest of the Year in the City, being entirely employ'd in Philosophy, and instructing a good Number of Disciples, whom his Character had attracted. But then he was not one of your austere over rigid Masters.

After he had given some Instructions to his Disciples, he carried them out to walk, examining sometimes one, sometimes another, upon what he had been discoursing; and if any amongst them had not comprehended it, he only gave them a gentle Reprimand, and some Words of Exhortation. Every Day he had a kind of Repetition, which was performed with a little more Ceremony than the ordinary Conferences; and these commonly ended by a small Entertainment, in which he shared with his Disciples: It was, however, very frugal, consisting only of a Glass of Wine, a little Rice, and a Plate of Victuals for every one. One Day, having gone with his Disciples to take a Turn about a Mountain, where the Burying-place of his Ancestors was, he entered into a Bonzary, which he met with on the Way. Five or six old Men in the Neighbourhood repaired thither, to pay him their Compliments, and make him some small Present, which consisted in some coarse Rice in an Earthen Dish, and a simple Mess of Herbs in an ordinary Pot. The Philosopher tasted this Present, as if he had performed a *Tsi* the first Order. The Present being made, and accepted of, one of the Men address'd himself to the Philosopher in these Words: *Sir*, said he to him, *we have heard of the frequent Conferences which you hold with your Disciples in this City, but they are above our Capacity to comprehend; to day, since we have the good Fortune to see you here, be pleased to give us some Instruction in writing.*

The Philosopher immediately took a Pencil, and gave them an Explanation of a Chapter in an antient Book upon *filial Piety*. The Chapter he explained, concerned ordinary People: One of the old Men receiving the Writing, and running it over, said to him: *Sir*, *I am charmed that you have chosen this Text for our Instruction, because it gives me an Opportunity to ask you one Question: I have remarked that in the Book of filial Piety, every Chapter that relates to the Emperor, from the Beginning to this one, ends by a Citation from the Books of Odes. This Chapter alone has omitted the Citation; be pleased to tell us the Reason of this.*

The Philosopher being surprized at this unexpected Question, was silent for a Moment; then respectfully saluting them: *In all my Life*, said he, *I never reflected on this; I am obliged to you for the Hint, and I must take time to give you an Answer.* The old Men then retired smiling, and gave out throughout all the Neighbourhood, that they had reduced the famous *Su ma* to Silence; when this came to his Ears, it mortified him a great deal.

Moral Thoughts.

TO have Compassion on the Afflicted, is the way not to be afflicted your self: The Eyes of *shang ti*, which are full of Mercury, would be troubled to see you in such Circumstances.

The Way to gain a plentiful Crop in its Season, is to have no Avarice, no Injustice, and rather to yield somewhat of your Right. Our Antients used to say of a Man of this Character; That he could not fail to have a happy End, and a joyful Death.

Chang hong yang says, People charge me with bad Designs; if I really have not such Designs, that Charge can never harm me: I am suspected of a bad Action, but I am not guilty; why should I be vex'd? A Fire, be it never so violent, must be spent if it has no Fuel.

The Gratitude of a Wild Beast to its Benefactor.

Q*UO WEN* having retired to desert Mountains, that he might there live in Solitude, for several Days, he met with a Beast, which seemingly was cruel and fierce, but without doing him any harm, stood before him with his Throat open, and then retir'd. At last *Quo wen* (A) took Courage, and looking narrowly into the Creature's Throat, he perceived a Bone, which stuck there in a such a manner as to be very troublesome to him when he wanted to swallow any Food. He was so bold as to put his Hand into the Creature's Throat, and pull out the Bone. The Beast immediately retired, and next Day returned to his Benefactor with a whole Deer, as it were in Testimony of his Gratitude.

The Prince hearing of this Story, caus'd the Hermit to come to Court, even against his Will. Every body there treated him with great Respect; but he concealed himself from their Eyes as much as he could: And when it was not in his Power to do that, he remained in Silence as if no body had been with him. One Day, when it was least expected, he asked leave to retire; and he was so earnest in it, that the Prince consented he should. He then situated himself in a sequestred Valley in the Territory of *Ling ngan*, where he rais'd a Hut composed of Reeds. He scarce had done this, when the Rebellion of *Su sun* broke out. All the Country was ravaged except the Territory of *Ling ngan*, and this gained the Hermit the Reputation of being a Prophet.

(A) In the French *Kao wen*.

Moral Reflections.

THE best Chance a Man has to escape a Danger which he cannot shun, is to face it boldly.
To form Schemes of a happy Life, according to one's own Whims and Fancy, is the way to be unhappy.

Instructions of a Philosopher to a Young Man designed for Great Posts.

Hû pang beng having come to *Sin chew*, begged of the famous *Li mi sun*, that he would give him some Instructions in Writing; which he did as follows:

- I. When a Man knows the Will of (1) Tyen and his Prince too, he ought to conform to it, let it cost him never so dear.
- II. 'Tis true, that the wise Man alone can support great Calamities with Constancy: But it is equally true, that whoever suffers himself to be overpower'd by them, is not wise.
- III. However fair one's moral Character may be, and however well he deserves it, he ought never to believe that he is arrived at Perfection: He ought always to be endeavouring to make a further Progress in the Paths of Virtue.
- IV. When a People shakes off the Obedience and Respect due to their Prince, or his Officers, the best Method of bringing them back to their Duty is to provide for what they wanted when the Commotions broke out.
- V. The Man who does not demolish wicked SELF, can never be capable of what is Great.
- VI. When Heaven fits a Man for great Posts, it commonly makes him pass through great Tryals.
- VII. What is too hard and stiff, is generally brittle, if you do not take care to temper it with something that is more flexible.
- VIII. The principal and most essential Point as to Wisdom and Virtue, is the Rectitude of the Heart. Compositions, Debates and Discourses, are but Consequences.

An affable Gravity.

CHUNG ming tau, as to his personal Character, was serious, grave and silent. To have seen him sitting all Day long, you would have taken him for a Statue, and not a Man. In his Family all his Words and Actions had a Tincture of this Gravity, and he was looked upon as a very severe Man. But did Company visit him? He was quite the reverse: Nothing was more affable and polite. Thus he was beloved by all the World; and there were no Cabals nor Divisions in his Time.

Pride humbled.

WHEN *Hau chi què* was Governor of *I chew*, *Cha yen* came to be his second Officer. This last being the first of his Class in the Promotion to Degrees, became so stupidly Haughty, that he never design'd himself by any other Title than that of (κ) *Chwang ywen han*. His Superior being shock'd with this pedantic Vanity, one Day, when he heard him name himself by that Title, said to him dryly, *Are you not an Officer in I chew?* Hinting to him, that he ought to design himself from his Post. He understood this Rebuke very well, and amended: But he had always a secret Aversion for *Hau chi què*.

A seasonable Reprimand.

MA kwen, & *Chwang ywen* of another Promotion, having come to be Second Officer at *Tsu chew*, likewise took it in his Head always to name himself by the Title of *Chwang ywen*. *Lin*, his Superior Officer, one Day said to him, in an agreeable polite Manner, *Sir, 'tis well-known that you have been Chwang ywen; but the less you talk of it, the more you will be esteemed. It was convenient to give you that Title during all the time in which the Ceremonies of your Promotion lasted: But at present you are an Officer of this City; be advised by me, and do not be ashamed of being designed by the Name of your Office.*
Ma kwen was a little ashamed; but he received the Reprimand, and seemed thankful for the Hint.

A Manner of Reproving without Disobliging.

TWO Reprimands entirely alike, are differently taken. Whence proceeds this Difference? Because there is a Tartness in the one, and not in the other. Therefore the Philosopher *Chin* says very well; *When you reprove a Man, use no Arguments with him but Reason, for making him sensible of his Fault; and then he will easily acknowledge it: If you mingle any Bitterness or Anger in it, you never can succeed, at least without Inconveniencies.*

(1) Heaven.

(κ) This is the Title of the first Doctor of a Promotion.

A Moral Instruction drawn from the Form of two Chinese Characters.

IN the Composition of the Letters *Tû* and *Tsi*, which signify *Jealousy* or *Envy*, the Letter *Nyu* enters, which signifies *Woman*. *Why happens this?* asked a Disciple of his Master. *Because*, answer'd the Master, *Women are actually subject to this Vice: It is likewise to let Men know, that it is a Vice unworthy of them; and if they abandon themselves to it, they degrade themselves, and become Women.*

Ingratitude punished.

TOwards the Beginning of the *Tang* Dynasty, *Tau tsong*, being already in Post, grew fond of a Clerk named *Whay chi kû*, whom he found to be a Man of Merit. He got him put into Post, and promoted him in such a manner, that at last they were both joint Ministers of State. *Tau tsong* was troubled at this, and found means to banish this Collegue by procuring him a Commission, very honourable, but at a great Distance from that Place.

Whay chi kû, who was sensible that *Tau tsong* was uneasy at the Presence of such a Collegue, for that reason bore him a secret ill Will. In the Country to which he went in the Quality of Commissary, he found two of the Sons of *Tau tsong*, who had Posts. As they knew the Obligations he was under to their Father, they concerned themselves in several Affairs, and were pretty free with their Solicitations to the Commissary, who made use of that as a Handle to revenge himself of *Tau tsong*, and he gave a very minute Account to the Emperor of the Defects he found in the Sons of that Minister.

Some Days after, the Emperor, by way of Discourse, asked *Tau tsong*, if his Sons had Capacities for Business; what Posts they actually had; and how they behaved in them? *Tau tsong*, comprehending at once both the Rise and the Tendency of those Questions of the Emperor, answered thus: *Sir, I have three Sons; two of them are in Posts at (*) Tong tû. They are not very reserved, and probably they have been troublesome to Whay chi kû, who was formerly Commissary in these Parts. However, he has said nothing to me as yet, and I know not how the Matter is.*

The Emperor on these last Words thought that *Tau tsong* had dissembled the Truth, and wanted to conceal the Faults of his Children. *Tau tsong*, being exactly informed of every thing, went in Person to tell the Emperor, that his Suspicion was true, according to his Informations. *How can that be?* asked the Emperor, that he might get him to speak out. *Sir*, answered *Tau tsong*, *the plain Truth is, Whay chi kû was formerly a simple Clerk; I got him advanced, and made the World acquainted with his Merit: My Sons being such Blockheads as to think that Whay chi kû was under Obligations to me for this, thought he would easily grant them whatever they asked of him; and upon this, they were so foolish as to sollicite him for a good many People, and in very dirty Causes.*

The Emperor then understood, that *Tau tsong* did not want to disguise the Faults of his Children: And as the Faults with which *Whay chi kû* had charged them were not very considerable, his Majesty took it very ill, that *Whay chi kû* should lay hold on this Occasion to vex a Person to whom he owed so much. *He does not act*, answered the Emperor, *like a Man of Honour; and on that Account I will break him.* *Pardon him, Sir*, answered *Tau tsong*, *I conjure you; let me not be the Cause of his Disgrace: Besides that it would vex me much if your Majesty should punish so severely a Fault that concerns me; I am afraid that People would take occasion to attribute to your Majesty an unbecoming Partiality.* The Emperor consented, after a great many Entreaties, not to break *Whay chi kû* absolutely; but he was reduced some Degrees lower.

A Maxim.

NATURE dictates to all Men, that in all Enterprizes they are not permitted to be absolutely sure of Success; but that they ought calmly and composedly to leave the Success to Heaven.

Another Maxim, enforced by an Example.

MEN ought to assist one another according to their Abilities and Capacities: This is for their mutual Advantage. One Day the Robbers plunder'd a Village, and carried Fire and Sword thro' it all: Two Men only remained alive in it. These the Robbers had neglected to kill, and did not think it worth their Pains to lead away captive. One of them was blind, the other paralytic. The Blind Man took the Paralytic on his Back, and being directed by him, they both got to another Village, where they found Means to subsist. This single Example proves the Truth of the above Maxim.

Mo-

(*) The Eastern Court.

Moral Maxims and Reflections.

TO act well by all Mankind; to treat every one even with Indulgence and Affection; is my Duty. Supposing that I don't fail in these; yet I have not a Right to pretend that the Persons are thereby under Obligations to me. I am calumniated and slandered: What real Evil can that do to me? None, if I have a mind. This, therefore, is not a sufficient Reason for my treating such Persons in the same manner, or wishing to be revenged on them. If I have no Right to pretend that a Person is under Obligations to me, and yet if I demand from them a Return of good Offices; I, as it were, retract the Good I have done, and lose its Merit: If I have no reason to hate a Person, and yet want to be revenged on him; I thereby exasperate him, and give him a Handle to treat me worse afterwards.

The Inconstancy of Human Nature.

YOU succeed in an Undertaking: Behold you are gay. You fail of Success; and then you are impatient, and discouraged. A Man is complaisant to you: You are civil to him. Another disoblige you; and you are rude to him. What a strange Reverse is this! Is it for you to order every thing so, as that it may turn out to your Advantage, and to new-mould Mankind? In the mean time you put yourself into the Crucible, and every Moment suffer yourself to be stirred about, and melted down. *A good Founder, says the Proverb, can make use of every Metal; and an able Lapidary can make use of the coarsest Stones.*

Against Backbiting.

YOU hear that People speak ill of you, *says the Philosopher Chau kang tsyè*; don't therefore be in a Passion: You hear that they praise you; don't therefore be in a Transport. Another Person is calumniated in your Presence; take care that you don't give any Encouragement to the Calumny. A Person is praised: Do you the same, if you can; at least be very well pleased that he is praised: Agreeable to what we read in a certain Ode: *When I hear Evil spoken of a Man, it gives me as much Pain as if sharp Thorns were piercing my Heart: When I hear another commended, it gives me as much Pleasure as the exquisite Smell of the most fragrant Flowers.*

Of the Moderation of our Desires.

W*Ang kyen pong* says, A Paralytic, or a crooked Man, thinks the Faculty of walking straight so valuable, that he seems to wish for nothing else. Another Person, who can walk freely, when he has a Journey to make, has a great Value for an easy convenient Vehicle; and does his utmost to procure it. It is the same with all the World. Nothing gives so full a Satisfaction to the Heart of Man, but that he always grasps at something else. The wise Man moderates his Desires; he prudently accommodates himself to different Circumstances, and to the different Characters of the Persons with whom he has to do. If he is engaged in a very pressing or momentous Affair, he is satisfied if he can gain Time: If he can do nothing else, he knows how to extricate himself out of ordinary Affairs with Success. In other more difficult and important Junctures, he is glad to come off at a cheap Rate: In order to be in a Condition to bear up against the troublesome Accidents of Life, he looks upon them as so many Flashes of Lightning, light Clouds, or Autumn Showers. In short, he knows either how to act, or to be at rest; to be resolute, or yielding; according to the different Circumstances he is in.

Complaisance frequently necessary.

THERE are certain Affairs which ruin the Man, whom they press upon, and make him appear guilty; tho', if he had time, he might disengage himself from them, and make his Innocence clear. To press hard on a Man on such Occasions, is Cruelty. It is the same with regard to Immorality: There are some Persons whom the most pressing Instances cannot reclaim, and yet are soon won over, by little and little, with Gentleness. To press hard on such Occasions as these, shews no true Zeal.

The Manner of Behaving with Wicked Men.

HE is but a Novice in the Art of Living, who can accommodate himself to the Virtuous, and not to the Vicious. Serpents, Scorpions, and other wild Beasts, are very numerous upon the Earth. Yet, dangerous as these Animals are, *Tsau wwe* (*) suffers them, as if he had not the Power of extirpating them. The Vicious must be treated much in the same manner: Don't suffer them to hurt you; but at the same time be always civil to them; and per-

(*) *Tsau* signifies to produce, to make, to create; *wwe* implies Being, Thing, Substance.

perhaps by degrees your Civilities may open their Eyes, and let them see their own Vices. On the contrary, if you can't endure them for a single Moment, you will see very bad Effects of this unreasonable Severity.

You charge a Man with flagrant Injustice; the Loss of his Money would less affect him. You entertain an irreconcilable Hatred against another; a slight Reproof would be more excusable: In the mean time, if you yourself have published any private Affairs of the latter, so as to vex him, or have forcibly deprived the former of what is his Right, what Judgment will the World form of you? Or what Judgment can you form of yourself?

Of the Manner of Living with every Body.

AS there is no Man without a bad, so there is no Man without a good, Quality. The Way to live well with all the World, is for a Man to behold his Neighbour in the fair, and to shut his Eyes to the dark Side of his Character.

The Way to live contented.

WHILE Man is Man he cannot promise to please himself by succeeding in every thing, and much less to please all the World, and to stop the Mouth of those who must find Fault. A Man's Business is to do all that lies in his Power, and then to be satisfied, tho' the Success should be but indifferent.

A discommendable Forwardness.

THE more haste a Man makes to unravel a Skain of Thread, the farther he is from his Purpose. It is almost the same in the common Affairs of Life: Too much Fire and Vivacity frequently is hurtful, Moderation and Calmness is best.

Prudent Distrust.

TO be perfectly, sincerely, and uprightly Honest, is very commendable: But it would be Credulity to imagine that every Man is of that Character too, and to trust them absolutely. One Man gives himself out as one who is incapable of Deceit: But do you wisely sift him, without trusting too much to his Word; for tho' he had all the Craft of the Spirits that sometimes haunt the Mountains, he will talk to you in the same Strain.

No true Wisdom without Modesty.

Disinterestedness and Avarice are two Qualities diametrically opposite: The first implying a Contempt of the Goods of Fortune. If you are really disinterested, you will be satisfied with being so. You won't make a Flourish of your fine Character, that you may attract the Eyes of the World. For if a Man acts thus, he does not in reality despise Money and Riches; they are still his secondary, tho' the Esteem of the World is his ruling, Passion. Humility is a Virtue that inspires a Deference to our Neighbour. The very wanting to appear humble, proves that you are not so; because you thereby, as it were, take an indirect Road to command the Deference of the rest of Mankind.

Slight Things which we ought not to mind.

EVERY Father of a Family is obliged to watch over the Preservation of his own Goods: But this Care ought to be bounded; for we ought to know how to suffer patiently, or to dissemble seasonably, when we are injured. *My deceas'd Father, says Tzu hū, going one Day to walk in his Park, carried me along with him. Happening to meet with his Gardener, I see they have robbed me, said he; How can I recover my Damage? Sir, answers the Gardener, I see no better way, than for you to think yourself so much the poorer, and to leave your Loss in the Robber's Hands. This Answer charm'd my Father; who turning to me, Son, said he, attend to the Lesson this Gardener has given me; it is admirable, and every rich Man ought to follow it.*

That it is wise in us sometimes to give up our Right.

A Man who would succeed in the Affairs of this Life, ought to resolve with himself to give up some part of his own Right with a good Grace, when he is obliged to part with it. And when a Negotiation is far advanced, he ought not to stick so obstinately by the rest, as to break all off, rather than yield any thing farther. This is the way to conclude an Affair with Success and Satisfaction. They who value themselves upon an extravagant Stiffness, and would rather die than give up an Inch of their Will, commonly repent it. Seasonably to give more than I am strictly obliged to give, and to exact less than what I am entitled to, shews a Greatness of Soul; if there is any Shame in this way of doing, it rests on those who receive more than their Due, or pay less than what they owe.

Character of an untractable Mind.

ONE is never at a loss how to treat a Man of Honour: The Difficulty is, how to deal with some mean Souls. This Difficulty increases, when those kind of People have Abilities, a Knowledge of Business, or some such Talent: And it is still worse, if one is under an Obligation to them; for then one does not know how to behave.

A Picture of the World and Human Life.

ONE Day being struck at the Sight of Lightning, and not recover'd out of the Panic into which a Clap of Thunder had thrown me; Alas! cried I, with a Sigh, What is this frail Life? I have been now forty Years in the World; and when I review that Space of Time, it is now but a wide Blank. To me, it is like a Dream; during which, I find myself in a thousand different States, and possess'd with ten thousand Ideas, which vanish like empty Smoke.

I see nothing grand and real in this Life, but a vast Sea, and a large River: The Sea of Sorrows and Troubles: A Sea infinitely wide; whose Shores are not seen. The River of our Desires; whose Depth can never be fathomed. Man is like a wretched Bark, battered with the Waves, and leaking at every Seam.

That we may change the Metaphor: This World is a Fire, of so singular a Nature, that tho' one were either Iron or Brass, he cannot long resist it; but must fail, and perish. Why therefore ought we not to prepare for Death? Why should we be busy in purchasing Estates, soliciting for Posts, or grasping after Fame? Long and short Life, Wealth and Poverty, Honour and Disgrace, depend not upon us, but upon Heaven. Henceforth, therefore, turn to whatever Side you please, aim only at acquiring (A) Immortality.

Moral Reflections.

ONE Day *Te she lin* said, In my Opinion it is easy to become wise and understanding from being ignorant and simple: But it is very difficult for an ignorant Simpleton to return to Modesty by the Paths of Study and Science.

The Riches and Pleasures of this World vex both our Bodies and Souls. Even while we are tasting them, we feel some Regret at being so much in their Power: At last, they tire us with their Continuance, and become our Pain. A Man who has been long in Posts, sighs for a Retirement. A Man who has drunk too freely, wants to go to sleep. The Love of true Wisdom alone grows upon us, the more we pursue it.

You are quiet and retired, yet for all that be not less upon your Guard; nor foolishly say, *What have I to fear?* There is Danger even in the Security.

The most palatable Meats are not always the most wholesome; and exquisite Pleasure is seldom tasted without being soon follow'd with Bitterness.

If a Man knows how to recover Health, it is a great Matter: But it is a greater, if he knows how to preserve it.

An Encomium upon Temperance.

OUR longest-lived Emperors were, (B) *Han wu ti*, *Lyang wu ti*, and *Song kau tsong*; the first living 70, and the other two upwards of 80 Years. The Maxim of *Han wu ti* was, *That Temperance was the best Physick.* *Lyang wu ti* said of himself, *That he had lain thirty Years in an Apartment separate from his Wives.* As for *Song kau tsong*, tho' he was naturally of a strong Constitution, yet he was always very moderate in his Use of Pleasures, and Master of his Passions.

Upon the same Subject.

Li keng ta, tho' capable of the greatest Posts, would never enter into them. He retired to the Mountain *Ki cheu*, that he might study the Doctrine of the Philosophers *Lau* and *Chwang*. Many Years after he retired, *Wang sheu ching*, *Lyu chong*, and others, paid him a Visit, and asked him for the Secret of preserving Life and Health. *What are our Bodies*, answered he, *but a Composition of Blood and animal Spirits? That pretended miraculous Stone which People talk of, is only a Compound of Vegetables, Stones and Metals. How absurd is it to believe, that this Composition can ever preserve or reinstate the Blood and the Spirits in their Vigour and due Circulation! To live always frugally, without Bustle, in Quiet, and, above all, in a great Abstraction of Heart and Mind, is the Great Medicine, and the Precious Stone, whose Virtues are so rare.*

That

(A) The Original says, *Tjo ko sey sien*, that is to say, *to become an immortal who lies.* 'Tis said, that in China there are People who seek for the Immortality of Body by Medicine or Magic: Whether this is the Immortality here mentioned, let the Reader judge; I have only translated it.

(B) *Han*, *Lyang*, *Song*, are the Names of three Dynasties.

That Quiet and Happiness are only to be sought for within Ourselves.

Certain Persons, says the Philosopher Mè, complain for not finding a Place of Repose: They are in the wrong; they already have it. But what they ought to be dissatisfied at, is, their having a Heart which is an Enemy to the very Repose they seek.

Others complain, that they want Riches. They ought rather to complain of their own Heart, which is not satisfied with a Competency.

What, for Instance, is the Use of Cloathing to Mankind, but to cover him decently, and to defend him from the Inelegancies of the Air? Yet a Man, who wears a furr'd Habit, worth more than a thousand Crowns, is not satisfied: But he does not reflect, that a Quail, at much less Expence, is as warm as himself.

What does a Man want as to Nourishment, but some agreeable Food, in a sufficient Quantity, according to the Strength of his Stomach? Yet he, who is every Day served with a large Quantity of the most delicate Meats in the largest Dishes, is not contented. He must only impute it to himself, if he duly attends, that another, who sleeps only on a Mat, and who drinks out of the half of a scoop'd Cucumber after a temperate Meal, is more contented than himself. What does a Man require by being lodged? That he may be shelter'd from the Winds, the Rains, and the other Inconveniencies of the Seasons? Yet such a Man in a spacious House, proud, loftily raised, and whose Walls are varnished over at a large Expence, finds himself ill lodged. He would know what to impute this Discontent to, if he would observe, that in his Neighbourhood another is contented with a House so poor and so mean, that the Door is hung upon two pieces of Cords, which serve it for Hinges.

No! A Man ought only to impute it to himself, if he is not contented: For his Mind is wholly taken up with a thousand vain Ideas, and he abandons his Heart yet more foolishly to all its Emotions. He seeks, within his short Span of Life, a Satisfaction of his insatiable Desires: How then can he be contented? One Month passes, and another comes on; the Year ends, and then begins: But Man continues still fatally blind. Can any thing be more deplorable than this?

For a Man to spill his Blood that he may dye his Cloaths, would be, says Wang ching yu, a signal Piece of Stupidity. Is it, adds he, a less, to stifle the Calls of Reason, and natural Equity, which we have received from Heaven, in order to succeed in a favourite Point? Doubtless not: And it is so much the more so, because commonly it happens that thereby he does not arrive to what he wishes for: the Success being often fatal or imaginary, and the Loss always real.

In what Climate or Place may not a Man live agreeably, if he has a Mind? To me, a little Parterre of Flowers, is the famous (a) Valley of Gold; to me, a little Brook is the Fountain of the young Peach-trees. To me, the Melody of Birds is more ravishing, than the Harmony of a full Concert of Instruments; and I prefer the Tincture of certain Clouds to the finest Paintings in the World.

The Frailty of Life.

T SIN whang ti flattered himself with a Reign of a Thousand Years. Sin mang carried his Hopes still farther, and caused a Kalendar of six and thirty thousand Years to be made for his Family. Ming ti of the Song Dynasty promised himself only three hundred Years of a Reign. However I make no Difference among all three Princes, for they were all equally stupid. One Day, and then another Day, said the first Emperor of the Han, how then can we promise upon a great Number of Years? I cannot promise myself Ten. This was spoken like a wise Prince.

That Virtue ought to be tried.

MOUNTAINS and Plains, however good their Soil may be, do not produce the fine Flower called *Lyen*; on the contrary, it grows easily in low uncultivated Places. The same Observation may be made of Virtue, which flourishes under Afflictions.

The Life of Man is a Journey; we must make it out, however bad the Road is. Seldom is it found to be even; but if at first it is dangerous, narrow and difficult, there is Room to hope that towards the End it will become broad, smooth, and firm.

The Happiness of a moderate Fortune.

IT is almost the same with the Life of Man, as with Flowers in a Parterre: The most beautiful are commonly the most delicate; and if they blow before the other, they are sure to wither and die away before them too. Therefore, understanding and truly prudent Persons prefer a genteel, middling Condition before the dazzling Lustre of certain Posts.

(a) We don't know what this Valley of Gold, and Fountain of young Peach-trees are.

Upon the same Subject.

AMONG the Verses of *Tû chau liu*, there is a Song, that says, *Ye great Men of this World, don't laugh at that poor Peasant, who has only coarse Vessels of Earth to contain his Wine; and who pours it out himself that he may drink it; while ye drink it out of Vessels of Gold and Silver, and are served by Numbers of Slaves. When you have drank freely after your Fashion, if both of you happen to be fuddled, you will sleep along with him under the Tree.* The Poet, by this, gives us to understand, that it is the same Thing to drink out of mean, cheap Vessels, or Golden and Silver Goblets. To pursue the same Thought, we may add, That Sleep is Sleep, whether it be upon a Bed of ordinary Wood, and upon Mats, or upon (a) embroidered Bolsters, adorned with valuable Diamonds. To have a Gate varnished with Vermilion, and Skreens of (b) yellow Colour, or to have a plain Door, and Skreens of thick Mats, is almost the same thing. The Poor, the Rich, the Noble and the Mean, Advancement or Disgrace, all is equally indifferent, and may be look'd upon with the same Eye.

Upon Death's stripping us of every Thing.

THO' you had ten thousand Arpents of Ground, as soon as Death comes, they are no longer in your Disposal. Tho' your Children and Grandchildren were never so numerous, not one of them can die in your stead. They may offer before your Tablet a great Number of Dishes finely garnished, but you can taste none of them; and tho' your House were cramm'd with Money and Riches, you can carry none of them away.

The Folly of Avarice.

A Certain rich covetous Bonza had made a Collection of a great many Jewels, which he watch'd very narrowly. Another Bonza, older than him, begged that he would suffer him to see them; and after he had look'd at them for some time, *I thank you*, said he, *for your Jewels. Why thank me?* answers the other, *I did not give you them. But I had the Pleasure to see them*, reply'd the Guest, *and that is all the Advantage you reap from them, except the Trouble of watching them. The Difference is but small, I don't envy you.*

The Uncertainty of Life.

ONE Day a certain inferior Bonza brought to this same old Bonza, whom I have mentioned, a Meal ready dress'd, and begg'd that he would come To-morrow and take another at his Bonzary. The old Bonza received the Meal which he had brought him, but refused the Invitation. The other Bonza pressing him, and representing to him, that it was a common Thing even among Bonza's to invite one another, *Very well*, replies the Master Bonza, *but you invite me to come To-morrow; how do I know that I shall see the Morrow?*

In a certain Quarter of the Moon, when that Luminary sets, the Heaven is again wrapt in Clouds, but is ready to receive a brighter Lustre from the Rising of the Sun. This Death is, as it were, a Passage to Life: It is almost the same with a virtuous and truly wise Man. His Understanding is more bright and piercing after a slight Obscurity. On the contrary, there are certain Lamps, which blaze with greater Force the Moment before they are extinguished. This is a Life that leads to Death. It is almost the same with the Generality of Mankind; a short-liv'd Blaze leads them to Darknes. This Doctrine is contained in an antient Canonical Book, treating of the *continual Vicissitude of Generations and Conversions*. Therefore in Times of Peace and Prosperity, prudently think upon Times of Confusion and Adversity. This in my Opinion is knowing how to study this Book, and profiting by what it contains. To remain modest and humble in the most eminent Dignity, and never to indulge your self in the least Excels, tho' surrounded with the greatest Plenty, in my Judgment, is penetrating the Sense of that famous Book, and actually practising its Doctrine.

Instructions supported by Examples.

WHEN a Man from a mean Condition arrives to a high pitch of Fortune, he ought neither to forget the Favours, nor remember the Injuries he has received.

When *Su ma wen* was Minister, and in Post, he procured a considerable Employment to *Lew ywen ching*, who went to see and to thank his Benefactor: *Do you know*, said *Su ma wen* to him, *what was my principal Inducement to interest my self so much in your Behalf?* Sir, answers *Lew ywen ching*, *probably it was our antient Acquaintance, I can see no other Reason. Not at all*, answered the other, *it was because while I was out of Post, and at my own House, I got a great many Letters from you, but not one since I came into Post. This was my principal Motive, in bringing you into Business, and promoting you.*

(a) The Distinction of the *Ko lau*, or Ministers of State.

(b) The Colour of the Emperor and his Domesticks.

Among the Instructions which *Liwen tſyè* caused to be engraved upon the Wall, where he received and entertained his Friends, there was the following: 'Happiness and Misfortune, Loss and Gain, are things of which we see no End in this World, because the Future, with regard to us, is a dark Night.'

The Philosopher *Lyé* quotes the Examples of a certain *Szy*, who by losing his Horse, made his Fortune; and the Philosopher *Chwang*, upon the same Subject says, 'Call to Mind the History of *Li ki*: At first she melted into Tears, and bewailed her Fate, when she saw herself abandoned to *Tſin*; but she soon dried up her Tears, and forgot her Complaints, when she became Queen.' A Man who thoroughly understands this, be his Fate and Condition what it will, will never entirely give himself up either to Joy or Sadness.

A Contempt of the Goods of Fortune.

THE Advantage which a rich Man has above the poor, is but very small; in all Points of any Importance, their Condition is equal. For Instance, if there is any thing vexing in this Life, it is old Age, Sickness, and Death: What can a rich Man do to all these? Riches are so far from being a Remedy against old Age, Sickness, or Death, that they often hasten their Approaches.

Upon the same Subject.

THEY who, when Age advances, find themselves in Wealth and Honours, are Men who formerly have passed through Hardships and Trials, and we seldom see any one, who is in Plenty and Honours in his Youth, grow old without Troubles and Disgraces. Such a one having obtained his Degrees, when he was young, thereby enters at once into Posts. Some troublesome Affair soon happens, and reduces him to Poverty, loaded with a large Family, and wanting, perhaps, even the Necessaries of Life. It is true, that some Men, profiting by the Merit and Industry of their Fore-fathers, find themselves advanced very early, and at the same time possessing great Riches; but it is rare that the Posterity of such Men are numerous; they are commonly but few. It is thus that the (*a*) *Tſau wwe che*, in his ordinary Conduct, raises and debases us alternately. We have no Instance of a long and constant Prosperity, but many of the contrary. But at present, how many Struggles, how many Cares, how many Projects, to arrive at Honours and Wealth, by some other Means than those of Industry and Patience! Even the last Moments of our Life are employ'd on projecting how we may best advance or enrich our Children: This is the very Height of Stupidity.

Upon the same Subject.

A small Matter suffices a Man for Food and Raiment during his Life: All that you heap up above what is necessary to those Ends, is for others. The Man who enjoys a great Post, Wives of the second Order, and Numbers of Slaves, grows tir'd of them all at last; and that Moment he understands that his Post is to go to another. His Post did I say? Besides his Food and Raiment, all he has acquired must pass to another, and yet if he has unjustly acquired them, he himself must be punished. The Books of *Io* say, *Your Works alone shall follow you, You shall carry off nothing else.* How beautiful is this Saying!

A Comparison of a Poor and a Rich Man in Life and Death.

CHAU ting shè says, I always willingly gave my Alms to the Poor; and I often took pleasure in seeing and hearing them. The very Moment before they ask for Alms, they cry out, in order to move Compassion. Amidst these lamentable Cries, I commonly see their Looks resolute, and their Countenances those of Persons who are Masters of, and enjoy themselves. If a Servant happens to turn them away, they march off; but with a steady Pace, which has nothing in it that is mean or fearful. This has made me frequently say, what I cannot repeat without Grief, That these Beggars are perhaps the People in the World who with the best Grace preserve a certain Air of Constancy and noble Indignation, which Antiquity so much values. These Beggars are without Attendance, and without Troubles; they think only how to preserve their own Lives, tho' they enjoy them on very indifferent Terms. This being all their Aim, behold with what an Air one asks and receives a little cold Rice, or the Remains of a Soup; and preserves a serene undaunted Look, without Blushing, or being ashamed at his Indigence: The whole World is his Lodging. As for Cold and Heat, and other Alterations of the Seasons, he looks upon them as so many Travellers he meets upon his Road; and by their going a different Way from him, they are at greater Distance from one another every Moment.

How

(a) He who has made, or he who makes Things; *Tſau wwe*, when this third Letter, viz. *Che*, is joined to it, always signifies, may signify, *To make, to produce Things.* It may likewise, signify *He who produces Things,* according to the Context. But

How different the Condition of the Rich ! Observe the Man of great Revenues; even in Public, and in the Day-time, behold how he frets ! But examine him at home, where Vexation and Dread oblige him to retire late at Night ; hark how he groans, how he sighs, and how he vows ! Behold how he bows down his Head, and shrugs up his Shoulders ! You may read in his Face the Dread, the Uneasiness, and the Vexation of his Soul. In your Opinion, which of the two, the Poor or the Rich Man, has the most of that Air of Constancy and noble Bravery which I have mention'd ?

It will be much worse for this rich powerful Minister, when being summoned by (A) *Ten wang*, and in a Moment stript of all his Possessions, he shall be obliged to go along with that Beggar, his Hands as empty as his, to appear before that Judge. The Beggar will then go away gaily, without either Remorse or Regret, because he loses nothing by Death. On the contrary, the Rich Man cannot refrain from Tears : Death to him is full of Terrors, both from the Dread of the Judgment he is to undergo, and the Regret of losing what he is obliged to leave behind him. For he can carry no more out of the World with him than the Beggar can, with whom I have compared him. He has a handsome and a beloved Wife ; her he must leave, without being able to carry away with him one of her Hairs : And perhaps he has this additional Trouble, to see that she is rather employ'd in thinking upon a new Husband, than grieving for the old one. He has a well-built House ; but he must leave it, without being able to carry away the smallest Rag out of it ; and perhaps with the Vexation of seeing a Rake of a Son hastening to sell it as soon as he can, that it may seed his Extravagances. In short, if among all those who see him thus stript of every thing, there are any who come and offer him some Pieces of Paper-Money, there are many more who are contriving to revenge upon his Children, after his Death, the Injuries and Insults which they suffer'd from himself during his Life.

Reflecting upon what I have cited from *Chau ting shé*, and meditating upon the Means of dying well, I ask with Astonishment, Why do not we lay hold of them while we may ? Why should we have recourse to what is told us by the false Sects ? Our Philosophers *Kong* and *Mong* have said all that is necessary on this Head, ; but, alas ! no body minds them.

The vain Projects of an Emperor.

T *SIN* at one time possess'd six Kingdoms ; might not one then have said, Behold a rich, powerful, happy Man ? He took it in his Head to build a vast Palace : For this he harrass'd all his Neighbours ; and it created a great deal of Uneasiness to himself. At last he succeeded in what he was about : He then began to applaud and flatter himself, that his Posterity would in that Palace eternally enjoy the Fruits of his Pains ; but he died, and his Body was scarce cold, when it was expos'd in the open Air ; and one, no way related to him, became Master of that Palace, and all the Empire. If, as is commonly said, there be some frolicksome Spirits upon the Mount *Li*, where that Prince is buried, can they help laughing when they see what has in a Moment been the End of so many Cares, Projects and Hopes ?

The Life which the Emperor Ing tsong led, as told by himself.

THE Emperor *Ing tsong*, one Day discoursing with *Li hyen* : Behold, said he to him, *the Life I lead : I begin the Morning by giving Audience to the Great Men of my Court, and my Ministers. After they have paid their Homages to me, I go to pay my own to my Mother. I then think upon the Affairs of my State ; and when I have made out what most immediately calls for Dispatch, I take a Meal, without much minding at what time, and without being very nice in the Choice of the Victuals that are served up to me. I have almost the same Humour as to my Cloaths ; I am not very curious that they should be fine and costly : The meanest are fine enough for me, and when I have worn the worst Cloth, I don't see that I am less respected as Emperor.*

Against Luxury.

AT present, whoever is the Son of a Rich Man, who is in Posts, wants to make a fine Figure at a vast Expence : This is an Abuse. If these young Gentlemen knew how to restrain themselves ; to go cloathed in plain Cloth ; to live upon Peas, or other Pulse ; to apply themselves entirely to Study ; and, that they might make the greater Progress in it, associate themselves with some poor Student of bright Parts, they would gain just twice as much : For, besides their saving a great deal, which they lay out upon foolish Expences, they would push themselves much surer and more quickly into Business. I likewise wish, that after they are thus regulated, they would apply themselves also to regulate their Wives ; and that, far from keeping them up in their Luxury, by giving them Money to buy Jewels, and other superfluous Trinkets, they would not even suffer them to have embroider'd Beds or Cloaths ; and that they would endeavour to engage them to apply to Housewifery, like the Wives of the meanest People. This Modesty, far from being disgraceful to the Husband or the Wife, at last will become their truest Glory.

On the contrary, they who cannot content themselves with Necessaries, and who, giving a Loosé to all their Appetities, pursue Luxury and Merry-making, soon transgress the Bounds

(A) The Pluto or Minos of the Bonzas.

prescribed them by Reason, Decency and Law; and by thus corrupting their Morals, they at the same time ruin their Health. By these Means, they become the Objects of Ridicule to all their Neighbours, and even to their own Slaves. But may we not with much better Reason enquire what the *Sublime INTELLIGENCE of Heaven and Earth* will think of these kind of People? What the inflexible *JUSTICE* of the Souls of Men will think of them? How they will appear in the Eyes of their own Relations and Parents? They must lay their Account with Contempt and Hatred. Therefore we see them frequently attack'd with extraordinary Misfortunes.

On the same Subject.

ONE Day, when the Emperor (*a*) *Tong lo* came from giving an Audience, as he was passing through a Gate, he spoiled the Sleeve of his Robe: He immediately put off that Robe, had it clean'd, and then put it on again, not having another to change it. His Valet de Chambre laid hold on this Occasion to praise his Master: 'I might, 'tis true, answered the Prince, if I pleas'd, have a great Number of Habits, so as to change them ten times every Day; I am rich enough to do this. But I have always this Maxim at Heart; namely, 'That we are not to abuse our Riches, or spend them uselessly, For this Reason I have no Change of superfluous Clothes. The Emperor my Father one Day saw the Empress my Mother sit up an old Gown for her self, and immediately expressed his Joy: Nothing, said he, can be more beautiful, than to see a Woman, amidst a Plenty of every thing at her Command, rais'd to the highest Honour, and, in short, an Empress, thus industrious? Behold a fair Example to our Descendants! It is upon this Maxim of my Deceas'd Father, that I regulate my Conduct in this Respect.

An Advice to the Fathers of Families.

IN a small Treatise upon *Industry and OEconomy*, we read the following Passage: Every Man has a natural Inclination for Riches. And yet all Mankind is so far from being Rich, that many of them are destitute of even the Necessaries of Life. Therefore it is not easy to make Families rich: But how much more easy is it to ruin it! That is a certain Truth: But after all, it is likewise true, that the Poverty and Penury, which reduce some People to troublesome and even to shameful Extremities, is commonly owing to a guilty Indolence. Any Man, that can in the least endure Trouble or Fatigue, may easily keep himself from being dependant upon another. Therefore let us banish from our Families this blameful Luxury, which is the Effect of Custom. Would Men employ themselves in labouring and sowing the Ground, they need never be destitute of Bread for their Subsistence; on the other hand, would Women apply themselves to Spinning, and Works of that kind, they might always have Clothes.

This, ye Fathers of Families, claims your continual and early Attention: Do not say, My Children are yet young; we must wait till they grow up. Time passes away with incredible Rapidity. Soon you must marry that Son, and then that Daughter: The Father and Mother must grow old and infirm; the most necessary Expences will then follow one another quick. How then can you furnish them, if you don't early provide for them? Think therefore upon it. No Idleness!

Luxury punished in an Emperor.

UNDER the Reign of *Hven tsong*, the Custom was introduced of the Great Men offering Feasts to the Prince. They even sent them a vast way both by Sea and Land. He had a great Officer, whose express Business was to take care of whatever related to these kinds of Presents, and there was a Regulation how much the Expences of these Feasts were to amount to. Every Dish was of such a vast Expence, that ten Families of a middling Rank could scarce furnish it out. *Ven ti*, one of the Emperors of the *Han* Dynasty formerly, wanted to rear a Terrace. In a Calculation, which he made of the Expences it would amount to, he found that it would cost as much as the Estate of ten Families. Upon this he desisted, not being willing to lay so much out upon an unnecessary Work. What then, alas! shall be said of *Hven tsong*, who expended as much upon a single Dish of Meat? He was obliged to fly, and in his Flight coming to *Kyen hyang* in the Afternoon, without tasting any thing that Day, he was glad of some little coarse Cakes, which *Yang que chong* had bought for him. The People of the Place presented the Retinue of that Prince with some coarse Rice, mixt with Peas and Corn; every one flew upon these, and the Grandchildren of *Hven tsong* filled their Hands with them, with more Greediness than any Body else. This exiled, starved Company having soon consumed that little Store of Rice, began to look at one another with Tears in their Eyes. 'Alas! said they, where now are these expensive Feasts that but a Day ago we enjoy'd?

If Luxury and extravagant Expences are thus punished in an Emperor, how much more will they be punished in private Men!

(a) One of the last Emperors of the *Ming* Dynasty, which preceded the *Tartars*.

A M A X I M.

IF, before you grow old, you want to enjoy the (*) Pleasures of old Age, you will be vex'd at your growing old. If you live like a Great Man before you are so, you shall never be one.

Reflections on Luxury and Indolence.

MY dearest Father, *says* Han, wore the same Cloaths for ten Years, ordering them to be mended till they could be mended no longer. Tho' he was promoted to Posts, yet he poured out Drink to himself, and to his Guests. How different from this are our *Literati* at present! They of the meanest Birth, who arrive at Honours, no sooner are enter'd into their Posts, than they strangely abuse the Gifts of Heaven. Nothing can be more splendid than their Habits are, even when they are at Home on ordinary Days; what then must they be when they appear in Ceremony! This Luxury was at length carried to such Excess, that there were Refinements even upon their Combs and their (†) Slippers. They cause themselves to be served by their Slaves in every Trifle; and these Slaves, too, must be handsome and well made. In short, by their never using them, one would have said that they did not know what was the Design of Hands. Is a Life like this, in Luxury and Indolence, the Way to advance one's self, and to acquire a great Name? No, it is not: But it is the Way for a Man to shorten even his own Life.

Praise-worthy Frugality.

HOW beautiful is the Word *Kyen*! How many Advantages doth it include! By a reasonable Frugality a Man may be independent, and Avarice will be mortified: These are two wide Steps to Virtue. The Love of a well-regulated Oeconomy causes us to live a frugal Life; and in proportion as the Wants of the Body are cut off, we are the more in a Condition to improve the Beauties of the Mind. The more contented a Man can be with a little, the more easy it is for him to live in that Disinterestedness, that is so much esteemed, and so rare. In short, the more we spare in the Beginning, the more we shall possess in the End, till we shall soon find ourselves in Plenty.

Upon Luxury, and the Abuse of Riches.

THE Number of Mouths every Day increases in the Empire. For instance: "In my Family, *says* Chin, I can count a thousand People, including Women; for one that was in it three hundred Years ago; yet the Ground never grows more spacious, nor is its Product greater than it was formerly. Whence then comes it to pass, that all are supplied? And that the Numbers of the Poor do not increase? Especially as every Age finds some new Arts of Prodigality and Expence. In former times Men contented themselves with plain Habitations; now they covet Ornament and Sculpture. Modest and cheap Habits were anciently in use; now nothing but Cost and Elegance are in request. Formerly no more than six Dishes were served at an Entertainment; now there are no Limits to the Number. The ancient Possession of a single Man is now divided among a Thousand; yet every one of that Thousand would raise himself higher than that single Man ever did. How are these Expences to be satisfied? Thus it is, that such Multitudes fall into extreme Poverty, and that the Number of Robbers is daily increasing."

On the same Subject.

COVETOUSNESS is kindled and kept alive by Luxury. Produce me a Man, that content with a Straw-Cottage, and little Enclosure of Canes, employs himself in reading the Writings of our Wise Men, or in discoursing on Virtue; who desires no other Recreation than to refresh himself with the cool Air in the Moonshine, and whose whole Solitude is to preserve in his Heart the Love of Innocence, and of his Neighbour. Small Possessions are sufficient for this. What Need has such a Man of Riches? This Man therefore, having no Taste in common with the rest of the World, allows Avarice no Opportunity to take hold of him.

On the same.

AT what Expence of Toil is Man supported! There is a Necessity of labouring, sowing, planting, watering: When the Grain is ripe, it must be reaped, gathered, and threshed, it must then be either husked or ground, then dressed, and at last baked. How much Toil for one Repast! Were this Repast placed in the Ballance on one Side, and the Sweat it cost weighed on the other, to which Side would the Ballance incline.

Au

(*) That is to say, to eat, to drink, and to lie down, without being troubled with any thing: It being the Duty of Children to procure all the Comforts to their old Parents that lie in their Power.

(†) Under the *Tartars* the Mens Heads were almost quite shaved over; but in the preceding Dynasty they dress'd their Hair.

An Instance of a Mandarin's Detestation of Luxury.

H *Ay shwi* being made *Tong tsay*, every one came, with Presents in his Hand, to pay his Congratulations: But he not only refused to receive any thing valuable, as Silks, and things of the like kind, but declared his Disapprobation of their Conduct who made use of too fine Paper for their Notes, thinking that it had a Tendency to *Luxury*; of which he was a constant Enemy. A polite Man of Letters, named *Tjew*, came among the rest to congratulate the new *Tong tsay*, with no other Present than thirty Deniers of Copper, which he took out of his Sleeve, to present him with. *Right!* cried *Tsay*, *this Present is such as pleases me*: And having received it, returned the Compliment by inviting *Tjew* to dine in a few Days. The Treat consisted of four Dishes, a Plate of common small Leaves, and a Cup of Wine to each of them.

An Example of a Great Man's Freedom from Pride.

L *I wen chin* had Pride always in detestation, even when he was a Minister of State. Such was his Humility, that there was no Difference between his Retinue, and the common Men of Letters. One Day, an Officer who did not know him, met him on the Road, and treated him roughly: *Li* from that time took care to conceal himself, when he saw that Man at the Palace; *If he should see me*, says he, *it would throw him into Confusion; I will therefore spare him so perplexing an Interview.*

Instance of bearing Reproach with Patience and Moderation.

W *Ang lan pyen* and *Sye wu pyen* being engaged in a Lawsuit, the latter, who was a hot Man, went to his Adversary, and loaded him with Reproaches. *Wang lan*, who had risen up to receive him, turned his Eyes upon the Ground, and listened to all his Malice without answering, and without Emotion; till the other, tired with Exclamations, went away, and was at a considerable Distance, when *Wang*, without lifting up his Eyes, demanded of the Officers of the Court whether *Sye* was gone; and being answer'd that he was, return'd to his Seat, and resum'd the Affair that had been interrupted.

Advantage of Patience.

IT was a Saying of *Chu jin quey*, "What does that Man lose, who gives way in the Street to those who are in haste? Two or three hundred Steps, and nothing more. What does another lose, who will not dispute with his Neighbour the Boundaries of his Fields?"

How to behave towards malicious Tongues.

C *Hin bau* had, thro' all his Life, a Dread of Evil-speaking; and was so far from exposing the Faults of Men in publick, that if any one did it in his Presence, he heard him coldly, without saying a Word, till the Satirist had ended, and then would examine the whole Invective, and confute it particularly, if it was in his Power; or at least would observe in general, that much Regard was not to be paid to it, as it was founded upon uncertain Reports, or the Testimonies of suspected Persons; and to prevent such Reports from being credited for the future, if he knew any thing to the Advantage of the Person reflected on, he was sure to set him in his best Light.

The Answer of an Officer to some that would have irritated him against his Prince.

Q *UO tsu i*, an Officer of high Rank in the Army, and in a Post of great Consequence, drew up a Memorial to the Court; in which he petitioned for several Favours, and proposed several Regulations. This Memorial, not having the Effect proposed, raised great Indignation in his Friends and their Dependants, who could not help letting him know their Surprise and Discontent, that the Court should pay less Regard to him than to his Predecessors, Men much less valuable than himself. *True*, answer'd he, *that they gave my Predecessors, without any scruple, all that they asked; but it was for this Reason, Because there was a Necessity of using some Art to keep them in their Duty; Me they treat without Ceremony, and refuse without Reserve, because my Prince is confident of my Fidelity: This Treatment I esteem as an Honour paid to my Fidelity, and as Justice done to my Merits; and expect on this Occasion not Murmurs but Congratulations.*

Advice of a Philosopher to a Man, who was too liberal of his Reflections upon other Mens Faults.

A Man of Letters, of a Temper naturally warm and severe, was incessantly reflecting in bitter Terms upon all that he saw amiss in other People. This Conduct of his was observed by *Wang yang ming*, who gave him one Day the following Lecture: *Let a Man, says he, make frequent Reflections upon himself; this is the true Way to solid Wisdom; to which whosoever sincerely aspires, should not trouble himself to remark the Failings of others; an Employment, for which he will have little Leisure, and as little Inclination, when a constant Attention to his own Life has shewn him how much he has to correct, and how much more to attain. Besides, to reproach a bad Man too frequently and warmly, serves but to irritate him more, and make his Reformation more difficult. Syang, incorrigible as he appeared, was converted by Shun: But by what Means? Only because Shun conversed with him as if he had been entirely unacquainted with his Faults. This was the Secret by which Shun wrought a Conversion that appeared so difficult.*

REFLECTIONS.

Observe those Mountains, high and steep: They produce nothing; or if a few Herbs spring up there, they are immediately withered for want of Nourishment. At the same time the Vallies, and the Hills of gentle Ascent, are crowned with flourishing Woods, and covered with Herbage. Observe those Torrents and Ditches, they are wholly destitute of Fish; which are found in great Numbers in Waters of a proper Depth, and gentle Course. To apply these Observations to Mankind, it will be found, that those who are violent, eager and fiery, seldom succeed in their Attempts; when those of a contrary Character, employing their Abilities in a rational Manner, much more frequently accomplish their Designs. This is the Method by which a Philosopher ought to turn every thing to his Advantage: The mere Prospect of a Country, a Prospect of no Use to another Man, is to him a Lecture of Wisdom.

Would you be inform'd how inconvenient it is to manage Business with Heat and Impatience, apply yourself to disentangle a String much ravell'd; you will then find no Difficulty in conceiving it.

An Instance of Disinterestedness.

IN the District of *Hyong hing*, an honest Man call'd *Chong li mü* cultivated and sow'd twenty Acres of Ground, with the Consent of the Magistrate, with whom he was acquainted. When the Rice was ripe, and fit for gathering, a Native of the Place came to him, and told him, that the Land, and consequently the Product of it, was his. *I cultivated them, Chong li mü, because they lay fallow, and were generally accounted to have no Owner: But if they are yours, take them; I shall not pretend to engage in a Contest about the Possession.* The other finding him easy beyond Expectation, takes the Advantage of his Temper, and reaped the Harvest, without any Opposition from *Chong li mü*: But the Magistrate of the Place being informed of it, seized the Usurper with intent to punish him. *Chong* was troubled at it, and went to intercede for him. *You are to be commended,* said the Magistrate, *for interceding in this Man's Favour; but I am under an Obligation to do Justice, and shall therefore punish this Wretch as he deserves.* Sir, replied *Chong*, *you know I am not a Native of this Place: I was drawn by my Knowledge of you, and the Prospect of your Protection; and have lived happily here several Years: But if you determine to punish any Man for a little Corn, or a Spot of Earth, on this rigorous Manner upon my Account, I cannot stay here any longer, but will retire into a Desert.* Having spoke thus, he threw off what Ornaments he then wore, and went away: But the Magistrate rose up, and follow'd him; and, to avoid giving him Pain, set the Criminal at Liberty; who was so touched with the Goodness of *Chong li mü*, that he repented of the Injustice he had done him, and brought the first Harvest of Rice, tho' it was a very plentiful one, to *Chong*, by way of Reparation. *Chong* shut his Door, and would not receive it; and the other, resolved not to carry it back, left it by the Side of the Way; where it lay a long time, without any Man daring to carry it away.

An Example of Moderation.

Chang chwang i, who was afterwards Minister of State, being at that time no more than President of Mid-day Court, there was a rude young Fellow of the Place, who made a common Practice of being drunk to such a degree as to insult the first Man he met in his Way: Some People, who were his Enemies, seeing him one Day disorder'd, said to him, *You pretend to more than ordinary Courage: If you are the Man you pretend to be, let us see you snatch a Pendant from the Bonnet of Chang, who is coming. If you dare not give us this Proof of your Bravery, we shall look upon all your Proceedings as the Blusterings of a Coward.* The poor Drunkard thought his Honour was at Stake, and passing close to *Chang*, roughly snatched away one of the Pendants off his Bonnet. *Chang* passed on, and said nothing, making a Sign to his Attendants to take no Notice. The Youth, when his drunken

Fit was over, recollecting his Fault, was brought almost to Despair: But at length taking Courage, he prostrated himself on the Day following in the Way thro' which *Chang* was to pass, and placed the Pendant on his Head that he had taken away the Day before. *Chang* went out in State with only one Pendant in his Bonnet, and perceiving at a distance the young Man prostrate on the Ground, enquired the Reason of it; and being informed, said to one of his Attendants, *Take the Pendant back which he snatched yesterday.* He said nothing of the other part of the Affair, nor inflicted any Punishment on the young Man for the Insolence he had been guilty of.

MAXIMS of Use in Adversity.

WHEN you meet with any Embarrassments, examine into the Original of them, as far as that Examination can contribute to enable you to support them in a decent Manner. If you cannot bear them with Pleasure, do it at least with Calmness, and without Impatience. The Oppositions and Perplexities you will encounter, are so many Opportunities of purifying the Heart, and advancing in Virtue. Adversity is sent by the Daemon, and it is always possible to turn it to our Advantage. Patience in Distress, is not only a Proof of Courage, but an Exercise very proper for the Attainment of what is generally termed Greatness of Soul.

An Example of Moderation.

HO *vû* and *Tay shin* were Enemies. *Tay shin* found an Opportunity of reflecting upon *Ho vû* at Court, and made use of the Advantage. *Ho vû* was acquainted with his Proceedings, but neither complained of them to any one, nor endeavoured to return the Injury. It happened, that the Son of *Tay shin*, having fled from his Country, was apprehended with a Troop of Robbers, of whom *Ho vû* was appointed the Judge. *Tay shin* being advertised of it, already considered his Son as under Sentence of Death, when he was told he was set at Liberty. This Generosity awaken'd *Tay shin* to Confusion, for his own Meanness of Soul; he conceiv'd an high Esteem for *Ho vû*; and was sincerely reconciled to him.

Another Example.

F*Ang king pe*, after having been engaged in Disputes with *Lew kyen hû*, from whom he had received very ill Treatment, was nominated to the Government of *Tsu ho*, the native Country of his Enemy: Whose Sons, knowing their Father's Quarrels with the new Governor, began to provide for their Settlement in another Place, to avoid his Repentment: But *Fang* was no sooner informed of their Retreat, than he sent to enquire after them, prevailed upon them to return to their native Country, and procured them such Preferments and Employments as were in his Power. *This*, said he, *is the Manner in which Men of Honour should act: To whom it would be a Reproach to imitate the Vulgar; and who ought, in the whole Conduct of their Lives, to be careful to exalt themselves above the mean Ideas of the common People.*

An Example of uncommon Delicacy in point of Reputation.

S*û whey*, Minister of State, having received a particular Commission to superintend a certain Affair, a Doctor of the Court (one of those distinguish'd by the Title of *Tu Sfec*) endeavoured upon very frivolous Grounds to make him suspected. *Sû* being informed of it, mounted his Horse, and petitioned for Leave to retire. His Friends represented to him, that as it would be a very easy Matter for him to clear up the Business, he ought not to leave his Post in that Manner. *I can indeed*, says *Sû*, *prove to Demonstration the Falseness of the Imputation thrown upon me; but cannot bear to give myself that Trouble. It is not enough that a good Minister be without Faults, he ought likewise to be without Reproach, and untainted with the least Suspicion. This Man suspects me; and thence, tho' he were the only Man of that Opinion, I conclude that my Virtue is not equal to my Rank.* *Suen gin*, who was then upon the Throne, used his utmost Endeavours to divert him from his Resolution, but without Effect.

The wise Answer of a Philosopher.

L*YU* was once ask'd, how a Man ought to act, when he was treated with injurious Language. *There is some Distinction*, said he, *to be made: If he who treats you in that Manner be your Inferior, or of equal Rank with yourself, consider him as the same Person with yourself; the Notion of an Insult, and consequently that Anger, which is the Effect of it, will then vanish: But if you are in a Condition of Inferiority, you may look upon the ill Treatment in another Light; which may have a good Effect. Say then to yourself, What am I, in Comparison with him! To return his Language in the same Terms, would be to aspire beyond my own Rank, and put myself upon a Level with him, which would not be reasonable. Such a Reflection as this, if it will not enable you to pacify entirely the Motions of Anger, will at least assist you to restrain them.*

The Answer of a General to an unknown Person, who brought him a Challenge.

IN the Reign of *Ywen yew*, a Man unknown, and without a Name, came forth from the Army of the Western Nations, to bring a Challenge to *Chong swen*, an Officer of high Rank, and great Reputation. A Chair, said the General, is not to be put upon a Level with a Chariot, nor was an Eagle ever known to encounter with a Magpye. A Man in high Place, is not to enter into a Combat with a Man without a Name; he may, perhaps, be vanquished by him; but suppose him assured of the Victory, he would lose more Reputation by engaging in such a Combat, than could be gained by the Conquest. The Answer was applauded by all the World, and even the Man who offered the Challenge could not help approving it.

A discreet Manner of reprovng a Fault.

Ching i and *Wang wen* were Colleagues at Court, and commissioned to preside over the Ceremonies of the Palace. It sometimes happened, that *Ching* came late into the Hall, and *Wang*, without waiting a Moment for him, gave the Signal for the Ceremonies to begin. One Day *Ching* chanced to come first, and being informed that all the Company was come, was asked, whether he would have the Signal given for the Ceremonies to begin. 'No, said he, let us wait a little.' As nobody was absent but his Colleague; it was apparent, that he waited for him, and *Wang*, when he heard it, could not forbear saying, 'I have been to blame in not acting in the same Manner, *Ching* has taught me now to live.'

Another Example.

Ye chun from a petty Officer of an inferior Court, rose by Degrees to the highest Employments. The Emperor *Swen ti* sent him with *Hjong kay* to visit some Provinces. One Day something being wanting in the Lodging, which had been provided for their Reception, *Hjong kay* ordered the Officers of the Courts to be severely bastinadoed, and loaded them with a thousand Reproaches. As he still continued his ill Language, *Ye* interrupted him, and addressed himself to those little Officers: 'Brethren, says he, with good Humour, it is your Duty to execute your Employment with your utmost Vigilance; tho' it is difficult after all, in the Circumstances you are in, to avoid Blows and ill Language.' *Hjong* upon this held his Tongue, and was ashamed that he had shewn no Regard to the former Condition of his Associate.

Example of Good-Nature.

Chang king was President of the high Court for criminal Cases, and being obliged to make on the Day following his Report to the Emperor, upon an Affair of Consequence, which fell out in the Evening, called for a Secretary, set himself to his Desk, and drew up the Writings, which took him up till after Midnight. Having finished his Papers, he was thinking to take a little Repose, when the Secretary by Accident struck the Candle, and threw it down; the Fire caught the Papers, burnt Part of them, and the Tallow spoiled the rest. The Secretary fell upon his Knees, and thought himself undone; *It is a Mischance*, said *Chang*, mildly, *Rise, and let us begin anew.*

Another Instance.

Chew shû ye going in a Chair along the Road, a young Fellow, pointing at him with his Finger, said to his Companions, 'That learned Man is said to be Goodness itself, let us try whether the Character be just;' and immediately call'd him by his Name, with an Air of Insult, as if he had been one of his Equals. *Chew* took no Notice that he heard him, but when he came back, ordered him to be called. 'Young Man, said he, smiling, take care not to bring your self into such Difficulties; it is lucky for you, that the Offence of this Day was committed against me; you might have fallen upon some Men, who would not have been satisfied with so short and gentle a Rebuke.'

REFLECTION.

A Man of consummate Virtue is inclined to believe all others as virtuous as himself. A Man virtuous in a lower Degree, judges sometimes to the Advantage, sometimes to the Disadvantage of other Men. As for bad Men, they are very easily persuaded that others are equally vicious. 'To a good Stomach, said *Ywen chong lang*, the ordinary Meats are wholesome and agreeable; but when the Stomach is injur'd, and out of Tone, not the most exquisite Dishes, nor even potable Gold, will be grateful to it, but every thing will disorder it.'

Instructive Reflections of a Mandarin upon a trifling Adventure.

LI *Ngau Shen*, first President of a high Court, as he was travelling, met in his way an old Woman mounted upon an Ass. As she was negligently dress'd, and had her Face uncovered, his Attendants at first took her for a Man, and cried to her at a Distance, to stand by the Road-side. The old Woman took Fire at the Affront, and cried out, with an angry Tone, 'Who are you, that call after me in this troublesome Manner; I would have you know, that I have spent fifty Years at Court, and have seen many other People that belong to it: No, no, don't you imagine I am a Woman to be frighted at this Pismire of a *Mandarin*.'

Li upon his Return diverted himself and his Brother-Officers with relating this Adventure; but in his Mirth did not forget a very instructive Reflection upon the Accident. 'A Country-man, said he, that seldom enters a great Town, is immediately seiz'd with a Panick Terror at the Sight of a Gauze Cap (†), and for this only Reason, because he is unaccustomed to such Objects: His Eyes are, if the Expression may be used, too narrow for such Appearance as he is unacquainted with; this is confirm'd by the Old Woman, who being used to the Sight of Great Men and their Retinue, has indulg'd her Views so much, that in her Eye a *Mandarin* is but a Pismire.

This may afford Instructions of great Use to Men who apply themselves to the Study of Wisdom; let it be their first Care to elevate and enlarge their Hearts and their Minds.

M A X I M.

IT is a Maxim in Physick, Not to attempt the entire Evacuation of the peccant Humours, lest those that are good should be corrupted, or the Patient too much enfeebled: It is sufficient if seven or eight Parts out of ten of the morbid Matter are expell'd by Physick: Nature will of herself do the rest by slow Degrees. The same Axiom is to be observed in the Government of Kingdoms, and the Regulation of Families.

An Example of Forbearance and even Temper.

Pong *su yong*, who, tho' *Kyu jin*, was nevertheless in low Circumstances, was one Day at a House of Entertainment with several other *Kyu jin* of his Acquaintance. They saw that he had several Golden Counters (*) (which were almost all his Substance) and borrow'd them to play with. A Stranger, who made one of the Party, very dexterously slipped one of the Counters into his Sleeve, which *Pong* observed, but said nothing. The rest, who did not remark the Trick, were much surprized, when they came at the Conclusion of their Play to return the Counters, at missing one of the Number. Every one applied himself to look it; but *Pong* counting them over, bid them not to give themselves any trouble, for his Number was right.

A little after, as they were going, and paying their Compliments to each other, as usual, that had committed the Cheat, being obliged among the rest to make a Bow, let the Counter fall out of his Sleeve. Thus the Thief and the Theft came to the Knowledge of the whole Company. They discover'd that *Pong* knew it before; and every one esteemed him for passing so lightly over a Loss, which in his Circumstances was very considerable.

Duties of Civil Life.

A Man ought not to be too hard to please, or think that in this World he is to bear nothing but what is excellent. If at some times *Ki lin* (**) and *Fong wbang* (††) are found upon the Ground, there are a far greater number of Tigers, Serpents and Scorpions. Such is the Proportion in which Good and Ill are mingled throughout the Universe. Such is the State of the Human Body; where the Pure and Impure are commix'd: And the Mixture is so necessary for the Support of our Bodies, that should any Man form a Resolution of having nothing impure in his Stomach or his Bowels, he must sacrifice his Life to his Nicety. Such likewise is the State of the Body Politick; there are Men of all Sorts, and it is proper to keep upon good Terms with all the World.

Example of a young Prince, whose Compassion extended to the most contemptible Insects.

Chin *i Chwen* being intrusted with the Instruction of the young Emperor *Te tsong*, was informed by the Eunuchs, that the young Prince every Morning, when he rinsed his Mouth, squirted out the Water every where about his Chamber, to drive away the Fleas. *Chin*, some Days after, having given the Prince his Lesson, enquired whether the Account was true, and what were his Motives for acting in that Manner. *It is very true*, return'd the Prince, *and my Reason for it is, that I am sorry to crush those little Animals, which I could not avoid without this Practice. It is an excellent Temper*, said *Chin*; *remember to preserve the same*

Be-

(†) That is to say, a *Mandarin*; for under the preceding Dynasties they wore this Sort of Cap.

(*) They have no Gold nor Silver Money in *China*; but this Story proves that they sometimes made Counters of these Metals.

(**) A four-footed Animal in high Esteem, perhaps merely fabulous.

(††) A Bird perhaps equally fabulous, sometimes translated *Eagle* by the *Europeans*, as they account the *Eagle* the *King of Birds*.

Benevolence to your Subjects. This is a Precept that can never be impress'd too strongly upon those who are to wear a Crown.

A Precept with regard to Government.

IT is a Saying of *Lû swen kong*, that this is one of the chief Maxims of Government, *First Mercy, then Justice*: Which imports, that a Prince ought to confer Benefits with Pleasure, and inflict Punishment with Regret. Upon this important Rule is founded that ancient and laudable Custom, by which Warrants for Execution are brought slowly from the Court into the Provinces, but a Pardon is convey'd by Journeys of fifty Leagues a Day.

Instance of a Prince's Compassion for the People.

JIN *tsong*, who was yet only Heir apparent to the Throne, saw one Day, as he was travelling, a great Number of Men and Women, who were gathering with great Eagerness the wildest Herbs and Grains that grew upon the Field; and stopping to enquire what they did with what they gather'd, was told that they gather'd them for Food. *The Year*, said they, *has been bad, and we have no other Sustenance.* The Prince, strongly touch'd with the Relation, alighted from his Horse, and went into the Houses, which he found generally empty, and the few Inhabitants that were left coarsely dress'd, and even those in Dresses in Tatters. All the richer Furniture, now grown wholly uselefs, was disorder'd or destroy'd. *Is it possible*, said the Prince, with a deep Sigh, *is it possible that the People should be distress'd to this Degree, and the Emperor be unacquainted with their Misery?* So making very liberal Distributions upon the Spot, he call'd the old Men, and enquir'd, with an Air of Kindness, about their Age, their Infirmities, and their Wants, and order'd the Meats of his Table to be distributed amongst them.

In the midst of these Proceedings came *Shê*, Treasurer-General of the Province of *Shan tong*, to pay his Compliments to the Prince. *How!* said the Prince, when he came into his Presence, *are not you, who are appointed Pastors of the People, affected with their Miseries? I am very sensible of them*, return'd *Shê*, *and have sent to the Court an Account of the Places where the Harvest has miscarried, and petitioned his Majesty to excuse them from their autumnal Tribute.* Truly, replied the Prince, *it must be own'd, that the miserable Inhabitants of this Country are in a Condition that very well enables them to pay Tribute. The Emperor will doubtless set them free from that Burthen, but in the mean time set the Publick Granaries open, and preserve the Lives of this unhappy People.* *Shê* propos'd to distribute to each three *Tew* of Corn: *Give them six*, said the Prince, *make no Scruple of exhausting the Granaries; I will inform the Emperor, my Father, of the State of Affairs here, and be accountable for all that I propose.*

Against Evil TONGUES.

THERE are People who finding themselves possessed of some Degree of Wit, have an Inclination to be talking upon every Subject; but their Harangues have generally no other Tendency, than to raise their own Reputation, by depressing the Characters of other Men. Their Mouth is a kind of Monument with two Faces, one of which gives you an Encomium on themselves, the other exhibits the Faults of their Neighbours. Their Tongues are Daggers unheath'd, lifted up, and ready to strike, for which Reason they are dreaded and avoided by the whole World; yet it must be confessed, that they generally prejudice none so much as themselves; for as they pour out their Invectives to the first Comers, without Reserve, they are very frequently betrayed, and even those on whom they have at other times conferr'd Benefits, are made their Enemies. Thus they involve themselves in a thousand Perplexities, and are soon stripped of all they have to lose.

Reflections upon ANGER.

ON the right Side of the Chair of *Tsin hyen* was this Inscription: *Answer not a Letter in a Passion.* Unbecoming Expressions once being committed to Paper, and sent away, are not easily remedied. *A Stab with the Tongue* said *Sun tse*, the Philosopher, *is often more dangerous than a Wound with a Sword; and is not the Observation still juster of a Stab with a Pen?*

Reflections upon malicious Tongues.

THERE is a Race of Men, who cannot bear to hear another commended, and whose Malevolence never fails to break out, as soon as any Man is praised in their Presence. Represent a Man in an advantageous Light, and however sleepy and unattentive they might before appear, they immediately rouse themselves to their Task of Mischief, and begin to call in Question all the Good that has been reported, in which, if they meet with the least Success, they push their Design forward, and leave no Artifice untry'd to inspire Notions entirely opposite to the favourable Idea which the Company had received; and if they can so far prevail

vail upon the Credulity of their Audience, as to put them out of Countenance for having entertained a kind Opinion of the Person whose Merits are the Subjects of the Discourse, they go off complacently satisfied, and applaud the Power of their own Wit: Wit may, perhaps, be necessary to this Purpose, but it must be own'd to be very ill employ'd.

Upon great TALKERS.

WHAT sort of Men are generally the great Talkers? Men of superficial Knowledge, Flatterers, or Clowns. Men of a great Capacity, of a true Judgment, and profound Wisdom, speak for the most part but little: So that the Philosopher *Chin* makes no scruple to affirm, that the more a Man advances in Virtue, the more sparing is he in his Words.

The *Tan*, (an Insect) lives on Air, and Dew; can any Creature be supported at less Expence, or with less Difficulty? Yet independent as he is, he is betray'd by his Cry, and becomes the *Prey* of the *Tang lang* another Insect. Learn from this Example, ye Men of Letters, that notwithstanding that boasted Frugality and Contempt of Interest, which seems to exempt you from Misfortune, you must not venture on too great a Freedom of Language.

On Discretion and Reserve in Conversation.

IT is necessary at all times to use great Caution in Conversation; but in a Transport of Joy, when you meet a Companion to your Taste, or are engaged in a Subject more pleasing than usual, it is necessary to double the Guard.

Suppose a Man with whom you have had no Dispute, but live with him in a State of Amity; if an unpleasing Expression should escape you in his Presence, if he be a Man of Politeness, he will let it pass without Notice: But as to the Man who is your Enemy, and believes, whether right or wrong, that you are his, should you, even in his Absence, drop a single Word that relates to him, be certain that it will pierce to the Quick, and make an Impression * upon him that can never be effaced.

The Usefulness of good Examples.

TO endeavour by an instructive Conversation to promote Virtue among those whom we live with, and to convey those Precepts in Writings to future Ages, is doubtless laudable; but yet, in my Opinion, of less Influence than a good Example. Discourses and Books are no contemptible Remedies, and ought to procure Honour to those who employ them to cure Mankind of their Vices: But a good Example appears to me to reach the Evil more immediately, and to operate with greater Efficacy. At least it ought not to be neglected, for the Sake of attending solely to the two others.

Reflection upon too much Talk.

MEN love to hear the *Fong whang*, and say, that his Song is pleasing, and of happy Prefage: But if he sings all the Day long, his Voice ceases to be agreeable. The Roar of a Tiger strikes the Hearer with Horror; but if he roars all the Day, Custom reconciles us to it, and we are no longer affrighted. However important your Discourse may be, let it not be too frequent, or too long.

We ought to form Ourselves after the Examples of Great Men.

C*Hang tse* placed in his Closet the Pictures of *Confucius*, *Yeu tse*, and many other celebrated Sages. Every Night and Morning he spent some Time in viewing them with Attention, and drew this Advantage from this Practice, That he was more exact in the Conduct of his Life: *For*, said he, *when I pass by the Resemblances of these Great Men, and reflect upon any Fault I have been guilty of, I am struck with no less degree of Shame, than if some reproachful and publick Punishment had been inflicted upon me.*

Conduct of a Wise Man.

THE Abilities of Man in his present State are confined to narrow Limits, and the Success he can promise himself is not great. Where is the Man who has received the Approbation of the whole World, and on whom no Reflection has been made to his Disadvantage? Such a State as this, is the Point to which a Wise Man ought to direct his Views. What he ought to resolve upon is, to do the best he can, that he may have nothing to reproach himself with; and if, notwithstanding all his Caution, he should fall inso some Faults, it becomes him not to disturb himself much about them. Let us attend to the Doctrine of the most Wise and Virtuous of the Ancients: *Repent but of few Things*, say they; which in other Words is, *Commit but few Faults*. Those Great Men very well knew, that it was not possible to live wholly exempt from Errors of Conduct. This Truth perfectly understood and digested, throws the Mind into great Tranquillity.

* The Chinese Expression is, *into the Bones*.

True Happiness.

A Mind undisturbed by Crimes, and a Body free from Diseases, constitute the principal Felicity of Life. Innocence is the Happiness of the Mind, upon which the Happiness of the Body is dependent. Every thing else in the World is foreign to our Nature: But after this Life, what Habitation will be assigned to the Dead? Tradition has formed Regions of Fire for their Abode. For my part, I think it may be called a Place of Exile: But whatever it be, when any of my Friends expresses his Anxiety about our Condition in that unknown Place, I answer without Hesitation, That all will be well with those who have in this Life been careful to perform their Duty: But for those who have employ'd their Time in aspersing other Men, perhaps without sparing their own Brothers, they shall be confined to unsufferable Torments; which they shall not escape by renouncing before their Death the Honours of the World, and retiring into Desarts, as some have practis'd.

M A X I M S.

WHEN you are told of an Opportunity of raising yourself to Honour, or acquiring Riches, let not your first Enquiry be what Height of Honour, or what Degree of Affluence may be attained; let your first Step be to examine whether the Action be lawful.

When you hear a Virtue praised, or a Vice blamed, consider not whether you are meant, or any other Person, but preserve your Heart equally ballanced, and consider the true Weight of his Reflection before you interest yourself in it, afterwards make the Application to yourself.

When a Man in your Company gives his Opinion upon any Point of Literature, do not examine how it agrees with any pre-conceiv'd Notions of your own, but consider it, as if you had never before had any Thought upon the Subject. Take care to retain these Precepts; they are of great Importance, and of very frequent Use.

That Man's Virtue may be said to have been tried by a Touchstone, and prov'd to be pure, who has had a Beauty privately in his Closet, and preserv'd his Chastity; has found a Treasure in a Desart, without concealing it for his own Use; has been attack'd on a sudden by a formidable Enemy, without being put either in Fear, or Hurry of Spirits; or upon the first Account that his mortal Foe was in Danger, has run without Delay to his Assistance.

Other M A X I M S.

IF it happen, either by Accident or Necessity, that you have had for a short Time any thing to do with a bad Man, take care that you do not sacrifice your Duty to give Complaisance, nor think it an Excuse for your Compliance that your Acquaintance is newly begun. If you have for a long time been united in Friendship with a good Man, do not presume to do any thing that may give him Reason to despise you. The strictest Union however, long continued, gives you no Right to an improper Behaviour.

Reflections on the Prejudices, Errors, and Disorders of the World.

ALas! (*says Tü wey chin*) the World is full of false Prejudices, ridiculous Mistakes, and shocking Disorders. Examine these Instances: A Man at Night is helped to the Flesh of an Ape, and being persuaded that it is the Flesh of a Dog, thinks it good; next Morning he is told that it was an Ape which he had been eating, and immediately he falls to vomiting.

A Man is a-thirst, and in the dark has Drink given him in a dry Skull: He takes large Draughts without Reluctance; but if he be told on the next Day that he has been drinking in a Skull, his Stomach turns, and he sickens at the Thought.

A Son has a very flagrant Vice, but is at the same time the Darling of his Father, immediately all those Faults vanish from his Father's Eyes, and he can discover nothing in the Youth but Obedience, Tendernefs and Respect; but if this partial Fondness be by any means changed to Aversion, he then discovers no more those Virtues that once so charm'd him, nor has his Eyes open to any thing but his Faults; yet his Son is all this time the very same.

Here is a Man of a good Aspect; you would imagine he scatter'd Perfumes about him wherever he went; every Body is pleas'd with following him, or being in the same Place where he used to be met with; he that has but a cursory Acquaintance with him, is pleas'd with any Opportunity of calling him into his Company. Another Man is of a disagreeable Form, and a Look not at all engaging; it might be imagin'd that his Presence was contagious, so much is he dreaded and avoided; no Body likes so much as to be in his Company, to sit down where he has sat, or lie where he has lain; let him use a Cup but once in our Sight, we shall scarcely reconcile ourselves to drink out of it. Now what has a good or a bad Mien to do with all this?

Men, and yet more frequently Women, value themselves upon having a white Skin; and carry their Esteem of that Beauty so far, as to paint themselves; and yet by a ridiculous Whimsy they are so apprehensive of the Deformity of a white Beard or Hair, that they give themselves the Trouble to dye them black.

An Officer of Rank pays me a Visit, and I immediately grow vain upon it. What is the Foundation of my Vanity? Has he bestowed any Part of his Dignity on me? On the contrary, make me but a Great Officer, and I blush to be found with mean People in my Presence. Whence comes this? Are not my Rank and Employ still the same? Have they communicated any Part of their Meannesses?

The two Birds *Ho* and *Hû* very nearly resemble each other; but if their Figures are work'd on Embroidery, one will be thought beautiful, the other ridiculous. A Plate of Pullé is sent me by a rich Man, it needs no other Recommendation to be thought excellent; if it came from a poor Man, how would it be despis'd! Meer Illusion of Prejudice! Dung is always Dung.

When a violent Passion has gain'd Possession of our Minds, we never shrink at that which in our calmer Moments would have struck us with Horror; and the Man, who at another time would be very sensibly affected with the Stinging of a Fly, shall, when he is intoxicated by Interest or Pleasure, drive on without being stop't by Fire or Sword. Such is the Blindness of Mankind.

A Man has a Son and a Daughter: It cannot be denied that he is equally the Father of them both; yet he loves the Son as himself, and entirely disregards the Daughter: What Injustice is this!

Observe a Set of drunken Companions; they treat each other as Brethren, and have every thing in common amongst them. Observe Brothers enter'd into Partnership, and the Property of the most contemptible Trifle shall be disputed; they shall treat each other as Enemies, and very often become so. What a strange Contrariety of Behaviour is this!

A Man at one time shall carry his Compassion and Tenderness to such a degree, as not to put a little Bird to death, or give it Pain, without extreme Reluctance; and at another time shall arrive at such an excessive Cruelty, as to beat his own Children with a barbarous Severity, or even put them to death in cold Blood.

In conclusion, whoever is loved, is commended and approved, however unworthy of Praise or Approbation: He is the perpetual Object of Prayers, Vows, and good Wishes: But let a Man once raise Hatred or Jealousy, all his Merit disappears, and is lost to the Eye of his Enemy; nor is any Language made use of with regard to him, but Terms of Reproach and Imprecation; and all with such Freedom, as if Omnipotence were in our Hands, and every thing could be changed at our pleasure.

Shall we determine, upon surveying these Irregularities, that Man has lost his Reason, the Glass in which all his Duties are set before his Eyes? This is far from being the Case. He that storms and murmurs in his Afflictions, knows well that his Murmurs and Impatience are fruitless, yet still persists to murmur and to storm.

When a Man tastes the Gratifications of this Life, he sees clearly their Inconsistence with his Duty, yet he tries them, and gives up himself to them. All this is, because he wants Resolution to stand in Opposition to the Violence of Pain, or the Attractions of Pleasure. The same Account will be found just of the other Instances.

Thus it is, that nothing is less endeavour'd than the Mastery of the Passions. Our Life is employ'd on vain Projects, the Night in contriving, and the Day in executing them, till by some Disease, or unforeseen Accident, our Breath is suppress'd, and *to-morrow* cut off for ever: Then vanish in an instant all those idle Schemes which had been laid in Years to come.

I affirm therefore, and am too well convinced by Experience, that the World is fill'd with Prejudices, Errors and Irregularities; I have given but a Sketch of them, and wish to see a more able Hand treat this important Subject with Exactness.

Inconsistent Conduct.

Among those Crowds that die every Day, not one in ten thousand is destroy'd by Poison, yet the mention of Poison strikes one with Horror. On the contrary, Idleness, Luxury and Pleasure, send innumerable Multitudes to the Grave, and yet are not thought formidable Evils.

OBSERVATION.

THE Virtue most admir'd, in a Man invest'd with a publick Employment, is a Neglect of Interest. This is the great Duty recommended in the strongest Terms to every Man at his Advancement. This, perhaps, is the Reason, that an uncorrupt Magistrate, is often full of himself, looks down on others with Contempt, and even assumes Airs of Haughtiness to his Superiors; yet, to judge rightly, a disinterested Magistrate deserves just the same Applause as a faithful Wife. If a Woman elate with her conjugal Fidelity, should think herself entitled to quit her Respect to her Father and Mother-in-Law, to affront her Husband's Brothers and Sisters, and to domineer over her Husband himself, what would be said of such a Conduct?

Other OBSERVATIONS.

TO receive a great Favour from a bad Man, is a Fault: But it is a much greater to repay it, by serving him in the Gratification of his Passions.

Great

Great Care is to be taken that you do not offend a Man of Honour, or incur his just Displeasure: But if by Misfortune you have incur'd it, nothing remains but to make Satisfaction with a good Grace: To endeavour to decline that, is to commit a second Fault.

If what you are going to say, may be said to Heaven (*Tyen*) then speak; otherwise be silent. When an Inclination dawns in your Breast, if it tends to the Perfection of your Nature, cherish it, otherwise stifle it in its Birth.

Whether I am praised or blamed (says Yew si shan) I make it of use to my Advancement in Virtue. Those who commend me, I conceive as pointing out the Way in which I ought to go; and those that blame me, I attend to, as to Men who are telling me the Dangers I have to run.

In the Heat of Action, and Hurry of Affairs, Care is to be taken that the Heart be not fill'd with Inquietude and Perplexity. But, in time of Rest and Inaction, there is no less Danger in leaving the Mind empty and unemploy'd.

Were you to pass an Arm of the Sea upon a Bladder, how solicitously would you preserve it from the Prick of a Needle! Watch over your Heart and your Actions with the same Care.

He who does a good Action, ought never to boast of it: Ostentation destroys Virtue. Such is the Observation of *Fan chin yang*; which I cannot but approve.

MAXIMS of a Minister of State.

SHIN, formerly Minister of State, had the following Maxims engraven:

The great Secret of an irreproachable Behaviour, is to govern the Passions; which are equally disorder'd by Pleasure, and by too much Solitude. By avoiding Anger and Drunkenness, you will escape Quarrels, and easily preserve your Fortune. Advancement is the Fruit of Labour. A decent and well-managed Frugality is the Parent of Wealth. By giving way, you will go forward; at least you will avoid those Evils, which the Hot and the Furious bring upon themselves. To let fly Arrows in the Dark, is the Height of Imprudence. There are Times in which it is not proper to show too much Wit. It is by giving up himself seriously to the Direction of Virtue, that a Man nourishes (if I may so call it) and improves his Nature. If you fast with a Heart full of Deceit, of what Use is your Fasting? Fly Suits and Courts of Law: Live in Peace with your Neighbours. Be content with your Condition; and do not expose yourself to Ridicule and Reproach, by attempting Things above your Ability. *Lastly*, Watch over your Tongue. These are Counsels of great Importance to him who desires to live happily and without Dishonour.

REFLECTIONS.

A Merchant, who in his Voyage sees himself in danger of perishing by a Storm, throws his Cargo overboard to lighten the Ship, and preserve his Life; because he knows that Life is of more Value to him than his Cargo, which can be of no Service to a dead Man. A Woodman, stung in the Finger by a venomous Serpent, cuts off his Finger without Hesitation, to preserve the rest of his Body: Both the one and the other act upon wise Considerations. What I am surpris'd at, is, that Man, who, upon sudden and pressing Exigencies can determine so wisely, and act so properly, should forget his Rules so often, and conduct himself so ill, in his ordinary Affairs.

In Company set a Guard upon your Tongue, and in Solitude upon your Heart. These are two Precepts full of good Sense, which the famous *Kong yang* engraven upon his.

To read a Book the first time, gives the same Pleasure as gaining a new Friend; and reviewing a Book that I have read before, is like visiting an old Acquaintance.

A Diamond with Flaws is prefer'd before a common Stone that has none: In the same manner ought we to judge of those whom we advance to Employments.

A Serving-Maid, who loves to tattle, and a Mistress who loves these Tattles, are two great Misfortunes in a Family: There needs no more, in order to complete its Destruction, but a credulous Husband.

At present you are in great Posts: Call then to mind your former Days, in which you were but one of the simple Literati; and look forward on the Time to come, when you may be no longer in Post. When you review the Past, it will lead you to be very severe upon yourself, and the Thoughts of the Future will inspire you with a decent Frugality.

Amongst the Inscriptions that *Li wen tsyé* had in his Hall we read the following:

"This Year, *said he one Day to himself*, I am full 56 Years of Age; and I reflect that few People live beyond 70. I therefore have but about ten Years of Life to hope for. Of this small Remnant of Life, the Inconveniencies of Old Age, against which Nature endeavours always to defend herself, will consume a large Part. There remains then but a small Pittance of Time, in which I can do Good: How therefore shall I dare to steal any, from the little that remains, in order to do Evil!"

Against being wedded to our own Notions.

V*En ti*, an Emperor of the *Han* Dynasty, reflecting only on the Ardor and Violence that are natural to Fire, treated what is related by some Books about an incombustible Stuff,

which Fire cleans without consuming, as fictitious and romantic. He was so much wedded to his Notions, that, in order to confute the common Opinion, he drew up a Writing entitled, *The Historical Critic*; and this Piece was, by his Orders, engraved upon a Stone at the Gate of the principal College in the Empire. Some time after, some People, who came from the West, amongst other things, presented the Emperor with a Piece of that Stuff; and it was put into the Fire for a Trial. *Ven ti* being then convinced, that, in pretending to correct the Mistakes of others, he himself had been mistaken, order'd that Writing to be suppress'd. The Affair however was told throughout the Empire; and many laugh'd at the Emperor, who had so unreasonably acted the Part of a Sceptic and a Wit.

Thus some in the present Age judge of Things only by their own Eyes, believe only what they have seen, and, rashly decide, for or against, what they neither have seen, or could see. If we hearken to certain Literati of our Days, they will boldly tell us, that there are neither Spirits, nor Hell, nor Happiness after Death. They even write upon these Subjects, as it were to disabuse others. They talk in the same manner, as does *Ven ti* in his *Historical Critic*, with this Difference, that the Errors of these vulgar, half-knowing Literati, are of the two more gross and dangerous.

Of STUDY.

MOST of the Pleasures of the Age, such as Drinking, Toying and Play, are at best but trifling Amusements, and have this Inconvenience in them, that they render us dependant upon another; as they cannot be relished, when enjoy'd by ourselves alone. A Game at Draughts requires two Persons to play it: But this is not the Case with Study; for I can study whole Years by myself. And what a Satisfaction is it, that I can, without once going out of my Closet, see all that is curious in the Universe, and pay a Visit to the antient Sages, who lived Centuries ago. The Advantage we reap from Study, is still greater than the Pleasure we taste in it.

When we apply seriously and duly to it, the Mind therein finds a delicious and solid Nourishment; and even they who study in the least serious and regulated Way, don't fail to reap a good deal of Knowledge and Improvement from their Studies. Sure nothing is so delightful as Study! The Vulgar can't understand this; yet nothing can be compared with it.

Of Acquaintance with Great Men.

A Man of Learning has an Acquaintance with a certain Rich Man, who is entirely taken up with his Riches, and the Care of encreasing them. This Man of Learning goes to visit him. Nothing can be colder than this Visit. The Learned Man has scarce enter'd the Room, when, being shock'd with his Reception, he wishes he were gone, and yet he must sit down. Accordingly he does so; and that he may put the rich Fellow into Humour, at first he talks of the Interest of Money, and the Profit which he may clear from such and such a Branch of Trade. But as this Conversation is against the Grain, all he talks or hears upon this Subject gives him Pain; and therefore the Conversation drops. What happens then? Why, if this Man of Learning has a Grain of Spirit, and does not expect something from the Great Man, he very seldom visits him again, be there never so great a Relation betwixt them. He will at least follow this Maxim, which in other Respects is so wise, and according to which every one ought to say: *I chuse rather that a Man should reproach me for seeing him seldom, than that I should render myself troublesome by too frequent Visits.*

Upon Good-Breeding.

WHEN *Kay kyu ywen* was in Post, he wanted to buy some Stuffs, and ordering them to his Tribunal, he caus'd them to be expos'd in his Hall; where, instead of pitching upon the Stuff he wanted, and then retiring, he fell to measuring them, and chaffering about their Price. Such of his Domesticks as saw him, inform'd the others; *We thought*, said they to one another, *that we were in the Service of a Great Magistrate; but our Master is but a Mercer.* Upon this they all pack'd up their Baggage, and took their Leaves; and he was never able to keep one Servant, who was not a Slave, about his Person.

Upon the Care of shunning lesser Faults.

WANG kong ting, a Minister of State, being one Day in Company with *Chang kong i*, a famous (A) *Han lin*, whose Reputation he was acquainted with, and therefore wanted to discourse with him in private, that he might improve by the other's Understanding; and having, according to the Form of the Chinese Politeness, ask'd some Instruction of him; Yesterday, answers *Chang*, beginning his Discourse, *after a Summer Shower, as I was leaving the City upon some Business, I observed that one of my Porters, who had got a Pair of new Shoes, was very much afraid of spoiling them; and, being very cautious how he put down his Feet, he walked at great Leisure for a long time. At last, coming to a Place which was more dirty than the rest of the Road, it happen'd that, do his best, he could not any longer preserve his*
Shoes;

(A) A Doctor of the Imperial College.

Shoes; and when they were once dirtied, he took no longer any care about them, but marched thro' thick and thin like them who had old Shoes. It is almost the same thing, adds Chang, in Morals: How great Precaution should we use, that we may shun small Faults! Wang thank'd him for this Instruction, and remember'd it all his Life.

REFLECTIONS.

A Needle in the thickest Plaits of our Cloaths, may, when we least think of it, give us exquisite Pain, and occasion a dangerous Wound. Thus it is, that an outward Complaisance sometimes conceals Malice and Cruelty.

The sweetest Honey must be cautiously eaten, when taken from the sharp Point of a Knife. Thus it is, that from the most endearing Friendships, and from the tenderest Love, sometimes we see the most deadly Hatreds proceed. A wise Man ought to guard against this.

What is your Opinion of Adversity? said a Person to me one Day: *Every body complains in such Case. As for my Share, answer'd I, I look upon Adversity as an admirable Medicine, whereof one Dose cures a great many Diseases, and secures the Health of him who takes it all his Life long.* Yes, this Remedy has cured, for many Ages, Numbers of People: And if it is not so useful to *Lew* as to so many others, tho' he has taken a large Dose of it, it is because it came too late.

I hear a Man say to himself, *Let me wait a little; when I have somewhat to spare, I will relieve the Poor.* I dare pronounce, that this Man will never relieve them.

Another says, *I must wait till I have a little more Leisure, then will I apply myself to the Study of Wisdom.* For my Share, I shall be deceived if this Man ever sets about it.

Yes, Antiquity has left us Instructions and Patterns for all Events and for all Conditions. Thus Reading is very useful: But we ought to use it like *Chin*. That Great Man, attentively weighing what he read, *Here is,* said he to himself, *a good Rule of Conduct upon such and such an Occasion: This is a fair Pattern of such a Virtue, which is proper for one of my Rank: Here I find an excellent Remedy against a Failing, from which I am not quite free.* A Man who reads in this manner, comes to his Purpose without much Labour.

The Emperor *Tay tsong*, one Day discoursing with his Ministers: *I am very well pleased,* said he, *with that popular Comparison; according to which it is said, that the Life of Man is a Fever, in which very cold Fits are followed with Fits equally hot.* In effect, what are the Years of our Life? Are they not compos'd of so many Days, equally divided betwixt Heat and Cold? In Proportion, as these Days glide away, Man becomes old and decrepid: What a Loss is it, to suffer so many Years to pass over his Head to no purpose!

Behold that Ox and that Lamb, which they are leading to be butcher'd! Every Step that they make, brings them nearer to their End. It is the same with Man in this Life; every Moment of his Life is a Step towards his Death. Why don't we attend to this?

The Emperor one Day ask'd *Shû byang*, Which was most durable, a hard thing or a soft. *Sir,* answer'd *Shû byang*, *I am fourscore Years of Age, and I have lost many of my Teeth, but none of my Tongue.*

Pride, or the Passion of Domineering and Overbearing, is no sooner formed in the Heart, than it makes a Breach; which, however small it appears, serves as an Inlet for all Vices. On the contrary, Humility, or Deférence to another, is like an agreeable Sea, as calm as it is large. There is no Weapon so dangerous to a Man as his own Passions. Disinterestedness, on the contrary, is an excellent Buckler.

When we sail on the Sea, if the Wind is high, tho' favourable, we don't crowd on all the Sail we can; and it is certainly wise not to do it. We ought in the same manner to treat the Comforts of Life, especially new-made Friends; never open yourself to them without reserve.

Pain, Pleasure, Joy, Sadness, have no fix'd Abode where they are always to be found. Such a Man did not always enjoy the Pleasure he felt when he was made (A) *Syew tsay*; and then having pass'd thro' the other Degrees, till he arriv'd at being President of the Great Tribunal, he died out of pure Vexation, because he could be no farther advanced.

What we call Happiness or Unhappiness, has no determin'd Figure, which can be a *Criterion* for distinguishing them. One Man, who has nothing in the World but his Horse, when he loses him, thinks himself ruin'd: Yet this very Accident may make his Fortune. Another Man, who possesses vast Herds, promises himself large Returns; these very Herds may chance to ruin him.

You are in a Condition that to you appears insupportable; you feel nothing in it but Pain and Sorrow. You pant after another State, wherein you promise yourself Satisfaction, Joy and Pleasure; perhaps if this Change is made, it will let you know your own Character a little. For when it is made, the Pleasure ceases; and finding this new State not to answer your Expectations, you return to your Uneasiness, which, perhaps, is greater than it was before: Immediately you strive to make a new Change, by which you promise more Satisfaction. This is a wrong Application (B).

But tho' I see that you are incapable to penetrate into grand Principles, attend at least to this vulgar Simile: I am mounted upon a wretched Ass, and I see another Man before me upon a sprightly Horse; at which I fret and vex myself: I look behind me, and I see Numbers of People

(A) The lowest Degree of Literature.

(B) An Allusion to two past Ages of History.

People on Foot, stooping under heavy Burdens; and then my Complaints cease, and I am comforted.

The Tyrant *Chew*, being Night and Day plunged in his Pleasures, in the Space of one Week forgot how much of the Year was gone. Upon which, asking the Question of some of his Servants, not one of them could inform him. Upon this he order'd, that (*) *Ki tse* should be consulted about it. That Prince being informed of the Tyrant's Order, spoke to his Confident as follows: *The Disorder being so general, I know not to what Day we have lived. The Empire is ruined past Redemption; and I should ruin myself, if I pretended to know what all the Empire is ignorant of: When they come to consult me, tell them that I am drunk.*

The Teeth of the Elephant, which is Ivory, is the very Cause of his being hunted and killed. Cockles are open'd, and Oysters are kill'd for the Pearls they contain. Nets are spread for the Bird *Tsu*, because of the Beauty of his Wings. The Knack which the Parrot has of Speaking, is the Reason why he is chain'd up, or put into a Cage. The principal Reason why Tortoises are sought after, is their Shells. Were it not for the Perfume he affords, the Creature (†) *Shé* would be left at Ease. Even the Works of Art are often destroy'd by their chief Excellencies. Thus the Sound wears a Bell: Thus the Light which a Torch diffuses, consumes it. Alas! how often is it so with Man! The wise Man ought to reflect upon this, and to take care lest his Qualifications should be his Ruin.

There are some rash Sailors, who finding the Wind favourable, without reflecting either upon its Violence or Inconstancy, crowd on all their Sails. If all on a sudden the Wind should change, the Vessel perishes before either they can tack about, or furl their Sails. Ye Men of this World, learn from hence never to engage yourself so far in any Affair, as not to leave as it were as much Ground about you, as that you may, in case of Accident, give back, or turn yourself at your Ease.

Is the rich, powerful Man very sick? Being quite taken up with the Nature of his own Disease, he is very indifferent as to any thing else: As he knows himself incapable to enjoy the great Riches he possesses, he actually values them less than the Health which he wants. Ye Great and Rich, why do you not curb your Ambition and your Avarice, by incessantly calling to mind, when you are in Health, the Thoughts that you will have when you are in Sickness?

The more Endeavours a Man uses to make his own Opinion prevail before the Advice of another, the more I distrust his Understanding. Men of profound Wisdom do not show this Eagerness. Such a Man loves to wrangle; hence we may conclude, that he is but a Smatterer in Knowledge: A Man who is truly Learned, disputes and speaks but very little. Do you hear that other Talker at Random? All he speaks is Flattery. I therefore certainly conclude, that Interest makes him speak: A disinterested Person is more simple in his Discourse, even where he thinks Praise is due. In short, do you see such another, with what Care he affects every thing that is most out of the way: You may be sure that he is of a very shallow Judgment: Every wise, understanding Man hates Singularity.

Moral Instructions.

Wang *shew chi*, having been a Year in Post, ask'd Leave to retire. *You are very well, said one to him; and you have been above a Year in this Post: Besides, both the Post and the Employment are very pretty, and your Predecessors have lived very well in them; why then are you so urgent to be gone? I should be less urgent,* answered he, *if the Country and the Post were not so good as they are. In the Channel in which I see things run, I might heap up good Store of Wealth; than which nothing is more capable to intoxicate a Man: For which Reason the greatest Riches are frequently attended with the greatest Misfortunes. The small Estate which my Ancestors have left me is sufficient for me, I will retire to it.* Accordingly he retir'd; and every one said, *Behold the first Man that was afraid of being too rich.*

A Father and a Son having accused one another before *Wang yang ming*, he only spoke a few Words to each, and they both immediately dissolv'd into Tears, and were reconcil'd. *Chay ming chi*, who beheld this at some Distance, run to *Wang yang ming*; *Master, said he to him, may one know what these Words were which you spoke to these People, and with which they were so soon and so sensibly touched? I told them,* answer'd *Wang yang ming*, *that Shun was a very bad Son, and Kù sew a very good Father. Chay ming chi* appearing surprized at such a Reverse of Truth: *'Tis strange,* said *Wang yang ming* to him, *not to comprehend what these two Men comprehended. My Design was to let them understand that Shun was the Pattern of Filial Piety, because he thought he never could fulfil the Duty he owed to his Father; and that on the contrary, Kù sew, by a false Notion he had of his being an indulgent Father to Shun, became full of Cruelty and Barbarity to him. This Father and Son, who came before me with their mutual Complaints, understood my Thought very well, and immediately they returned to their Duty; each perceived he was in the wrong; the one for imitating Kù sew, the other in not imitating Shun.*

Reflections.

A High Fortune without Reproach, and a Reputation that has been thoroughly proved, are things that are rare; and of which the (||) *Tsau wwe che* is, as it were, covetous. If these favour you, you must not be too prodigal of them; therefore early dissipate all the false Suspicions

(*) The Name of a Prince of the Blood, who is much prais'd in the *Shu king*.

(†) The Musk Animal.

(||) *Tsau* signifies, to produce, to make, to create. *Tsue* signifies, a Being, a Thing, Substance.

Suspitions and Calumnies that may be sown in order to hurt you : But let not the Difficulty of dissipating them, make you afraid of them; and when you understand that they are spread abroad, be rather joyful than sad.

One Day it was ask'd in a Company, *Why and how such a one could in so short a Time become so rich? Because, answer'd some body, the (*) Shang ti treats him like a too importunate Creditor; he pays him both Interest and Capital.* But to be so very importunate, is mistaking Matters; for when the Capital is paid, the Interest ceases. This Answer is father'd upon *Ming hing tse*; and, indeed, the Allusion is very worthy of him.

A bad Way of pacifying an enraged Prince.

DO you want to pacify a Man, and especially a Prince, who is enraged? If you take my Advice, you will begin by diverting, as it were, his Passion. Take the enraged Person upon some Point that can soothe him. The Pleasure which he will feel from this, by diverting him from that which had put him into Passion, will abate his Anger : By this means you may promise yourself all manner of Success. But if you endeavour directly to justify that which he finds fault with, or the Thing which has put him into a Passion; *It is, as the Proverb says, throwing Fuel upon the Fire, and encreasing his Anger.*

Under the *Han* Dynasty, a great Officer named *Tyen fwen* was accused of a Crime against the reigning Emperor, who condemned him and all his Family to water Gardens for the rest of their Lives. *Pau-in*, a Grandee of the Empire, who had great Interest, drew up a long Petition in favour of *Tyen fwen*, which he presented to *Vu ti*, who was then Emperor. The Merit and Services of *Tyen fwen* were there placed in the fairest Light; and his Fault was extenuated, by saying that it had been aggravated by those who envied him : But, notwithstanding the Credit of the Petitioner, the Petition had no effect.

Kay quang yau, one of the most powerful Men of his Time, railed against and complained of the Emperor *Swen ti*; who being informed of it, was angry, and seem'd as if he had a Mind to ruin him. *Ching chang* then took a Pencil, and drew up a Remonstrance : *Sir, said he, amongst other things, Quang yau is a Man whose Merit and Power may give your Majesty trouble, if his present Vexation could let such a Thought enter into his Head: If he does not take such a Step, and if your Majesty does not restore him to your Favour, I know that he has too much Spirit to survive his Disgrace. It is therefore both for your own Interest and your Honour to treat him with some Indulgence. What pity there's not another (†) Kyu fu, or another Kin chang, to speak for him!* This Remonstrance, instead of appeasing, encreas'd the Emperor's Anger. *Quang yau* being informed of this, cut his own Throat.

Sû tong po having been imprison'd for some Fault, *Chang ngan tau*, who had an Affection and Esteem for him, drew up a Writing in his Defence. But as he himself was at a Distance, he sent it to his Son *Chang sou*, ordering him to get it convey'd to his Majesty's Hands. This Writing contain'd only a fine Encomium upon *Sû tong po*, whom he represented as the greatest and the most universally accomplish'd Man in the Empire. When *Chang sou* received this Writing, he read it; and it perplexed him so much, that at last he resolv'd to suppress it. *Sû tong po* at last got clear of the Affair, and the Writing was shewn to him : But when he read it, he fell a trembling, and became pale. Then recovering from his Confusion; *I had been undone, said he, if this Writing of Chang ngan tau had come to the Emperor's Hands; his Son has sav'd me by suppressing it.*

Therefore when you intercede for a Person, act not in this manner. We shall now take a View of those who have succeeded by taking another Method.

The Way to appease a Prince's Anger.

ONE Day, as the Emperor *Mû tsong* was going abroad, an Officer, named *Chwi fa*, was so far transported as for some Fault to strike one of the Guards that attended his Majesty, and upon that he was immediately seiz'd and imprison'd. *Li pay, Chang chong, Fang lui*, who were all Grandees of the Empire, and Favourites of the Emperor, did all they could to get *Chwi fa* set at Liberty. Each of them drew up a long Petition for that effect : But the Emperor, having read them, disregarded them all. The bad Success of others did not hinder *Li pong ki* from doing his Endeavour to serve the same Criminal; and the Method he took was as follows:

In an Audience he had of the Prince, after having talk'd over the Business he had in hand; *Sir, said he to him, if I durst, I would talk of another Affair to your Majesty. The Emperor giving him Liberty; Chwi fa has been in Prison for some time: He deserves that Punishment, and a greater, for his Insolence in failing in his Respect to your Majesty: But he has an excellent Mother, who is fourscore Years of Age. The Crime and the Imprisonment of her Son have so much afflicted the good Woman, that she has fallen sick. Ever since your Majesty's Accession to the Throne you always recommended to Children the Care of their Parents, and have made filial Piety the main Spring of your Government. So that in my Opinion it would be an Action worthy of yourself, should you in pity of the Mother be pleas'd to pardon the Son.*

The

(*) *Shang*, signifies Supreme; *Ti*, Emperor.

(†) These two Men had formerly mollified Emperors in favour of Criminals.

Of Moral Philosophy among the CHINESE.

The Prince heard *Li pong ki* without interrupting him; then addressing himself to him: *A great many, said he, have interceded for Chwi fa, and I have received many Petitions on his Account: But they all exaggerated the Misfortune of Chwi fa, without speaking one Word of his Fault. If I were to believe these Mediators, he was more unfortunate than guilty; and therefore they gained nothing upon me: You take another Course; you begin by acknowledging the Heinousness of his Crime: This is somewhat. Besides, I am touched with the Grief of his aged Mother, of whom no body before made mention to me. You may be gone; I pardon Chwi fa.*

Another Example.

THE Emperor *Wen hew* conquer'd the Country call'd *Chong span*; and, instead of bestowing it on his Brother, bestow'd it upon one of his Sons. Every body privately disapproved of this Action: But *Yo whang*, being more open than others, publickly reflected upon the Emperor, as being destitute of the Virtue (†) *Jin*. The Emperor being nettled at this, forbad *Yo whang* to appear at Court. But a Friend of *Yo whang* dexterously addressing his Majesty; *Sir, said he, Yo whang is in the wrong: But give me leave to remark, that nothing is more contradictory to what he has said, than the Liberty he has taken to talk in that manner: When a Prince is destitute of Gentleness, (Jin) it is never seen that a Courtier dares take such Liberties as he has done; therefore the Fault of Yo whang, great as it is, does Honour to your Majesty.* This Turn pleas'd *Wen hew*, and he suffer'd *Yo whang* to remain at Court.

Alas! exclaims a *Chinese* Historian here, *Utsen* might well say, that the proper Way to appease a Man who is in Passion, is to seem to agree a little with his Sentiments; and that a flat Contradiction irritates him still more. The Facts I have represented are so many Proofs of this.

Resolution in an Embassador.

Yen ing being yet very young, and besides of a very low Stature, was sent by his Prince, the King of *Tsi*, Embassador to the Court of *Tsu*. When he was to have his first Audience, they wanted that he should enter by the little Gate; but *Yen ing* stopping short all at once: *Shall I, said he, pass thorough that pitiful Gate! If I were Embassador from a Kingdom of Dogs, it might do very well: But as I am Embassador from the Court of Tsi, I cannot consent to pass thorough it; nor ought you to insist, that I should.* Being firm in his Resolution, the great Gate was open'd for him: But the King of *Tsu* was nettled, and resolv'd to make him sensible of his Indignation. *How, my Lord, said he to him, was there not one Man in all the Kingdom of Tsi, who was fit to be sent as an Embassador hither? Yen ing* being shock'd with this Reception, and so disparaging a Compliment, made this suitable Return: *There is no want, answer'd he, of wise Men in Tsi; but they are only sent to wise Kings: I am very sensible,* continued he, *that I have neither Merit nor Virtue, and it is for that very Reason I am sent hither.*

The King calling to Remembrance that there was a Native of *Tsi*, who had settled at *Tsu*, but was then in Prison for Theft; and wanting to affront the Embassador, order'd the Fellow to be brought before them in his Chains, and commanded his Tryal to be read aloud: And then said to *Yen ing*, with a side Look, and in a bantering Manner, *Are not your People in Tsi dexterous Robbers? The Tree Kyu*, replied *Yen ing*, keeping his Temper, *commonly grows upon the South of the River Kyang: While it is there, it neither changes its Nature, nor loses any thing of its Beauty: If it is transported to the North, it immediately degenerates; and that so sensibly, that it is quite another Tree, and has a different Name: You know it is called Chi; and you know likewise, that tho' the Leaves of those two Trees somewhat resemble one another, yet the Taste of their Fruit is entirely different: Whence proceeds this Difference? Doubtless from the Soil.* The Application is easy.

The King finding so much Resolution in *Yen ing*, and so much Vivacity in his Answers, conceived an Esteem for him; and said to him laughing, *I am worsted: And ever after treated him very well.*

When *Tsien ywen* became Magistrate of *Sin ting*, he found frequent Fires happened in the City and its Neighbourhood; which did a great deal of Damage, and put the Inhabitants into continual Alarms. He therefore made diligent Enquiry whence this could proceed. All he could discover was, that there was a certain Man in the Place, who was reckoned to have a Secret of preserving whatever he pleas'd from Fire, and that a great many People had recourse to him for a Cast of his Art. *Tsien* being assured of the Truth of this, *There is no Fire so dangerous,* said he, *as a Man who professes to command Fire at his Pleasure.* He immediately order'd that Mountebank to be seized on and tried; and when he was convicted, his Head was cut off. Ever after there were as few Fires at *Sin ting*, as at other Places.

Of Disinterestedness.

WHEN *Shi tso* and his younger Brother *Shi yew* were parting their Father's Estate betwixt them, they differed so much about their Shares, that their Relations in vain endeavoured to divide it so as to please both. There was in the Neighbourhood an honest Man

(†) *Jin*, Goodness, Charity.

Man named *Nyen fong*, who was beloved on many Accounts; but especially for being a good Son, and a faithful Friend. One Day when *Shi yew* met him, he informed him of the Difference he had with his Brother, and laid before him his own Reasons. *Nyen fong*, without suffering him to make an End, began to groan and to lament upon seeing two Brothers ready to enter into a Lawsuit with one another. Then addressing himself to *Shi yew*, "I had an elder Brother, *said he*, who was a great deal more unreasonable and more inflexible than yours. When my Father died, he seized upon almost all the Goods for his own Use. I patiently suffered him to do so; and was so far from having Reason to repent, I find my Account in it. I advise you, *continued he*, with Tears in his Eyes, and I even conjure you to do the same: Do not enter into a Lawsuit with your Brother."

This Discourse touched *Shi yew*, who resolved to imitate *Nyen fong*. *Come along with me*, said he to him, *let us both go to my Brother*. Accordingly they went both together, and respectfully accosting him, *Shi yew*, with Tears in his Eyes, expressed his Sorrow for having quarrelled with a Brother, begged his Pardon, and declared that he gave him his own Terms. The eldest Brother *Shi tso* was so touched with this Sight, that he could not refrain from Tears likewise: All the Dispute then was, who should yield most. These two Brothers all their Life after preserved an inviolable Affection for each other, and a lively Sense of the good Offices of *Nyen fong*. There still subsists a strict Union betwixt their Families, which are numerous and powerful.

The Artifice of a Mandarin against the troublesome Behaviour of one who was sent from Court.

THE Magistrate of *Tan tu*, whose Name was *Yang tsn*, was informed that an Envoy from the Court was to pass that Way: At the same time he understood that this Envoy had created a thousand Uneasinesses upon his Road, and had even bound and detained several Magistrates in his Bark, in order to receive their Ransom. That he might shun this Trap, he bethought himself of a Stratagem. He chose two of his Servants, whom he knew to be excellent Divers: He order'd them to be clothed like old Men, and instructed them how to behave. He then put them on Board in this Disguise, and sent them first to meet the Envoy; who perceiving them in their little Bark at some Distance; "Scoundrels, *cried he*, in his usual threatening manner, what makes you so bold as to come and meet me by yourselves? Where is your Master? Quick, let these two Rascals be bound." Upon these Words, the two Men, having learned their Lesson very exactly, immediately jumped into the Water, and were out of Sight. Sometime after *Yang* came, and received the Envoy according to Custom. "Your Pardon, Sir, *said he*, if I am too late: But I was stopt on the Road on an Affair. It was an Examination of Witnesses, who declared, that two Men, being frightened with your Threatnings, threw themselves into the Water, and were drowned. You know, better than I do, how severe the present Prince is with regard to a Man's Life; and you know likewise how difficult it is to appease an enraged People." The Envoy was frightened, and exacted nothing of *Yang*: He even treated him civilly; lest any such Accident, which he believed to be real, should happen in time to come.

A successful Stratagem in War.

WHEN *Wen ping* was Governor of *Kyang hya*, the long and heavy Rains had made Breaches in several Places of the City Walls, and had rotted a great many Barricades. At the same time they were alarm'd with the News, that the famous Robber *Sun quen* was very near them with an Army. *Wen* being sensible that it was impossible in so short a time to fortify the City as it ought, never once stirred; but shut himself up in his Chamber, causing it to be given out when *Sun quen* came before the City, that for some Days the Governor had not appear'd abroad, nor admitted any one into his Presence. So extraordinary a Conduct rais'd Suspicions in *Sun quen*; who opening himself to some of his Attendants, "*Wen ping*, *said he to them*, is looked upon as a brave, vigilant Man, and a loyal Subject; and for that very Reason he was made Governor of this City: Yet you see we are arrived hither, and he never once stirs, tho' the Walls have several Breaches in them: There must be somewhat in it. He has either some underhand Stratagem to surprize us, or he is well assured of an Army coming to his Relief." Upon this *Sun quen* retired, and took another Road.

A well-timed Prudence in a Mandarin.

A Certain Customhouse Officer at *Ho yun hyen*, boldly enrich'd himself at the Expence of the Emperor and the Publick. Every body knew of this, but none durst inform against him; being a tall, sturdy Fellow, he had taken care to pass for a Bully, saying very often that he made no matter of killing a Man; so that even the Magistrates themselves were afraid to offend him. *Chin ming tau*, who has made himself since so famous, was appointed Magistrate of that Place. Immediately the Officer was alarmed: However, putting a good Face on the Matter, he visited *Chin*; and foreseeing what would be laid to his Charge, "My Lord, *said he*, some People presume to say, that I rob the Emperor; if you please, you may take my Accounts off my Hands. But what I beg of you is, to seek out and punish them who have

have spread abroad these false Reports. I don't make this Search myself, because if I discover'd them, it might cost their Lives; for I own freely that I am naturally a little too passionate, and in the first Transports of my Rage I would not value a Man's Life." "Is that possible? (*answered Chin, with a Smile, and without being in the least moved*) Is it possible, that People should be so evil, so suspicious, and malicious? How can any think that you, who have received your Salary from the Emperor, should be capable of cheating him? How unlikely is that! Besides, were there any thing in it, you would be more careful to escape the Death you would thereby deserve yourself, than talk in the manner you do about Blood and Vengeance." The Officer then found what kind of Man he had to do with, and made all the haste he could to refund what he had pilfer'd from the Publick, and was on his Guard for the future; and when he left his Post, his Accounts were found to be in good Order.

The Advantage of Fatherly Correction.

WHEN *Hù ngan qué* was young, he was haughty, proud, inconstant, and, in short, so untractable, that his Father was obliged to shut him up in a Room, in which there were some Hundreds of Wooden Logs. The young Man having nothing else to discharge his Wrath upon, of these Logs made as many Figures of Men. His Father being inform'd of this, furnish'd him with a whole Library, consisting, as is said, of ten thousand Volumes; which *Hù ngan qué* read over, and he afterwards was one of the Greatest Men of his Age.

Flattery punished.

HONG *vù* (†) in the Beginning of his Reign hated long Memorials. One Day he met with some containing upwards of ten thousand Letters: This unconscionable Length disoblged him so much, that he expressed his Resolution of having the Authors punished; and some of his Ministers soothed him in his Passion, telling him, that one Memorial was very disrespectful, another full of Calumnies, and that his Majesty was quite in the right to punish the Authors. *Song lyen* came in a little after, and the Emperor expressing to him his Dissatisfaction of these long Memorials; "Sir, *answered he*, they who presented these long Memorials to you, did it that they might acquit themselves in the Duties of their Posts: And I am persuaded, there is not one of them whose principal Design is not for your Service." He then run over those which he thought most blameable, and pointed out the most important Articles in them. The Emperor then finding that *Song lyen* was in the right of it, order'd these flattering Ministers, who had just left his Presence, to be recalled: And severely reprimanding them, "Ye Sycophants, *said he to them*, when you saw me in Anger, why did you, instead of appeasing me with Prudence, or remonstrating against it with Courage, throw Oil upon the Fire, and feed my Passion? If *Song lyen* had acted like you, I should have done great Injustice by punishing without Reason Men zealous for my Service and my People's Happiness."

An Example of a Son pliable to the Instructions of his Father.

THE Father of *Sew pau* was incessantly recommending to him an Abhorrence of Wine. He happened, after the Death of his Father, to get fuddled in Company: But immediately reflecting upon himself, "Wretch that I am, *said he*, as a Magistrate I was to keep others within the Bounds of their Duty: How can I hope to succeed in this, forgetting as I do the Instructions of my Father?" After having thus reproached himself, he went to the Burial-place of his Ancestors, where he gave himself thirty Blows by way of Punishment.

REFLECTIONS.

IF a Man, in reviewing his past Life, is his own Witness that he has done nothing amiss; How much is he to be lamented! He never can advance in Virtue; and will die with all his Faults about him.

Observe that Moth, which incessantly flies round the Candle; it is consumed. Thou Man of Pleasure, behold thy own Image!

Always to preserve the Memory of your Follies, and to repent of your Faults, is an excellent Way of making a Progress in Virtue.

A solid Friend.

LYU *tay* being a Man of Note, observed Merit in *Syu ywen*, and especially a good deal of Openness and Honesty. Upon this he brought him into an Acquaintance with the World; and promoted his Interest so much, that at last he rose to be *Tu t'sè*. If *Lyu tay* happen'd to commit a Fault, *Syu ywen* reprov'd him without any Ceremony; and if he was in a Company that were acquainted with the Failings of *Lyu tay*, and talked of them; if their Reflections upon his Conduct were just, he was the first to find fault with it. Some body told *Lyu tay* of this, thinking thereby to put them at Variance. "There is nothing in that which either offends or surprizes me, *answer'd Lyu tay*; I have now known *Syu ywen* a long time, and this part of his Conduct is what pleases me most."

Some-

(†) The Founder of the Ming Dynasty; he had been Servant to a Bonze.

Sometime after *Syu ywen* died, and *Lyu tay* appear'd inconsolable: "Alas! cried he, bewailing him, how useful was that dear Friend to me! But now he is gone, who shall inform me of my Faults?"

Honesty acknowledged and rewarded.

IN the beginning of the Reign of *Hwen tsong*, a Great Man of the Kingdom, who was immensely rich, endeavour'd to create Dependants on himself. Above all, he endeavour'd to gain over the Officers in Post at Court, and who were most about the King's Person. On this Account he laid out great Sums: And *Song king*, whose Probity was known, was the only Man who had not accepted his Presents. The thing taking air, the Emperor condemned every one who had received any Gratuity. *Song king* became a Mediator for them, and obtained their Pardon of the Prince. "You are a brave Man, said the Emperor to him obligingly, your Virtue is worthy the Primitive Times; you are the only Man that has been Proof against the Bribes of the Corruptor." *Song king* modestly refused this Compliment: "Your Pardon, Great Sir, said he; your Praises are misplaced: That Man did not offer me any Bribe; therefore I have not the Merit of refusing it." This Piece of Honesty and Modesty pleas'd the Emperor extremely, and procured *Song king* more of his Esteem than he had before.

Wise Advice given to an Emperor.

THE Government of the Emperor *Swen ti* being tyrannical in many respects, *Lo kyun*, who was then in Post, without any Ceremony, gave him Advice in his publick Audiences: At which the Emperor was so much offended, that he was almost fully determin'd to take off his Head. *Twen nyen*, who was a Favourite of that Prince, and who was very desirous to save *Lo kyun*, demanded a private Audience, and having obtain'd it, "Sir, said he, there is a Report that your Majesty designs to cause the Head of *Lo kyun* to be struck off. If Death could give him any Pain, I should not presume to oppose it: But I beg your Majesty to reflect, that *Lo kyun*, when he acted as he did, expected nothing less than losing his Head, and thereby promised to himself a lasting Fame: Therefore if you take off his Head, you do the very thing he wants. Consider this, I beseech you: if I may advise, it will be best to banish him: His Expectations would be thereby baulked, and such a Conduct would carry an Air of Moderation along with it, that would be much to your Honour." The Emperor follow'd this Advice, and thereby *Lo kyun* escap'd Death.

A fine Character.

IN *kû*, amongst other good Qualities, had that of always excusing, as much as he could, his Neighbour's Failings. If he saw any Man commit a Fault, "That Man, said he to his Friends, is excusable; for if we, who make a Profession of Virtue, have all the Means of making its Practice easy, and exhort incessantly to animate one another in it, are not exempt from Failings, is it surprizing, that a Man should be guilty of them, who has none of these Advantages?"

Virtue makes herself to be respected by the most Wicked.

WHEN *Ko tsong hyen* commanded the Troops at *Tsong wû tsyé*, he understood that a rich Man of *Hyu chéw* had some fine Jewels; and coveting to have them himself, but not knowing how to come at them, he chose two of his most resolute Soldiers, and order'd them to enter in the Night-time into the Man's House, to kill him and his Wife, and to bring away the Jewels. When Night came the Soldiers found means to convey themselves into the House before the Gate was bolted; and when the Man and his Wife were retired to their inner Apartment, the Soldiers peeping thro' a Chink, saw them treating one another with as much good Breeding and Regard, as if they had been receiving a Guest of great Consequence. They were so surprized and charmed with this Conduct, that having retired to consider a little farther on the Matter: "Take my Advice, said one to the other, and don't let us hurt these two Persons, who are so full of Virtue: If we should kill them, we should not fail one time or other to be punish'd." "You are in the right, said the other; but *Ko* wants the Jewels." "Let us give them Notice from this Place, replied the first, that they should immediately make him a Present of their Jewels. They will understand how Matters are; they will do it; and *Ko* will be satisfied." They then alter'd their Voice, gave them this Advice in few Words, and jumping over the Wall, went off.

Filial Piety.

A Man named *Fang quang*, being in Prison for killing the reputed Murderer of his Father, his Mother, who was very old, happen'd to die. *Fang quang* appear'd so much affected with her Death, and especially with its being out of his Power to pay her the last Duties, that *Chong*, who was then Magistrate of the Place, let him go, upon his Word of Honour, to bury his Mother. All the Members of the Tribunal represented to him, that such a Practice was very unusual and unwarrantable. *Chong* suffer'd them to say on, and took the Blame of all that should happen. *Fang quang* had no sooner buried his Mother, than he surrender'd himself to Prison. When he came to take his Trial, there were no sufficient Proofs for convicting him capitally.

Ridiculous Superstition.

IF a Man has lost his Father; What ought to be his first Care? Why, to bury him at the Time appointed by the Rites: But this is what is least in his Thoughts. He is chiefly busied in making choice of a Time and Place of Burying; whercof the Situation, the Year, the Month, and the Day, bodes himself good Luck, as he is told. Upon this he founds his Hopes of preserving his Health, of becoming rich, and of having a numerous Posterity. How ridiculous is this! But the Abuse is still greater in several other Affairs. For instance: Where it concerns the building, purchasing, or inhabiting a House; some either consult the Stars, or *Qua* of *Fo bi* (B); others the Tortoise, or the Herb *Sbi*; others the ridiculous Combination of the two and twenty Characters, that distinguish the Years of the Sexagenary Cycle: Their Blindness renders them ignorant that the *Future* is uncertain, and that there is no sure Rule to judge by, whether it shall be happy or not.

In the Choice which a Man makes of a Burying-place for his Father, what he must and ought to observe is, that the Place have not such a Situation as to be in danger of becoming the high Road afterwards; that there be no likelihood of any Cities to be built there, or Canal to be dug for carrying off the Waters; that it be not at the Mercy of a powerful Family, who may one Day be tempted to seize it; and that, in short, it be a Place which in all likelihood the Oxen never can plough. If, besides these, they foolishly seek for some Situation that bodes them good Luck, or to know what Day is happy or unhappy, it is concealing, under the Outside of an ill-judged Respect, the Views of a private Interest; which is quite contrary to the Duties of a good Son.

The Folly of certain Superstitious Customs.

HERE are some People so foolishly fond of what a Mountebank calls a *lucky Situation*, that in hopes of finding it, they put off the Burying of their Father for a long time. They sometimes use Violence, that they may usurp their Neighbour's Burying-place; and proceed so far, as even to dig up the dead Bodies of another Family: Others, who are not quite so bold, but equally unjust, use a thousand Artifices, in order to get into their Hands a Situation which they dare not seize upon by Force. How many Quarrels, how many Tricks spring from this! How many Law-suits, which commonly last till the Death of the Parties, or at least till they are ruined. Such a Man has lost all his Substance for the pretended good Luck of a certain Spot of Ground, which hitherto he has not been able to obtain, and far less can he obtain it afterwards. What could he hope of that Spot, if he had it now? A chimerical good Luck; which at least would be long in coming, if ever it did come: And the empty Hopes of this have reduced him to real Misery. Can Ignorance and Stupidity be carried farther?

Tang chin chay was a Man very averse to that Error, which attributes good or bad Fortune to such or such a Situation of a Place. He used to speak on this Point as follows: "*Quo pû* pass'd for one of the ablest Men in his Time in the vain Art of chusing Situations for Burying-places: Who would doubt, but that he would use all his Art, and employ his pretended Skill, in chusing the most happy Situation for the Burying-place of his own Father, whereby he might promise himself a great deal of Prosperity during his whole Life, and a long Tract of Happiness for his Posterity; yet he himself died under the Hands of an Executioner, and his Family is already extinct. After this Experience, which he in his own Person made of the Vanity of his Art, People still use the Books he has left behind him on that Subject, and believe his Precepts. Foolish and ridiculous Error!"

The same *Tang chin chay* says again, "They who at present make a Trade of knowing the happy Situations of Burying-places, rank as such all Mountains of the Figure of the Cap (†) *Syé*; and, without any Scruple, they pronounce, when a Man is buried there, that the Descendants will surely wear Caps, that is to say, they will be Great Officers. Are these Mountebanks ignorant, or do they believe that all the World is ignorant, that under the *Tong* Dynasty these kind of Caps were worn by the *Kyu jin*, and that it was under the *Song* Dynasty that the Officers of the Court began to wear them? This is a very plain Case; and the Cause of this Custom was, that the Court of the *Song* was situated in a dry, dusty Soil. The Officers of the Court being incommoded by the Dust, wanted to guard themselves against it by these Bonnets. I therefore would ask of these Mountebanks, *If such a Mountain, which always had that Figure, brought the good Luck of being a Kyu jin, when the Kyu jin wore those Caps? I don't think they will say so: But if they should, I ask them, Whence it happens, that that Mountain, which has always continued the same, should procure at present higher Ranks than it did formerly?*"

Is a Situation to be chosen for a House, or a Piece of Ground to be dug for a Burying-place? Is a Marriage to be made, a Bargain to be struck, or a Journey to be undertaken? The Mountebanks are to be consulted upon the Point of the Compass, and the Choice of the Day. And all this, from the Desire of shunning what they call fatal Accidents, and the View of succeeding in Life. Thus it is, that the People of this Age act; and by how much the more keenly they are bent upon this, by so much the more do they neglect the primitive and principal Happiness, which depends upon themselves. *When the Heart is right, says Tju hû, all is right.* Antiquity calls no Man but the virtuous Man happy.

(b) See Vol. 1. p. 137.

(l) The second Degree of Literature.

Honesty rewarded.

A Young Man named *Lew*, who was so poor that he could scarcely live, one Day entering into the Hall of a Publick (*) Bath, there found a Bag full of Silver, which somebody had lost. *Lew* having wash'd himself, seem'd to be a little indispos'd, and lay down in the Hall, where he staid all Night, expecting that somebody would come and enquire after the Bag. Early next Morning a Man came in quite out of Breath, and said with a lamentable Voice: *For these eight Years I have toiled about on all hands to carry on my little Trade, and all I could save was eighty five Pieces of Silver, which I carried about me in a Bag, and my Companions on the Road engaged me to come hither yesterday. After I had bathed myself, as the others did, I parted with my Company by Moon-light, and did not miss my Money till I was three Leagues off.* Young *Lew* immediately arose, *Take Courage*, said he to this Man, *I have waited for you here: Behold your Bag and Money.* The Merchant then went away quite in Raptures. As for young *Lew*, he was jeer'd at by a great many People: *Why did not you*, said they to him, *lay hold of that lucky Opportunity to make yourself easy for all the rest of your Life? Notwithstanding my Poverty*, answer'd *Lew*, *I never wrong'd any Man: I am convinced in general, that whoever defrauds his Neighbour, is sooner or later punished in some Shape or other: How then durst I have presumed to appropriate in one Moment to my own Use, what this poor Merchant had been toiling for so painfully.* Some time after young *Lew* saw in a Dream a Male Spirit, who said to him, *You shall be rewarded for your Honesty; you shall be relieved out of your Poverty; you shall live in great Honour, and your Descendants in greater.* Accordingly he had a Son, who apply'd himself to his Studies, and came to be *Kyu jin* when he was but young. His Father had the Pleasure to see him in Post; and twenty three of his Descendants trod the same Path.

The ill Luck attending unjust Possessions.

IN a certain Piece of Poetry, entitled *The Age instructed*, amongst other things, we read as follows: *Alas! how many People, at present under a humane Shape, conceal a Heart as full of Venom as Serpents! Who amongst them remembers that the Eyes of Heaven, which are more alive than the Motion of a Wheel, look on all Sides, and nothing can escape them? That which one Man some Months ago stole from his Neighbour in the West, passes out of his Hands to those of his Neighbour towards the North. In vain does any one flatter himself, that he will be able to make his Fortune at the Expence of his Neighbour; this pretended Fortune is no more durable than the Flowers that open in the Morning, and die away in the Evening: All Riches that are ill acquired shall melt away in the Hands of the Possessor like a Snow-ball.*

Charity rewarded.

DURING a Year of great Barrenness, *Li kong kyeu*, a rich Man, lent to the poor People of his Neighbourhood a thousand Measures of Grain; next Year being almost as barren as the former, they were not in a Condition to pay him what he had lent them: He then assembled all his Debtors, and publickly burnt their Bonds. The third was a very plentiful Year; and each of them, notwithstanding his Bond was burnt, readily paid him back as much Corn as he had received in Loan; but *Li kong kyeu* would not accept of it. In another Year, wherein the Famine was still greater, every Day he order'd a Quantity of Rice to be boil'd, which he distributed to the Poor, and assisted them in all the Shapes he could. He saved very great Numbers of them; and contributed, as far as he was able, to have those who died of the Famine buried. One Night, a Man appeared in Purple, cloathed in a Violet-colour'd Robe, who said to him, *Shang ti knows your most secret Good Works: They shall not be without Reward: Your Posterity shall feel the Effects of them.* He lived to the Age of an Hundred, and his Posterity were rich and eminent.

That Crimes are punished sooner or later.

A Man aims an Arrow at another from an obscure concealed Place; how shall that other Person ward it off? A Man borrows a Sword of another; when that other is disarmed, he runs him thorough. This is an Action as easy as it is criminal; yet the Villain who acts this applauds himself as having done a fine thing, and hugs himself in the Thoughts of his villainous Expedient, which he calls Dexterity: But I must tell him, that his pretended Dexterity can never ward off the Blows of (†) *Tsau wwe*: I have aimed an Arrow against my Neighbour privately, and so, as that he cannot escape it; the *Tsau wwe* shall aim one at me, which flies unerring to its Mark, tho' darted in broad Day, and in the Face of the World. I had the Cunning and the Villainy to borrow my Neighbour's Sword, that I might stab him with greater Ease, and less Danger; but the *Tsau wwe* will revenge him of me, by piercing my own Bosom with a great deal more Ease, and less Difficulty. Thus it is, that the Villainy of the Wicked, which they call *Industry*, and *knowing how to do Business*, falls in the End upon their own Heads.

The *Tsau wwe* sometimes punishes the Guilty, immediately after their Crimes, in the same manner in which they sinned. But this does not always happen: He is frequently seen to punish

(*) This is only a House, of which the Landlord always keeps warm Water ready for People to bathe in during the Summer-time, for which they pay some Copper Deniers.

(†) The Author of all Beings.

punish them in a different manner, and also to delay the Punishment: It has happen'd, that Villains, long after the Commission of their first Crime, falling into a second, not so heinous as the first, have been overwhelmed with the greatest Calamities. Thus Heaven, just and all-seeing, never fails in its Measures, and nothing can escape it.

Of the Skill of the CHINESE in the other Sciences.

Chinese Progress in the Sciences.

WHEN we cast our Eyes on the great Number of Libraries in *China*, magnificently built, suitably adorn'd, and enrich'd with prodigious Collections of Books: When we consider the surprising Multitude of their Doctors, and of the Colleges established in all the Cities of the Empire; their Observations, and with what Attention they inspect the Heavens: When we farther reflect that by Study alone Dignities are obtained, and that Men are advanced in proportion to their Abilities; that for above 4000 Years, according to the Laws of the Empire, the Literati only have been Governors of Cities and Provinces, and have possessed all the Offices of the Tribunals and about the Court, one would be apt to believe, that of all Nations in the World the *Chinese* must be the most ingenious and learned.

Have brought one to Perfection.

However a small Acquaintance with them will quickly undeceive one. 'Tis true, we must acknowledge that the *Chinese* have a great deal of Wit: But then is it an inventive, searching, profound Wit? They have made Discoveries in all the Sciences, but have not brought to Perfection any of those we call speculative, and which require Subtilty and Penetration. Nevertheless, I will not pretend to find Fault with their Capacity, much less will I affirm they want Talents, and that Sagacity proper for going to the bottom of things; since it is very plain that they succeed in other things, which require as much Genius and Penetration as the speculative Sciences. But there are two Obstacles chiefly which hinder their Progress in these kinds of Sciences; (1.) There is nothing within or without the Empire to excite and keep up their Emulation: (2.) Those who are able to distinguish themselves therein, have no Expectations of being rewarded for their Labour.

And why.

The great and only Road to Riches, Honour, and Employments, is the Study of the *King*, [or canonical Books] History, the Laws and Morality; also to learn to do what they call *Wen chang*, that is, to write in a polite Manner, in Terms well chosen, and suitable to the Subject treated upon. By this Means they become Doctors, and when that Degree is once obtain'd, they are possessed of such Honour and Credit, that the Conveniencies of Life follow soon after, because then they are sure to have a Government in a short time: Even those who return into their Provinces to wait for Posts, are in great Consideration with the Mandarin of the Place; they protect their Families against all Vexations, and there enjoy a great many Privileges. But as nothing like this is to be hoped for by those who apply themselves to the speculative Sciences, and as the Study of them is not the Road to Honours and Riches, it is no wonder that those sorts of abstracted Sciences should be neglected by the *Chinese*.

Of the Chinese LOGIC.

Logic.

LOGIC, which is refined to such a Pitch, [with us] is void of all Precepts among the *Chinese*, who have invented no Rules to bring Argumentation to Perfection, and shew the Method of defining, dividing, and drawing Consequences. They follow nothing but the natural Light of Reason; by which only, without any Assistance from Art, they compare several Ideas together, and draw Consequences sufficiently just.

Of their RHETORIC.

Rhetoric.

THEIR Rhetoric is, in like manner, intirely natural, they being acquainted with very few Rules proper to adorn and embellish a Discourse; however they are not absolutely without any. But Imitation serves them almost continually instead of Precepts; they content themselves with reading the most eloquent Compositions, therein observing the Turns that are most likely to affect the Mind, and make such an Impression as they aim at: 'tis after these Precedents that they copy in framing any set Discourse.

Their Eloquence does not consist in a certain Arrangement of Periods, but in lively Phrases, and noble Metaphors, as well as bold Comparisons, and chiefly in Maxims and Sentences taken from the antient Sages; which being expressed in a sprightly, concise, and mysterious Style, contain a great deal of Sense, and variety of Thoughts in a very few Words.

Of their MUSIC.

Music.

IF you will believe the *Chinese*, they are the first Inventors of Music, and they boast of having formerly brought it to the highest Perfection: But if what they say be true, it must have strangely degenerated, for it is at present so imperfect that it scarcely deserves the Name,



Handwritten note: The original three parts

CHINESE AIRS

The musical score consists of 15 staves of music, arranged in a single column. Each staff begins with a treble clef and a common time signature (C). The notation is a single melodic line, featuring a variety of rhythmic values including eighth, sixteenth, and thirty-second notes, as well as rests. The music is characterized by its melodic contour and the use of ornaments, particularly in the later staves. The score concludes with a double bar line and a fermata on the final note of the 15th staff.

This Plate is inscrib'd to Edmund Browne of the City of Bristol Esq.

as may be judged by two or three of their Airs, which I have pricked down to give the Reader some Idea thereof.

Indeed in former times Music was in great Esteem; and *Confucius* himself undertook to introduce the Rules belonging to it into every Province whose Government he was intrusted with. The *Chinese* at this Day greatly bewail the Loss of the ancient Books which treated of this Art.

At present Music is seldom used but at Plays, Feasts, Marriages, and on such like Occasions. The *Bonzas* employ it at Funerals; but when they sing, they never raise and fall their Voice a Semi-tone, but only a third and a fifth, or an Octave, and this Harmony is very charming to the Ears of the *Chinese*: in like manner the Beauty of their Concerts does not consist in the Variety of Voices, or the Difference of Parts, but all sing the same Air, as is the Practice throughout *Asia*. They like the *European* Music well enough, provided there be only one Voice to accompany the Instruments: But as for the most curious Part of Music, I mean the Contrast of different Voices, of grave and acute Sounds, Dicēs, Fugues, and Syncopes, they are not at all agreeable to their Taste, appearing to them a confused Discord.

They have no Musical Notes, nor any Symbols to distinguish the Diversity of Tones, the raising or falling of the Voice, and the other Variations, that constitute Harmony: However they have certain Characters that express the different Tones. The Airs which they sing, or play upon their Instruments, are learned almost wholly by rote, or by the Ear; nevertheless they make new ones from time to time, and the late Emperor *Kang-hi* composed some himself. These Airs well plaid upon their Instruments, or sung by a good Voice, have something in them that will please even an *European* Ear.

The Ease wherewith we are able to take down an Air at only once hearing it, by the Assistance of Notes, extremely surpriz'd that Monarch, who in the Year 1679 sending for P. *Gri-maldi* and P. *Pereira* to play upon the Organ and Harpsicord, which they had formerly presented him with, he liked our *European* Airs, and seemed to take great Pleasure in them. Then he ordered his Musicians to play a *Chinese* Air upon one of their Instruments, and play'd himself in a very graceful Manner. In the mean time P. *Pereira* took his Pocket Book, and pricked down all the Tune, while the Musicians were playing; and when they had made an End, repeated it as perfectly as if he had practis'd it long before, without missing one Note: This so surpriz'd the Emperor, that he could scarcely believe it. He bestowed great Commendations on the Justice, Harmony, and Facility of the *European* Music: But above all admired the Missionary had in so short a time learned an Air which had given him and his Musicians no small Trouble; and that by help of certain Characters he was become so thoroughly Master of it, that it was not possible for him to forget it.

To be the more sure of this, he made several farther Trials, and sung many different Airs, which the Jesuit pricked, and repeated immediately after with the greatest Exactness: *It must be owned*, cry'd the Emperor, *the European Music is incomparable, and this Father*, (speaking of P. *Pereira*) *has not his Equal in all the Empire*. This Prince afterwards established an Academy for Music, composed of all those who were most skilled in that Science, and committed it to the Care of his third Son, who was a Man of Letters, and had read a great deal. They began by examining all the Authors that had written on this Subject, causing all sorts of Instruments to be made after the ancient Manner, and according to settled Dimensions. These Instruments appearing faulty, they were corrected by the more modern Rules, after which they compiled a Book in four Volumes, with this Title: *The true Doctrine of the LI HI, written by the Emperor's Order*. To these they added a fifth, containing the Elements of *European* Music, composed by P. *Pereira*.

The *Chinese* have invented eight sorts of Musical Instrument, which they think come nearest of any thing to a human Voice. Some are of Metal like our Bells, others of Stone, and one among the rest has some Resemblance to our Trumpet: Others are made with Skins like our Drums, of which there are several Kinds, and some so heavy, that to fit them for beating on they must be propped with a piece of Wood. They have vast Instruments with Strings, but the Strings are generally of Silk, seldom of Gut, such as the Cymbals, carried about by blind People, and their Violins; each of which kinds has but three Strings, and is played upon with a Bow. But there is one Instrument with seven Strings, very much esteemed, and not disagreeable when played upon by a skilful Hand. There are others also, but they are made wholly of Wood, being pretty large Tables, which they clap against each other. The *Bonzas* use a little Board, which they touch with much Art, and in good Time. In short, they have Wind Music: Such are their Flutes, which are of two or three sorts, and an Instrument composed of several Pipes, which has some Resemblance of our Organ, and withal an agreeable Sound, but is very little, being carried in the Hand.

Of their ARITHMETIC.

THEY are better versed in Arithmetic than they are in Music, and we find in their Books the four principal Rules, teaching how to add, subtract, multiply, and divide. But it is not by Calculation that they put these Rules in Practice, having no arithmetical Characters, like ours, consisting of 9 Figures and a Cypher.

The *Suan-pan*, or *Abracus* for casting Accompts. See the Fig. p. 139.

In casting up Accompts, they make use of an Instrument called *Suan-pan*, which is composed of a small Board: ten or twelve parallel Rods, or Wires, cross it from top to bottom, each strung with seven little Balls of Bone, or Ivory, that slip up and down; and are so divided by a Partition in the middle, that there are two on one Side, and five on the other. The two (which are in the upper part of the Board) stand for five Units each, and the five in the lower Part stand each for a single Unit. In joining or separating these Balls, they reckon much in the same Manner as we do with Counters, but with such extraordinary Facility and Readiness, that they will easily keep Pace with a Man who is reading a Book of Accompts, let him read ever so quick. We *Europeans*, tho' we have the Assistance of Figures, are not near so expeditious in casting up the most considerable Sums, as the *Chinese*.

Of their GEOMETRY.

Their Geometry.

AS for their Geometry, it is superficial enough; for they are very little versed, either in the Theory, which demonstrates the Truth of Propositions called Theorems, or in the Practice, which teaches the Method of applying them to Use by the Solution of Problems. If they undertake to solve any Problems, it is rather by Induction than any fixed Principles; however, they want not Skill in measuring their Land, the Extent and Bounds whereof they settle accurately enough, their Method of surveying being easy and very exact.

Of the other Parts of Mathematics.

Unskill'd in other parts of the Mathematics.

THE other Parts of Mathematics, excepting Astronomy, were entirely unknown to the *Chinese*; nor is it above a Century since they began to perceive their Ignorance upon the Missionaries first Arrival in *China*.

This Nation, naturally proud, look'd upon themselves as the most learned of all others in the World; and they enjoy'd this Reputation unmolested, because they were acquainted with no People but what were much their Inferiors for Knowledge: However they were undeceived by the Ability of the Missionaries who appeared at Court; the Proof which they gave of their Capacity serving greatly to authorize their Ministry, and gain Esteem for the Religion.

The late Emperor *Kang hi*, whose favourite Passion was to acquire new Knowledge every Day, was never weary of seeing and hearing them: While the Jesuits, perceiving how necessary the Protection of this great Prince was to the Progress of the Gospel, omitted nothing that might excite his Curiosity, and satisfy his natural Gust for the Sciences.

They first gave him an Insight into Optics, by presenting him with a pretty large Semi-Cylinder of a very light kind of Wood; in the middle of whose Axis was placed a Convex-Glass, which being turned towards any Object exhibited the Image within the Tube in its natural Figure.

Surprized at the Effects of Optics.

The Emperor was greatly pleased with this Contrivance, which was wholly new to him, and desired that a Machine of the same kind might be made in his Garden at *Pe-king*, whereby, without being seen himself, he might see every thing that passed in the Streets and neighbouring Places. For this Purpose they prepared an Object-Glass of a much greater Diameter, and made in the thickest Wall of the Garden a large Window shaped like a Pyramid, the Base whereof faced the Garden, and at the Point which looked towards the Street, they fixed the Ox-Eye, or Glass, directly opposite to the Place where there was the greatest Concourse of People. Adjoining to the Base was made a large Closet, or Camera Obscura, where the Emperor came with his Queens to observe the lively Images of every thing that passed without, and this Sight pleased him extremely; but it charmed the Princesses a great deal more, because they could no otherwise behold what was doing abroad, the Custom of *China* not allowing them to go out of the Palace.

Camera Obscura.

P. *Grimaldi* gave another Instance of the Wonders of Optics in the Jesuits Garden at *Pe king*, which greatly astonished all the Grandees of the Empire. He made upon each of the four Walls, a Human Figure of the same Length as the Wall, which was fifty Feet: As he had strictly observed the Rules, there was nothing seen on the Front, but Mountains, Forests, Chaîses, and other things of this Nature; but from a certain Point you perceived the Figure of a Man, handsomely shaped, and well proportioned.

The Emperor honoured the Jesuit's House with his Presence, and beheld these Figures a long time with Admiration. The Grandees and principal Mandarins, who came in Crowds, were no less affected: But that which surprized them most, was to see Figures appear with so much Regularity and Symmetry upon the Walls, which were very irregular, and in several Places pierc'd with Doors and Windows.

It would be too tedious to mention all the Figures that were drawn confusedly, and yet appeared distinctly from a certain Point, or were reduced to order by help of Conic, Cylindric, and Pyramidical Mirrors; together with the many Wonders in Optics, that P. *Grimaldi* exhibited to the finest Genius's in *China*, and which equally excited their Surprize and Admiration.

Catoptric Contrivances.

In Catoptrics they presented the Emperor with all sorts of Telescopes and Glasses, for making Observations of the Heavens and on the Earth, for taking great and small Distances, for diminishing, magnifying, multiplying, and uniting Objects. Among the rest, they presented him first with a Tube made like an octogonal Prism, which being placed parallel with the Horizon exhibited eight different Scenes, and in so lively a Manner that they might be mistaken for the Objects themselves; this, joined to the Variety of Painting, entertained the Emperor a long time.

They

They next presented another Tube, wherein was a Polygon-Glass, which by its different Faces collected several Parts of different Objects to form an Image; so that instead of Landships, Woods, Flocks, and a hundred other things represented in the Picture, there appeared a human Face, an intire Man, or some other Figure in a very distinct and exact manner. 3dly, they shewed him a Tube with a Lamp in it, the Light of which came through a little Hole of a Pipe, at the End whereof was a Convex-Glass; then moving several small Pieces of Glass, painted with divers Figures, between the Light and the Glass, the Figures were thrown upon the opposite Wall, appearing either very large or small in Proportion to the Distance of the Wall; this Spectacle in the Night, or in a very dark Room, frightened Persons ignorant of the Artifice, as much as it delighted those who were acquainted with it; on which Account the Name of the Magic Lanthorn was given to it.

Magic Lant-horn.

Nor was Perspective forgotten: *P. Bruggio* gave the Emperor three Draughts performed exactly according to Rules, and he hung 'up to View three Copies of them in the Jesuits Garden at *Peking*: The Mandarins, who flocked to this City from all Parts of the Empire, came to see them out of Curiosity, and were all equally surpriz'd at the Sight; they could not conceive how it was possible on a plain Cloth to represent Halls, Galleries, Porticos, Roads, and Avenues reaching as far as the Eye could see, and all this so naturally as at the first View to deceive the Spectator.

Perspective Figures.

Statics likewise had their Turn. They presented the Emperor with a Machine, consisting only of four Wheels, with Cogs and an Iron Handle, by help of which a Child raised several thousand Weight without Difficulty, and stood his Ground singly against twenty of the strongest Men.

Machines Static.

With relation to Hydrostatics, they made for the Emperor Pumps, Canals, Syphons, Wheels, and several other Machines proper to raise Water above the level of the Springs; among the rest, they made one to raise the Water out of the River called *The ten thousand Springs*, and convey it into the Lands belonging to the Emperor's Demesne, as he had desired.

Hydrostatic.

P. Grimaldi made a Present likewise to that Monarch of an Hydraulic Engine of a new Invention; wherein appeared a continual Jet d'Eau, or Cascade, a Clock that went very true, the Motions of the Heavens, and an Alarm-Watch, equally just.

Hydraulic Engine.

The Pneumatic Engines did no less excite his Majesty's Curiosity: They caused a Waggon to be made of light Wood, about two Foot long, in the middle whereof they placed a Brazen Vessel full of live Coals, and upon that an *Eolipile* (A), the Wind of which issued through a little Pipe upon a sort of Wheel made like the Sail of a Windmill. This little Wheel turned another with an Axel-tree, and by that means the Waggon was set a running for two Hours together; but, for fear there should not be room enough for it to proceed constantly forwards, it was contrived to move circularly in the following Manner. To the Axel-tree of the two hind Wheels was fixed a small Beam, and at the End of this Beam another Axel-tree passed through the Stock of another Wheel, somewhat larger than the rest; and, according as this Wheel was nearer or farther from the Waggon, it described a greater or lesser Circle.

Pneumatic Contrivances.

Sailing Waggon.

The same Contrivance was likewise applied to a little Ship with four Wheels; the *Eolipile* was hidden in the middle of the Ship, and the Wind issuing out of two small Pipes filled the little Sails, and made them turn round a long time: The Artifice being concealed, there was nothing heard but a Noise like Wind, or that which Water makes about a Vessel.

Sailing Ship on Land.

I have already spoken of the Organ which was presented to the Emperor, but as this was very small, and defective in many things, *P. Pereira* made a larger, and placed it in the Jesuits Church, at *Peking*. The Novelty and Harmony of this Instrument charmed the *Chinese*; but what astonished them most was, to hear it play of itself, *Chinese* as well as *European* Airs, and sometimes making a very agreeable Mixture of both together.

Organs.

It is well known, as I have elsewhere mentioned, that *P. Ricci* owed the favourable Admission he obtained into the Emperor's Court to a Clock and a repeating Watch, of which he made a Present to this Prince, who was so much charmed with it that he built a magnificent Tower purposely to place the Clock in; and because the Queen-Mother had a desire for a Watch of the same kind, the Emperor, who was loth to part with it, had recourse to a Stratagem, by ordering the Watch to be shewn her, without winding up the striking Part, so that not finding it according to her Fancy, she might send it back again, as in effect she did. They did not fail afterwards to gratify the Emperor's Taste, by sending for great Quantities of this sort of Works. The Christian Princes, who had the Conversion of this great Empire at Heart, assisted the Missionaries very liberally; so that the Emperor's Cabinet was soon filled with all sorts of Clocks, most of which were of the newest Invention, and most curious Workmanship.

Clocks and Watches.

P. Pereira, who had a singular Talent for Music, placed a large and magnificent Clock on the Top of the Jesuits Church. He had caused a set of small musical Bells to be made, and hung them in a Tower appointed for that purpose; the Hammer of each was fastened to an Iron Wire, which raising it let it fall again immediately upon the Bell. Within the Tower also was a large Barrel, upon which certain *Chinese* Airs were set with small Pegs; and

Chimes.

(A) An *Eolipile* signifies a Wind-Ball: It consists of a Ball of Brass or Copper with a long Pipe; and is to be filled with Water by heating the Ball, which rarifying the inclosed Air, makes room for the Water, that presses in through the Pipe, when applied thereto; and when it is filled, the Water, by a brisk Fire, is rarified, or turned into Air, which issues from the Pipe with vast Force.

just before the Hour, the Barrel, being disengaged from the Cogs of a Wheel by which it was stopped and suspended, was presently set in Motion by a great Weight, the String whereof was wound about the Barrel, so that the Pegs raising the Wires of the Hammers, according to the Order of the Tune, each Bell rang in its turn: and thus distinctly played one of the finest Airs of the Country, which was followed by the Hour, striking on a large Bell of a deeper Tone. This was a Diversion entirely new, as well to the Court as the City: Both great and small ran to hear these Chimes, so that the Church, tho' large, could not contain the vast Throngs of People, which continually succeeded each other; and tho' most of them were Infidels, the Missionaries had the Consolation to see them fall down reverently before an Image of Christ, and humbly address their Prayers to it (A).

Machine for exhibiting Meteors, and other celestial Phenomena.

Whenever any extraordinary Phenomenon, such as a Parhelion, Rainbow, Halo of the Sun and Moon, &c. appeared in the Heavens, the Emperor immediately sent for the Missionaries to explain the Causes of them. They composed several Books concerning these natural Wonders; and to support their Explications in the most obvious Manner, they contrived a Machine to exhibit those Appearances in the Heavens. This was a Drum, made very close within, and whitened on the in-side, the inward Surface of which represented the Heavens. The Light of the Sun entered at a small Hole, and passing through a Triangular Prism of Glass, fell upon a little polished Cylinder, by which it was reflected upon the Concavity of the Drum, and there exactly painted all the Colours in the Rainbow, marking at the same time the Parallel which the Sun moved in that Day. From a Part of the Cylinder a little flattened, was reflected the Image of the Sun; and by other Refractions and Reflections were shewn the Halos about the Sun and Moon, with all the rest of the Phenomena relating to celestial Colours, according as the Prism was more or less inclined towards the Cylinder.

Thermometers.

They likewise presented the Emperor with Thermometers, to shew the several Degrees of Heat and Cold. To which was added a very nice Hygrometer to discover the several Degrees of Moisture and Dryness: It was a Drum, of a pretty large Diameter, suspended by a thick String made of Cat-gut, of a proper Length, and parallel to the Horizon; the least Change in the Air contracting or relaxing the String, causes the Barrel to turn sometimes to the right, sometimes to the left; and also shrinks or stretches to the right or left, upon the Circumference of the Drum, a very small String, which draws a little Pendulum, that marks the several Degrees of Humidity on one side, and on the other those of Dryness.

All these different Inventions of Human Wit, till then unknown to the *Chinese*, abating somewhat of their natural Pride, taught them to have a less contemptible Opinion of Foreigners; and so far altered their way of Thinking, with respect to the *Europeans*, that they began to look upon them as their Masters.

Of their ASTRONOMY.

Astronomy cultivated early by the *Chinese*.

IT was only with respect to Astronomy that they always thought themselves the most skilful in the World; and it must be confess'd that no Nation whatever has applied more constantly to it than the *Chinese*, whose astronomical Observations are as ancient as the Empire, Persons having in all Ages been appointed to watch the Motions of the Heavens Night and Day, insomuch that it has ever been one of the principal Employments of the Literati. Their Attention in examining the Course of the Stars, is a Proof that they have retained in a great Degree the Manners of the primitive *Hebrews*, from whom it is easy to judge that they are immediately descended, and that they peopled *China* a short time after the Deluge.

Celestial Observations.

Their Assiduity in making Observations was looked upon as a thing of such Importance, that the Laws even punished with Death the Negligence of those to whom the State had intrusted that Employment, which appears from one of their ancient Books intitled *Shu king*, where the General of the Troops of *Chong kang*, named *In*, speaks in the following Manner:

*It is necessary to relate the excellent Instructions given us by the Grand Yu --- According to these Instructions the ancient Princes, who first settled the Form of Government, met with such happy Success, purely because they were attentive to the Will of Heaven, and conformed themselves thereto in their Conduct, their Ministers having no other Views but those of Virtue: whereas at present we find Hi and Ho plunged in Wine and Debauchery, paying no regard to our wholesome Customs, and intirely forgetful of their Duty. The first Day of the Moon, which was at the same time the autumnal Equinox, there was an Eclipse of the Sun at eight in the Morning, not far from the Constellation Fang: * But Hi and Ho pretend they knew nothing at all of it. Our ancient Emperors severely punished them whose Business it was to examine the Celestial Motions, and did not exactly foretel them. It is written in the Laws which they have left us, that if the Time of a celestial Phenomenon be not set down truly in the Kalendar, or has not been predicted, such Neglect ought to be punished with Death.*

It is easy to perceive that these Princes, whom he calls ancient, must have lived a long while before *Tau* and *Shun*, with whom he was contemporary; and if those ancient Empe-

(A) The Reader must observe here, that this must be understood only of those belonging to the idolatrous Sects, and not to the *Confucians*, who detest the Adoration of Images.

* Scorpio. [*Fang* is rather the 2d Star to the South of the Lucid Star in the Forehead of Scorpio.]

rors made such severe Laws against negligent Mathematicians, we must suppose the Empire was then on a good Footing. This Eclipse has been verified by several Mathematicians among the Jesuits, and was of such a kind, as could not be seen in any Part of *Europe* or *Asia*, except *China*.

The Exactness wherewith *Confucius* has given an Account of the Eclipses in his Book, intitled *Chun tshû*, makes us regret the Lots of several things of this sort in the History of the earliest Times of this Nation, and shews how diligent the *Chinese* have always been to keep an Account of such things as might certify Posterity with regard to the preceding Ages.

Ancient Observations of Eclipses.

Of the thirty six Eclipses of the Sun, related by *Confucius*, there are but two false, and two doubtful, all the rest being incontestable; they have been often verify'd by the *Chinese* Astronomers under the Dynasties of the *Han*, the *Tang*, and *Ywen*: But several *Europeans* unwilling to trust to others, have satisfied themselves of the Truth by their own Calculations. P. *Adam Schaal* calculated and verified the Eclipse of *Chong-kang* above-mentioned, which happened 2155 Years before Christ, and likewise several of those in the *Chun tshû*, causing his Calculations to be printed in *Chinese*.

36 related by Kong f tse.

PP. *Kegler* and *Slavisek*, German Jesuits, have also verified the same Eclipse, with several others; and P. *Gaubil* has examined them all, which, excepting four, agree exactly (as to the Time and Day marked by the *Chinese*) with his Calculus, according to the Astronomical Tables he made use of.*

Verify'd by the Missionaries.

The Observation of the Solar Eclipse for the Year 2155 before Christ, is found in the *Sbu king*, as P. *Gaubil* observes, and, as the Interpreters unanimously assure us so far back as 100 Years before Christ. [This Eclipse was badly calculated in the Time of *Han* before the Christian Era A] in whose Astronomy it is cited: It is also in the Text of the most ancient History the *Chinese* have.

The Eclipse of 776 before Christ is in the Text of the *Sbi king*, in the Astronomy of the *Han*, and in the Text of the History. The Observations of the *Chun tshû* are in the Book, and in the Commentaries made by the Authors who lived very near the Time of *Confucius*: The greater Part of these Eclipses are also in the Text of the *Chinese* History. The Eclipses of the *Sbu king*, the *Sbi king*, and the *Chun tshû*, are calculated in the Astronomies belonging to the Dynasties of the *Tang* and *Ywen*, which were compiled unquestionably in the Time of those Dynasties.

As for all the other Observations, they are taken from the Text of the Histories made in the Time of the Dynasties, under which the Observations were made; they are also in the several Astronomies composed in the time of these Dynasties, and all this in the great History, called *Nyen i tse*.

I am certain of the Terms of the *Chinese* Astronomy, continues P. *Gaubil*, I am perfectly well acquainted with the Forms of the Years, and also with the Cycles of the *Chinese* Years and Days; I have found a great many Observations corresponding with those of *Europe* and *Asia*; I have verified a great Number of them by the Calculus, and thus found that they were really Observations, and not Calculations made after the Eclipses had happened, at least for the Generality: And what more can be required to verify any Epocha? Nay, what have they done more who have examined the Eclipses mentioned by *Herodotus*, *Thucydides*, *Plutarch*, *Dion*, &c.

To these Testimonies, which sufficiently prove the Antiquity of the *Chinese* Astronomy, I shall add the Remarks of P. *Gaubil*, who has made it his particular Study, and resolved ever since his Arrival in *China* to discover how far the ancient *Chinese* were skill'd in this Science. I shall give the Reader his own Words in two Letters, addressed to P. *Souciot*, and to be found in the new Volume of Mathematical, Astronomical, &c. Observations, published by this Father, in the Year 1729.

We have here the State of the *Chinese* Heavens (says P. *Gaubil*) composed more than an hundred and twenty Years before Christ, whereof we find the Number and Extent of their Constellations, and what Stars then answered to the Solstices and Equinoxes, all by Observation. Here we see likewise the Declination of the Stars, with the Distance of the Tropics and the two Poles.

P. Gaubil's Remarks on the Chinese Astronomy.

The *Chinese* were acquainted with the Motion of the Sun and Moon from West to East, and likewise of the Planets and fix'd Stars, tho' they did not determine the Motions of the latter till 400 Years after Christ: They had also a pretty exact Knowledge of the Solar and Lunar Months, and gave nearly the same Revolutions to Saturn, Jupiter, Mars, Venus, and Mercury, as we do. 'Tis true they never had any Rules with respect to Retrogradation and the Stations; yet in *China*, like as in *Europe*, some have supposed the Heavens and Planets to revolve about the Earth, others about the Sun: But the Number of the latter is small, nor is there any Appearance of this System even in their Calculations, it being to be found only in the Writings of some particular Persons.

I am not yet very certain (continues P. *Gaubil*) of the Method used by the *Chinese* in calculating Eclipses; but I know that they expressed in Numbers the Quality of these Eclipses,

* P. *Gaubil*'s Calculations, with respect to sixteen of these Eclipses, have been published by P. *Souciot* in his Observations Math. Astron. Geogr. Vol. I. &c. p. 17.

^ The Words within Hooks are omitted by P. *du Halde*, but I have restored them from the Remarks of P. *Gaubil*, from whence he seems to have taken several Matters in this Place. See P. *Souciot* ubi supr. p. 30.

the Quantity eclipsed, the Parts where visible, &c. These Figures were written above a hundred Years before Christ. There are pretty exact Calculations of Eclipses in that time; but the Numbers are obscure, and understood at present by few of the Chinese themselves.

P. Keger, President of the Tribunal of the Mathematics, has an old Chinese Map of the Stars, made long before the Jesuits landed in China, wherein are exhibited the Stars invisible to the naked Eye, whose Places are found by Telescopes to be accurately marked, REGARD being had to the proper Motion of the Stars.

Ever since the Dynastly of the Han, who reigned before the Coming of Christ, we meet with Treatises of Astronomy: And by these Books it appears, that the Chinese have for above 2000 Years been acquainted with the Length of the Solar Year, consisting of 365 Days and almost six Hours; that they even knew the Diurnal Motion of the Sun and Moon, and how to observe the Meridian Altitude of the Sun by the Shadow of a Gnomon; that by the Length of those Shadows they calculated tolerably well the Height of the Pole, and the Sun's Declination; that they knew pretty exactly the Right Ascension of the Stars, and the Time of their passing the Meridian; how the same Stars in the same Year rise or set with the Sun, and how they pass the Meridian sometimes at the Rising, sometimes at the Setting of the Sun; that they have given Names to the Stars, and divided the Heavens into various Constellations; that to them they referred the Places of the Planets, that they distinguish'd the fixed Stars, and had particular Signs for that purpose. In short (concludes P. Ganbil) it is demonstrable, from the reading the Chinese History, that they have always had the Knowledge of many things relating to Astronomy in China.

Their Cycle of 60 Years.

If you will believe their History, a Solar Cycle or Revolution for the Supputation of their Annals, not unlike the Olympiads of the Greeks, has been in use among them above 4000 Years; this Cycle consists of sixty Years, and is among them a sort of Age to regulate their History.

P. Nicholas Trigault, or Trigautius, who enter'd China in the Year 1619, and had read more than a hundred Volumes of their Annals, affirms that the Celestial Observations of the Chinese began soon after the Deluge, and that they made these Observations not like us, according to Hours and Minutes, but by whole Degrees; that they have observed a great Number of Eclipses, and set down the Hour, Day, Month, and Year wherein each happened, but neither the Duration nor Quantity of the Observations; that, in short, they have taken more notice of Comets and New Stars, than the European Astronomers: All which Observations, as well of Eclipses as Comets and Conjunctions, are of great Service in ascertaining their Chronology.

Method of calculating the Motions of the Planets.

Their Year consists of three hundred and sixty five Days and somewhat less than six Hours; and according to an Epocha regulated from the Winter Solstice, which was the fixed Point of their Observations, as the first Degree of Aries is of ours reckoning, from an hundred to an hundred Degrees, they calculated the Motions of the Planets, and adjusted every thing by Equation Tables. Some suppose that they received them from the Arabians, who entered China with the Tartars; they had a long time before the Science of Numbers, under which they veil'd the Secrets of their Polity, which they taught only to Princes. They had long since an Observatory on the Top of a high Mountain near *Nau king*, with Edifices proper for making Observations, and Instruments all of Cast Brass, and so well made, with regard to the Variety of their Ornaments, that P. Matthew Ricci, who saw them in 1599, declares he had seen none like them for Beauty in any part of Europe: They had been exposed for two hundred Years to all the Injuries of the Weather, without receiving the least Damage.

Observatory near *Nau-king*.

Large Globe,

Among these Instruments was a great Globe, with all the parallel Circles and Meridians engraven and divided into Degrees; it was so large, that three Men with extended Arms could not encompass it, and stood on a large brazen Cube, which opened on one side to let in a Man for turning the Globe about, as often as it was necessary, or the Observers thought fit. Neither the Figures of the Stars, the Earth, or Countries, were delineated thereon, so that it served equally for Terrestrial and Celestial Observations.

and Sphere.

There was likewise a Sphere two Fathom in Diameter, with its Horizon; and instead of Circles, it had double Rings, representing the usual Circles of the Sphere: These were divided into three hundred sixty five Degrees, and every Degree into the same number of Minutes. In the middle of the Globe of the Earth, was a kind of Musket Barrel, or Tube, which turned every way, at the pleasure of the Observers, in order to view the Stars, and to mark the Places of them on the Degrees by the Situation of the Tube.

Quadrant.

The third Instrument was a Quadrant four or five Fathom in Height, raised on a great Stone Table directly facing the North, with a little Gutter, to ascertain, by means of Water, if the Stone was level with the Horizon, and the Style at right Angles. They were both divided into Degrees, to discover by the Shadow the true Points of the Solstices and Equinoxes.

Astrolabes.

The greatest of these Machines was composed of three or four Astrolabes pinned together, with moveable Rulers and Sights for taking Observations; one inclined to the South, representing the Equinoctial; and the other that cross'd it, the Meridian. This latter was moveable, for directing it at Pleasure; as was likewise a third, which served for a Vertical, according as it was turned: The Degrees were distinguished by little Knobs, that one might count them, and even make Observations in the Dark.

The Uses of these Instruments, and their respective Parts, were written in *Chinese* Characters, with the Names of the Constellations, which are twenty eight in Number, as will be shewn presently, and answer to our twelve Signs: They seem to have been made for the Latitude of thirty six Degrees.

There were at *Pe king* Instruments exactly like them, and probably made by the same Hand, but placed in an Observatory no way considerable either for its Figure or Structure. Observatory at Pe king.

As soon as you enter a Court, there appears a Row of Apartments, where those lodged who kept the Observatory. On entering it, you ascended by a narrow Stair-case on the right hand to the Top of a square Tower, like those wherewith they formerly fortified the City-Walls, to which it joined on the Inside, rising only ten or twelve Feet above the Rampart. Upon the Platform of this Tower the *Chinese* Astronomers had placed the Machines, for which there was but just Room.

P. Verbiest having judged them unfit for Astronomical Uses, persuaded the Emperor to have them removed, and others of his own Contrivance put in their room. The Machines are still in a Hall adjoining to the Tower, buried in Dust and Oblivion. Instruments there.

We saw them (says P. le Comte) only thro' a Grate; they seemed to be very large, and well cast, resembling in Shape our Astronomical Rings. This was all that we could discover: Astronomical Rings However we had a nearer View of a celestial Globe of Brass, about three Feet in Diameter, which they had thrown into a By-Court; the Figure of it was a little oval, the Divisions not very exact, and the Workmanship but ordinary. Celestial Globe.

They had contrived (continued P. le Comte) a Gnomon in a low Room close to it. The Slit which the Ray of the Sun came thro', and is about eight Feet above the Floor, is horizontal, and formed by two Pieces of Copper borne up in the Air; which, by turning, may be set nearer to or farther from each other, to enlarge or contract the Aperture. Gnomon.

Lower is a Table, with a brass Plate in the middle, on which was drawn a Meridian Line fifteen Feet long, divided by transverse Lines, which are neither finished, nor very exact: There are small Channels round the Table, for holding Water, in order to level it; and this was the most tolerable Contrivance among them, or that could be of any Use to a skilful Observer.

In *Tong fong*, a City of the third Rank in the Province of *Ho-nan*, (which the *Chinese* supposed to be in the middle of the World, because it was in the middle of their Empire) there is still to be seen a Tower, on the Top of which it is said that *Chew kong* (the most skilful Mathematician the *Chinese* ever had, and who flourished 1200 Years before *Ptolomy* was born) made Observations, passing whole Nights in considering the Rising, Motions, and Figures of the Constellations. For this purpose, he made use of a great Brass-Table placed horizontally, with a long Plate of the same Metal like a Style erected thereon, and both divided into Degrees, in order to mark the Projections of the Shadow some Days before and after the Solstice; thereby to determine the precise Point thereof, and observe the Retrogradation of the Sun: Which was the only Epocha of their Observations, as I before took Notice. Observatory at Tong fong.

The Application and Fondness which the *Chinese* have always had for Astronomical Observations, has caused them to erect a Tribunal of Astronomy, which is one of the most considerable in the Empire, and depends upon the Tribunal of Rites, to which it is subordinate. Tribunal of Astronomy.

At the End of every forty five Days this Tribunal is obliged to present the Emperor with a Figure exhibiting the Disposition of the Heavens: Wherein are set down the Alterations of the Air according to the different Seasons, with Predictions relating to Diseases, Drought, Scarcity of Provisions, and the Days on which there will be Wind, Rain, Hail, Thunder, Snow, &c. much in the Nature of what our Astrologers insert in their Almanacs. Besides these Observations, the principal Care of this Tribunal is to calculate Eclipses; and notify to the Emperor, by a Memorial, the Day, Hour, and Part of Heaven, in which the Eclipse will happen, how long it will last, and how many Digits will be obscured. Their chief Employment to make Ephemerides.

This Account must be given to the Emperor some Months before the Eclipse happens; and as *China* is divided into fifteen large Provinces, these Eclipses must be calculated for the Longitude and Latitude of the chief City in every Province, and a Type thereof sent throughout the Empire. Because an Account must be given of every thing to a Nation so very curious, and equally attentive to Phenomena of this Nature. and calculate Eclipses.

The Tribunal of Rites, and the *Ko-lau's*, who keep these Observations and Predictions, take care to send them throughout the Provinces and Cities of the Empire, to be there observed in the same manner as at *Pe-king*, where the Court resides. The Ceremonies observed on this Occasion are as follow:

A few Days before the Eclipse happens, the Tribunal of Rites causes a Writing, in a large Character, to be fixed up in a Public Place, notifying the Day, Hour, and Minute when it will begin; in what Part of Heaven it will be seen; how long it will last; when the Planet will begin to be darkned; how long it will continue in the Shadow, and when it will pass out of the same. Solemnity of notifying

Notice must be given also to the Mandarins of all Orders, that they may appear, according to the Custom, in proper Habits, and with the Ensigns of their Dignity, in the Court of the Astronomical Tribunal, to wait for the Commencement of the Eclipse: They have all great Tables, whereon the Eclipses are delineated; and employ themselves in considering these Tables, and in reasoning together upon Eclipses.

The Moment that they perceive the Sun or Moon begin to be darkned, they fall on their Knees, and knock their Foreheads against the Ground. At the same time there is heard a dread- and observing Eclipses.

ful Rattling of Drums and Kettle-Drums throughout the City, pursuant to the ridiculous Notion which formerly prevail'd among the *Chinese*, that by this Noise they succour'd those useful Planets, and prevented the celestial Dragon from devouring them.

Tho' the Learned and People of Quality are quite free from this ancient Error, and are persuaded that Eclipses are natural Effects, yet they are so wedded to their Customs, that they still continue their ancient Ceremonies, which are practis'd in the same manner in all Parts of the Empire.

While the Mandarins are thus prostrate, there are others at the Observatory, who carefully examine the Beginning, Middle, and End of the Eclipse, and compare their Observations with the Schemes given them. They afterwards carry these Observations, signed and sealed with their Seals, to be presented to the Emperor; who likewise observes the Eclipse in his Palace with equal Attention. The same Ceremonies are practis'd every where.

The *Chinese*
Kalendar.

The principal Work of this Tribunal is the Kalendar, which is distributed every Year throughout the Empire. No Book in the World bears such a large Impression, or is published with so much Solemnity: There is always prefix'd the Emperor's Edict, by which it is forbidden, under Pain of Death, either to make use of, or offer to publish any other Kalendar, or to alter any thing therein upon any Pretence whatsoever. It is necessary to print several Millions of Copies, because every body in *China* is desirous of having this Book for his Direction throughout the Year.

Three Tribunals are established at *Pe king* to prepare so many Kalendars, which must be presented to the Emperor. One of these Tribunals is near the Observatory; the second, where they explain the Theory of the Planets and the Method of Calculating, is a kind of publick Mathematical School; and in the third, which is pretty near the Emperor's Palace, all Affairs are managed relating to Astronomy, and all the Acts belonging to this Science dispatched.

As there are three Tribunals for the Mathematics, there are likewise three Classes of Mathematicians; and formerly there was even a fourth (which is now suppressed) composed of *Mohammedan* Astrologers.

It is the first of these Classes which is employed in preparing the Kalendar, calculating Eclipses of the Sun and Moon, and in making all the other Astronomical Supputations.

Three sorts
published
yearly.

They publish every Year three kinds of Kalendars, both in the *Tartarian* and *Chinese* Languages: In the least of the three, which is the common Kalendar, you find the Year divided into Lunar Months, with the Order of the Days in each; the Hour and Minute of the Rising and Setting of the Sun; the Length of the Days and Nights, according to the different Elevation of the Pole in every Province; the Hour and Minute of the Conjunctions and Oppositions of the Sun and Moon, that is, the New and Full Moons; the first and last Quarters, call'd by Astronomers, the Quadratures of this Planet, with the Hour and Minute when the Sun enters into every Sign and half Sign of the Zodiac: For the *Chinese*, as I have already said, and shall afterwards explain more at large, divide the Constellations in a different Manner from us, and make twenty eight Signs of the Zodiac, which have their distinct Names.

The second Kalendar contains the Motion of the Planets for every Day in the Year, as they are to appear in the Heavens. This is a Book not unlike *Argol's* Ephemerides; in which the Planets Places in the Heavens are set down for every Day, with an exact Calculation of their Motion to every Hour and Minute. They add thereto, each Planet's Distance in Degrees and Minutes from the first Star of the nearest of their twenty eight Constellations; with the Day, Hour, and Minute of it's Entrance into every Sign: But they mention no other Aspects, except the Conjunctions.

The third Kalendar, which is presented to the Emperor only in Manuscript, contains all the Conjunctions of the Moon, with the rest of the Planets, and the Appulses to the fixed Stars within the Extent of a Degree of Latitude, which requires a great Exactness in the Calculus and Supputations.

Observations
continually
making.

For this Reason, every Day and Night throughout the Year there are five Mathematicians upon the Tower, who continually observe the Heavens: One has his Eye attentively fixed on the Zenith, another towards the East, a third to the West, a fourth to the South, and the last to the North, that they may be thoroughly acquainted with all that passes in the four different Quarters of the Heaven; whereof they are obliged to keep an exact Account, which they present every Day to the Presidents of the Tribunal of Mathematics, and by them to the Emperor. Their Observations, and the Hour when they were made, are set down in Writing and Figures, with the Name and Signature of those who made them.

Beginning of
the *Chinese*
Year.

The *Chinese* Year commences from the Conjunction of the Sun and Moon, or from the nearest New Moon to the fifteenth Degree of *Aquarius*; which Sign, according to us, the Sun enters about the End of *January* [New Stile] and stays therein almost all *February*: From this Point their Spring takes its beginning; the fifteenth Degree of *Taurus* begins their Summer Quarter; the fifteenth of *Leo* their Autumn; and the fifteenth of *Scorpio* their Winter.

Their
Months.

They have twelve Lunar Months: Among which there are some smaller, of twenty nine Days; and some larger, consisting of thirty. Every five Years they have intercalary Months, to adjust the Lunations with the Course of the Sun. They divide the Weeks like us, according to the Order of the Planets: To each of which they assign four Constellations, allowing one for every Day in the Month, and reckoning the twenty eight successively by seven and seven throughout the Year.

Their Days.

Their Day begins, like ours, at Midnight, and ends at Midnight following: But they are only divided into twelve Hours, each of which is equal to two of ours; nor do they reckon like us by Numbers, but by Names and particular Figures. They

They likewise divide the natural Day into a hundred Parts, and every one of these Parts into a hundred Minutes; so that it contains ten thousand Minutes: Which Division they observe the more exactly, as they are generally possessed with a ridiculous Persuasion that there are fortunate and unfortunate Minutes, according to the Position of the Heavens, and the several Aspects of the Planets. According to them the Hour of Midnight is happy; *because, say they, the World was created in that Hour.* They believe also that in the second the Earth was produced; and that Man was formed in the third.

Weak and superstitious People are mightily devoted to those Impostors, who seek to deceive by means of judicial Astrology, and pretend to foretel future Events by the Stars. They distinguish the Hours proper for every thing, not unlike our Shepherd's Kalendar; wherein is marked, by Characters, the Time to let Blood, undertake a Journey, sell Wood, sow, plant, &c. They point out the lucky Minute to ask a Favour from the Emperor, to honour the Dead, offer Sacrifice, marry, build Houses, invite Friends, and every thing else relating to public and private Affairs: And all this is observed so scrupulously by many, that they dare do nothing contrary to the Direction of the Kalendar, which they consult as their Oracle.

The following is the Manner of prognosticating or casting a Figure: They take ten Characters, which they attribute to the Year, each whereof signifies one of the five Elements; for they reckon so many, as I observe elsewhere. These Characters they combine in sixty different Manners, with the Names of the twelve Hours of the Day: Then they consider the twenty eight Constellations, which have every one a ruling Planet; and from the Properties of the Element, the Constellation and the Planet mixed together, they form their Conjecture concerning fortunate or unfortunate Events. They have whole Volumes written about these Trifles.

When the Missionaries were first offer'd the Employment of composing the Kalendar, they declined it; at which the Emperor seem'd surpriz'd: *How comes this?* said he to them, *you have often told me, Charity towards your Neighbour was the Motive of your coming to China; and what I require of you is of greatest Importance to the publick Welfare: What Reason then can you have to refuse this Office?* The Jesuits answer'd, *That they fear'd the ridiculous Superstitions which were added to the Kalendar might be imputed to them. That is what I don't desire,* reply'd the Emperor: *You shall be excused from that part; nor do I give any more Credit to these ridiculous Whimsies than you; I require nothing of you but what regards the Kalendar, and has relation to Astronomy.*

Then they comply'd with the Emperor's Will: But they made a publick Declaration, in which they not only protested that they had no hand in those Fooleries, but that they absolutely condemned them; because human Actions did in no respect depend on the Influence of the Stars, but on the Wisdom wherewith they were conducted. The late Emperor *Kang hi*, who had too much good Sense to give into such Extravagances, approved much of their explaining themselves in that manner.

On the first Day of the second Month, the Kalendar for the Year following must be presented to the Emperor, who having seen and approved of it, the Under-Officers of the Tribunal add to each Day the Superstitions before mentioned. Afterwards, by the Emperor's Orders, they are distributed among the Princes, Lords, and great Officers of *Pe king*; and sent to the Viceroy of every Province, who remits it to the Treasurer-General of the same. This latter causes it to be reprinted, and distributes the Copies to all the subordinate Governors, keeping the Blocks from whence the Impression is taken in his Tribunal.

At the Head of the Kalendar, which is printed in the Form of a Book, appears in Red the Great Seal of the Tribunal of Astronomy, with the Emperor's Edict, forbidding under pain of Death to sell or print any other.

The Kalendar is distributed every Year with a great deal of Ceremony. On that Day all the Mandarins of *Pe king* repair early in the Morning to the Palace: On the other hand, the Mandarins of the Astronomical Tribunal, in the Habits of their respective Dignities, and with the Ensigns of their Offices according to their Degrees, resort to the usual Place of their Assemblies, to accompany the Kalendars.

On a huge gilded Machine, in the Form of a square Pyramid consisting of several Stages one above another, are placed the Kalendars to be presented to the Emperor, the Empress, and the Queens: They are in large Paper, cover'd with yellow Sattin, (which is the Imperial Colour) and neatly inclosed in Bags of Gold Cloth. This Machine is carried by forty Footmen cloathed in Yellow.

This is followed by ten or twelve smaller Machines gilt, and surrounded with red Curtains, upon which are placed the Kalendars intended for the Princes of the Blood; they are bound with red Sattin, and are inclosed in Bags of Cloth of Silver.

Immediately after several Tables follow cover'd with red Carpets, on which are placed the Kalendars of the Grandees, the Generals of the Army, and the other Officers of the Crown, all seal'd with the Seals of the Astronomical Tribunal, and cover'd with a yellow Cloth, each Table bearing the Name of the Mandarin or Tribunal to which the Kalendars belong.

The Bearers set down their Burdens at the last Gate of the Great Hall, and ranging the Tables on each Side the Passage called *Imperial*, leave nothing in the Middle but the Machine that carries the Imperial Kalendars.

Lastly, The Mandarins of the Astronomical Academy take the Kalendars of the Emperor and the Queens, and lay them upon two Tables cover'd with yellow Brocade, which stand at the Entrance of the Imperial Hall; where falling on their Knees, and then prostrating themselves three times on the Earth, they deliver the Kalendars to the Stewards of the Palace, who

walk in Order, according to their Rank, and present them to the Emperor: After which the Eunuchs carry them to the Empress and Queens.

Mean while the Astronomical Mandarins return to the Great Hall; and among the Mandarins of all Degrees, who there attend, distribute the rest of the Kalendars in the following manner:

First, All the Princes send their Chief Officers to the Imperial Passage, where they receive on their Knees the Kalendar for their Masters, and the Mandarins belonging to their Household: Those for the Court of each Prince amounting, at least, to twelve or thirteen Hundred. Afterwards the Lords, the Generals of the Army, and the Mandarins of all the Tribunals, appear, and receive on their Knees a Kalendar from the Astronomical Mandarins.

When the Distribution is finished, they all resume their respective Ranks in the Hall; and turning themselves toward the most inward Part of the Palace, at the first Signal given fall upon their Knees, and bow three times to the Ground: In short, after three Genuflections, and nine profound Reverences with the Head, in acknowledgment of the Favour done them by the Emperor, they return home.

In imitation of the Court, the Governors and Mandarins of the Province receive the Kalendar after the same manner in the Capital City, each according to his Rank. As for the People, there is no Family, be they ever so poor, but what buy it: For which reason, they never print less than twenty five or thirty thousand in every Province.

Chinese Veneration for their Kalendar.

In short, the Kalendar is so highly revered by the Chinese and their Neighbours, and of so great Importance to the State, that to declare one's self Subject and Tributary to the Prince, it is sufficient to receive his Kalendar; and to refuse it, is the same as setting up a Standard of Rebellion. One evident Proof of the Veneration which these People have for their Kalendar, as well as their Astronomy, is, that *Tang quang syen*, the greatest Enemy of the Christian Name, in a Book filled with Calumnies, which he publish'd to decry the Religion and Astronomy of Europe, repeats almost in every Page: That it is unworthy the Majesty of the Empire to subject their Kalendar to be reformed by European Astronomers; for it is as if, said he, a vast and flourishing State should so far debase itself, as to receive Laws from an inconsiderable Foreign Nation.

Their Constellations.

We have already observed, that the Chinese Astronomers divide the Heavens into 28 Constellations; wherein they comprehend all the fixed Stars, as well those which are in the Zodiac, as those that lie near it. The following is a Catalogue of their Constellations:

1 <i>Kau</i> ,	5 <i>Sin</i> ,	9 <i>Lycw</i> ,	13 <i>She</i> ,	17 <i>Ghey</i> ,	21 <i>Tsan</i> ,	25 <i>Sing</i> ,
2 <i>Kang</i> ,	6 <i>Vi</i> ,	10 <i>Nrcw</i> ,	14 <i>Pye</i> ,	18 <i>Mau</i> ,	22 <i>Tsing (A)</i>	26 <i>Shang</i> ,
3 <i>Ti</i> ,	7 <i>Ki</i> ,	11 <i>Hyo</i> ,	15 <i>Quey</i> ,	19 <i>Pye</i> ,	23 <i>Quey</i> ,	27 <i>Te</i> ,
4 <i>Fang</i> ,	8 <i>Tew</i> ,	12 <i>Ghey</i> ,	16 <i>Lew</i> ,	20 <i>Tswi</i> ,	24 <i>Lycw</i> ,	28 <i>Shin</i> .

It was the Emperor *Tu*, of the Family of *Hya*, who thus divided the Heavens into 28 Constellations to distinguish the several Mansions of the Moon; for tho' the Chinese have divided, like us, the Course of the Sun into 365 Deg. and 15 Min. of which we compose our Year, they are guided more by the Lunations, than the Solar Revolutions.

The Spaces which they allow to their Constellations are not of equal Dimensions; but altogether form a Circle of 360 Degrees. Upon these Principles they make Quadrants, the Shadow of whose Style marks the Revolutions of all the Celestial Orbs, also the Hour and Quarter of the Day or Night in which each Constellation comes to the Meridian of *Pe-king*.

Order of their Signs.

In consequence of beginning the Year, by the nearest New Moon to the Month of February, *Pisces* is their first Sign, *Aries* their second, and so on. Likewise, because 12 Signs are sufficient for the 12 Solar Months, and the Lunations do not always quadrate with these Signs, they have intercalary Lunations, to which they ascribe the same Sign as the precedent had, thereby to recommence the Course of the Months according to the Signs attributed to them: Hence some of their Months follow the Order of the Signs, others have Days out of the Signs, and some want Days.

As this Manner of computing and intercalating produces Years of 13 Months, which return from time to time, it became the Occasion of re-establishing the Missionaries in China; and put an End to the cruel Persecution which they suffered by means of an Arabian Astronomer, and the Chinese Mandarin abovemention'd (b).

Missionaries set to mend the Kalendar.

In regard the Astronomical Tables of the Chinese were imperfect, and that they were obliged from time to time to correct them: That, moreover, many enormous Faults had crept into the Kalendar publish'd by the Astronomers who succeeded P. *Adam Schaal*, they had recourse again to the Europeans, but more especially P. *Ferdinando Verbiest*; the Missionaries being at that time in the public Prisons of the City, loaded with nine Chains, and closely guarded.

The late Emperor *Kang hi*, who was then young, sent four Great Mandarins, all *Ko lau's* or Ministers of the Empire, to ask them if they knew of any Faults in the Kalendar, either for the present or succeeding Year; which had both been made according to the ancient Astronomical Tables of the Chinese.

P. *Verbiest* answer'd, That the Kalendars were full of Faults, particularly in giving 13 Months to the following Year, which was the 8th of the Emperor *Kang hi*. The Mandarins being informed of so gross an Error, and of several other Faults that were pointed out to them, went immediately to give an Account of them to his Majesty, who order'd the Missionaries to attend at the Palace the next Morning.

(A) In the Original, *Cing*.

(b) See p. 13. & seqq.

At the Hour appointed P. Buglio, P. Magalbacus, and P. Verbieft, were conducted into the Great Hall of the Palace, where all the Mandarins of the Astronomical Tribunal expected them; in whose Prefence P. Verbieft discover'd the Errors of the Kalendar. P. Verbieft points out the Errors of it.

The young Emperor, who had never seen them, sent for them, with the Mandarins assembled on this Occasion, into his own Apartment; and causing P. Verbieft to be placed directly over-against him, *Can you*, said he, looking on the Jesuit with a chearful Air, *make it evidently appear, whether the Kalendar agrees with the Heavens, or not?*

The Jesuit reply'd, That it was a Thing easily demonstrated; and that the Instruments in the Observatory were made to the end that Persons who were employ'd in Affairs of State, and had not Leisure to study Astronomy, might in an Instant examine the Calculations, and find if they agreed with the Heavens, or not. *If your Majesty desires to see the Experiment*, continued the Father, *let there be placed in one of the Courts a Style, a Chair, and a Table, of what Size you please, and I will immediately calculate the Projection of the Shadow at any Hour proposed: By the Length of the Shadow it will be easy to determine the Altitude of the Sun, and from the Altitude his Place in the Zodiac; whence it may be judged whether his true Place is marked in the Kalendar for every Day.*

The Expedient pleasing the Emperor, he ask'd the Mandarins if they understood this Manner of Supputation, and could predict the Length of the Shadow. The *Mohammedan* boldly reply'd that he understood it, and that it was a sure Rule to distinguish the true from the false: But added, that care ought to be taken how they made use of the *Europeans*, and their Sciences, which would become fatal to the Empire; and took occasion to inveigh against the Christian Religion. Presumption of the Arabian Astronomer,

At this the Emperor changing his Countenance, said to him: *I have commanded you to forget what is past, and mind only to prepare a good Astronomy: Dare you launch out in such a manner in my Prefence? Have not you yourself presented me with several Petitions, desiring that able Astronomers might be searched for throughout the Empire? Tho' they have been these four Years sought after, they are not found yet; and tho' Ferdinand Verbieft, who understands Astronomy perfectly well, was at hand in this very Court, you never mention'd one Word of him to me. Hence you plainly discover yourself to be a very prejudiced Man, and that you do not act with Sincerity.* reproved by the Emperor.

Then the Emperor resuming a chearful Look, put several Questions to P. Verbieft concerning Astronomy, and order'd the *Ko lau*, and other Mandarins on each side of him, to determine the Length of the Style for calculating the Shadow. He confesses his Ignorance.

As these *Ko lau's* went to work in the Palace itself, the *Mohammedan* Astronomer freely acknowledged, that he was not acquainted with P. Verbieft's Manner of supputing the Shadow; whereof they immediately inform'd the Emperor, who was so offended with the Impudence of this Pretender, that he intended to have punish'd him on the Spot: But considering it would be better to defer it till the Experiment had discover'd his Imposture in the Prefence of his Protectors, he order'd that the Missionary should make his Calculation by himself that very Day; and that next Morning the *Ko lau*, and other Mandarins, should go to the Observatory to inspect the Length of the Shadow cast by the Style precisely at Twelve o'Clock.

There was in the Observatory a square Column of Brass 8 Feet 3 Inches high, erected on a Table of the same Metal 18 Feet long, two broad, and an Inch thick. This Table, from the Base of the Column, was divided into 17 Feet; each Foot into 10 Parts, which they call Inches; and each Inch into 10 lesser Parts, call'd Minutes. Quite round along the Edges was a small Channel made in the Brass, about half an Inch broad, and of the same Depth, which they fill'd with Water, in order to bring the Table to a parallel Position. This Machine served formerly to determine the Meridian Shadows, but the Pillar was then much bended, and did not stand at right Angles with the Table. Verbieft predicts the Length of the Sun's Shadow.

The Length of the Style being fixed at eight Feet, four Inches, and nine Minutes, the Father fastned to the Pillar a smooth Board, exactly parallel to the Horizon, and precisely of the determined Height; and by means of a Perpendicular let fall from the Board to the Table, he marked the Point from whence he was to begin to reckon the Length of the Shadow: The Sun was then near the Winter Solstice, and consequently the Shadows were longer than at any other Time of the Year.

Having made his Calculation, according to the Rules of Trigonometry, he found that the Shadow of the Style next Day at Noon ought to be 16 Feet 6 Minutes and a half: Whereupon he drew a Transverse Line on the Brass Table, to show that the Shadow was to extend neither more nor less than just so far. All the Mandarins repaired next Day to the Observatory, by the Emperor's Order, and at Noon the Shadow fell exactly upon the Line that the Father had traced on the Table; at which they seemed strangely surprized. His Calculus verified.

The Emperor was mightily pleased with the Account that was given him of this first Experiment, and order'd that P. Verbieft should perform it again the next Day in the Great Court of the Palace, whereof he was acquainted by the *Ko lau's*; who, with a Brass Ruler a Geometrical Foot long, which he had then in his Hand, assigned two Feet and two Inches for the Length of the Style. Second Experiment.

At his Return to his Lodgings he made his Calculations; after which he prepared a Plank well planed, and another fix'd perpendicularly to serve for a Style. The first Plank was divided into Feet and Inches, and had three Screws, by which it was easy to give it an horizontal Position. Next Day going to the Palace with this Machine, he placed it in the Great Court, and adjusted

adjusted it exactly to the Meridian, having first drawn a straight Line on the horizontal Plank to mark the Extremity of the Shadow; which, according to his Calculus, was to be four Feet three Inches four Minutes and a half.

His Prediction
on verified
with Ap-
plause.

The *Ko lau's*, and the rest of the Mandarins, appointed to attend at the Operation, met in the same Place a little before Noon, where they stood in a Circle round the Style; and seeing the Shadow appear'd very long, because as yet it had not reach'd the Plank, but fell on one side of the Machine upon the Ground, the *Ko lau's* whisper'd and smiled among themselves, believing that the Missionary had mistaken the Matter. But a little before Noon the Shadow coming to the horizontal Board, shorten'd all of a sudden, and appearing near the transverse Line, at the Hour fell precisely upon it.

Hereupon the *Tartarian* Mandarin discovering his Surprise more than any of the rest, cried out, *What an extraordinary Master have we here!* The other Mandarins spoke not a Word; but from that Moment conceived a Jealousy against the Father, which has lasted ever since.

They acquainted the Emperor with the Success of the Observation, and presented him with the Machine; which he received very graciously. It was invented by P. *Magalhaens*, who had made it in the Night-time with great Exactness. But his Majesty being unwilling to determine too hastily about an Affair, which appear'd very nice to the *Chinese*, was desirous that P. *Verbieft* should make a third Trial the next Day in the Astronomical Tower, and order'd them to appoint a new Measure for the Style. On this the Jesuit return'd to the Observatory, where he caus'd a very smooth long Ruler to be fasten'd, as the first Time, to the Brazen Pillar at the given Height, which was 8 Feet 5 Minutes and 5 Seconds. He also drew a transverse Line on the Brass Table, to mark the End of the Shadow, whose Length, according to his Supputation, was to be 5 Feet 8 Inches and 3 Minutes.

Third Expe-
riment.

The *Ko lau's* and Mandarins, who were present at the first Experiment, were also present at this; and the Shadow of the Style falling this time also at the Hour of Noon exactly on the Line which the Missionary had drawn, his Enemies themselves, who by the Emperor's Order had assisted at all the Operations, could not avoid doing him Justice, and praising the *European* Method.

Ignorance of
the *Arabian*
Astronomer.

The *Mohammedan* Astronomer abovemention'd had no other Knowledge of the Heavens than what he gather'd from some old *Arabian* Tables handed down from his Ancestors, which he follow'd in some Things: However he had been labouring above a Year, by Order of the Regents of the Empire, at the Correction of the Kalendar, which they knew well enough did not correspond with the Course of the Heavens. He had already made the Kalendar of the following Year, after his own Manner, in two Volumes, and presented it to the Emperor. The first Volume contain'd the Lunar Months, Days, and Hour of the New and Full Moons in each Month, and the two Quadratures, with the Time when the Sun enters into, and is in the Middle of, every Sign, according to the *Chinese* Method: The second exhibited the Places of the Seven Planets for every Day in the Year, much after the same Manner as we find in the Ephemerides of *Argol*, and other *European* Astronomers. But the Emperor, being perswaded by the three Experiments of the Shadow, that the Calculation of P. *Verbieft* agreed with the Heavens, order'd him to examine those two Books of the *Mohammedan* Astronomer. Nor was it a difficult Matter to find a great Number of Faults; for besides every thing being ill dispos'd, and worse calculated, they abounded with manifest Contradictions. It was a Medley of *Chinese* and *Arabic*, insomuch that it might as well be call'd an *Arabian* as a *Chinese* Kalendar.

Faults detect-
ed in his Ka-
lendar by P.
Verbieft.

P. *Verbieft* made a small Collection of the most gross Errors in each Month with respect to the Motion of the Seven Planets, and put them at the Bottom of his Petition, which was presented to the Emperor; who immediately call'd a General Assembly of the Regulos his Relations, the Mandarins of the highest Class, and the Principal Officers of all the Orders and Tribunals of the Empire, and sent the Father's Petition to them, that they might consult what was proper to be done on the Occasion. There never was seen an Assembly so very considerable, and convened in so solemn a Manner, on account of Matters merely relating to Astronomy; insomuch that one would have imagined that no less than the Welfare and Preservation of the whole Empire was the Occasion of their Meeting.

Solemn
Council call'd
thereon.

Tho' the Emperor was still in his Minority, he had long entertained a secret Aversion to the Governors set over him by his Father, without discovering it: But having observed, that they had condemn'd the *European* Astronomy, and protect'd the *Chinese* Astronomers, he laid hold of the present Occasion to cancel and make void all the Acts they had made. To which purpose some of those whom he most confided in, advis'd him privately to make this Assembly as august and solemn as possibly he could.

They decree
the Faults to
be examined
publicly.

They there read publickly P. *Verbieft's* Petition: Whereupon the Lords, and principal Members of the Council, unanimously declared: *That the Correction of the Kalendar being an important Affair, and Astronomy a difficult Science, which very few understood, it was necessary to examine publickly, and by the Instruments of the Observatory, the Faults mentioned in the Petition or Memorial.*

This Decree of the Council was confirmed by the Emperor; who named, besides the *Ko lau's* and Mandarins, all the Presidents of the Chief Tribunal, and Twenty Mandarins of the First Class, to assist at the Observations of the Sun and the Planets, which were to be made at the Observatory.

The Supreme Tribunals of Rites, to which that of Astronomy is subordinate, sending for P. *Verbieft* and the *Mohammedan* Astronomer, order'd them to prepare, without Delay, for the Observations that were to be made, and to write down the Manner of making them along with the Calculus.

The Father had already examined the Places of the Sun, Moon, and the rest of the Planets which appeared during the Night, setting down the very Degrees and Minutes of the Zodiac, where, according to our *European* Tables, they were to be on certain Days; with respect to which the *Mohammedan* was most mistaken. These Calculations being presented to the Mandarins of the Tribunal, they order'd that both should come to the Observatory and direct the Instruments that were there towards the Sun, signifying under their Hands and Seals the Degree and Minute where they judged each Planet was to be.

Verbieft's Calculations of the Planets Places

The first Observation therefore was made on the Day the Sun enters the fifteenth Degree of *Aquarius*: A large Quadrant, which the Missionary placed on the Meridian, shew'd, by its Ruler, the Meridian Altitude of the Sun for that Day, and the Minute of the Ecliptic where he was to arrive at Noon.

agree with the Observations.

The Ruler remained 18 Days in that Position, with his Seal affix'd to it; when, at length, the Hour being come, the Sun pass'd thro' one of the Sights, and fell as was expected on the other. At the same time a Sextant of six Feet Radius, which he had settled 18 Days before to the Altitude of the Equator, shew'd the Sun's Declination so very exactly that they could not find the least Fault.

Fifteen Days afterwards P. *Verbieft* had the same Success in observing with the same Instruments the Sun's Entrance into the Sign *Pisces*. This Observation was necessary to determine the grand Point in question, *Whether the intercalary Month ought to be taken out of the Kalendar or not?* Which the Meridian Altitude of the Sun, and its Declination that Day, plainly proved in the Affirmative.

With regard to the Places of the other Planets, as it was necessary to observe them in the Night-time to refute what the *Mohammedan* had set down in his Kalendar, he thought he could not do it more clearly and evidently than by determining their Distances from the fixed Stars. He had already calculated these Distances; and several Days before, in the Presence of certain Mandarins, had marked on a Planisphere the Distance of these Stars at the Hour fixed by the Emperor. He order'd his Quadrant, his Semicircle, and all the other Instruments which he judged necessary for making this Observation, to be carried to the Observatory; and the Day being come, the Court was divided in their Opinions about what the Father had promised. In the Evening, the *Ko lai's*, the Mandarins, and the Mathematicians of the Three Tribunals, as well *Chinese* as *Tartarian*, flock'd from all Parts of the City; the latter accompanied with a great Train of Men on Horseback, and the former on Chairs carried on the Shoulders of their Footmen.

Having found that every thing fell out to a Tittle, as the Missionary had foretold and calculated, they were convinced by ocular Demonstration, that the Kalendars, both *Chinese* and *Arabian*, which the *Mohammedan* had presented the Emperor, were full of Faults, and went immediately to inform his Majesty thereof.

Chinese and *Arabian* Kalendars found to be faulty.

Hereupon that Prince order'd that the Affair should be examined in his Council, where the Astronomers *Yang quang syen*, and *U ming when*, whose Kalendars were censured, found means, contrary to Custom, to be present; and, by their Artifices, divided the Votes of the Assembly.

The Mandarins, who were at the Head of the Council, could not bear with Patience that the *Chinese* Astronomy should be abolish'd, and that of *Europe* establish'd in its Stead. They maintain'd that it was inconsistent with the Majesty of the Empire to alter any thing in this Science, since hitherto all Nations had derived their Laws, Politics, and Wisdom in Governing, from them; that it was better to retain the ancient Astronomy, which they received from their Forefathers, tho' a little defective, than to introduce a foreign one. They ascribed to the two Astronomers the Glory of standing up for their Country; and look'd upon them as zealous Defenders of the Grandeur of their Ancestors.

The principal *Tartarian* Mandarins were of a contrary Sentiment, adhering to that of the Emperor, who favour'd P. *Verbieft*; both Parties argued with a great deal of Warmth; when at length *Yang quang syen*, depending upon the Protection of the Ministers of State, whom he had gained, rais'd his Voice, and addressing himself to the *Tartars*: *If you give Way to the Opinion of Ferdinand, said he, by receiving the Astronomy he has brought you, assure yourselves that the Empire of the Tartars will not continue long in China.*

Yang quang syen's rash Saying.

So rash a Declaration was received with Indignation by the *Tartarian* Mandarins, who immediately inform'd the Emperor of it: Whereupon his Majesty gave immediate Order, that *Yang quang syen* should be loaded with Irons, and confined in the Common Prison.

He is imprisoned.

At the same time P. *Verbieft*, receiving Orders to reform the Kalendar, and the Astronomy of the whole Empire, had the Direction of the Tribunal of Mathematics conferred on him: They offer'd to honour him with several other Titles, but he constantly refused them by four Memorials which he presented to the Emperor.

P. *Verbieft* made President of the Tribunal of Mathematics.

As soon as P. *Verbieft* saw himself Director of this Court, he presented a Memorial to the Emperor, setting forth the Necessity of retrenching from the Kalendar of the current Year the intercalary Moon, which had been introduced contrary to the Motion of the Sun: And as the *Chinese* Astronomers had left out the 13th Moon the same Year, he made it appear that it was an unheard-of Error; and that, even according to their own Calculations, the intercalary Moon belonged to the following Year: Which Memorial was referred to the Privy Council.

Petitions to strike out the intercalary Month.

The Members of this Council look'd upon it as a melancholy Thing, to lop off a whole Month from the Kalendar, which they had so solemnly received: But as they neither could nor durst contradict P. *Verbieft*, they thought proper to send the Chief President of the Council to him.

The Mandarin, accosting the Missionary with a chearful Air: *Take heed*, says he to him, *what you do: You are going to make us contemptible among the neighbouring Nations, who follow and respect the Chinese Kalendar, by letting them know we have been so grossly mistaken, that there was a Necessity of retrenching a whole Month from the present Year: Cannot you palliate this Matter, or find out some Expedient to save our Reputation? If you can, you will do us great Service.* P. Verbiest replied, that it was not in his Power to reconcile the Heavens with their Kalendar; and that there was an indispensible Necessity of striking out that Month.

The Month retrenched by Proclamation.

They then immediately publish'd an Edict throughout the Empire, importing, *That, according to the Astronomical Calculations of P. Verbiest, it was necessary to take away the intercalary Month from the current Year; and all Persons were forbidden to reckon it for the future.* This Edict greatly embarrassed those who knew nothing of Astronomy, for they could not conceive what was become of the retrench'd Month, and ask'd in what Place it was laid up.

Verbiest serves the Observatory with new Instruments.

After having thus settled the *Chinese Year*, and regulated the Course of the Stars, the Father applied himself to supply whatever else he found defective in the Tribunal of the Mathematics: His principal Care was to enrich the Observatory with new Astronomical Instruments, which he caused to be made with extraordinary Care: But tho' they were admirable in their kind, the *Chinese*, who are constant Lovers of Antiquity, would never have made use of them, in the room of the old ones, if they had not been obliged to it by an express Order of the Emperor.

These Instruments are large, well cast, adorned with Figures of Dragons, and curiously contrived to answer the Use for which they were designed. If the Accuracy of the Divisions were suitable to the rest of the Work, and, instead of plain Sights, Telescopes had been applied, according to the Method of the Royal Academy, nothing of this sort would be comparable to them.

The Reader will not be displeas'd to have a Description of these several Instruments, which are still used in the Observatory at *Pe king*, as it has been given by P. *le Comte*, who examined them with great Attention.

Zodiacal Armillary Sphere.

The first is a Zodiacal Armillary Sphere of 6 Feet Diameter, [*See the Plate of the Observatory, Fig. c.*] supported by the Heads of four (A) Dragons, whose Bodies, after making divers Folds, rest on the Ends of two Bars of Brass, laid across each other, that the Weight of the whole Machine may be better supported. These Dragons, which were chosen preferably to other Creatures, because they are the Emperor's Arms, are represented according to the *Chinese* Idea of them, that is, surrounded with Clouds, having the Hair of their Heads staring up like Horns, and a thick Beard under their lower Jaw, fiery Eyes, long and sharp Teeth, with wide open Throats, casting forth a Torrent of Flames. The Ends of the Brass Bars are born up by four young Lions of the same Metal, whose Heads rise or fall, by means of Screws, according to the Use that is made of them. The Circles are divided both on the Inside and Outside into 360 Degrees; each Degree into 60 Minutes, by transverse Lines; and the Minutes at the Distance of every 10 Seconds, by means of Sights applied thereto.

Equinoctial Sphere.

The second Machine is an Equinoctial Sphere of 6 Feet Diameter, [*See Fig. c.*] supported by a Dragon, with his Back, which bends like a Bow; his four Paws, extended to four opposite Points, lay hold of the Extremities of the Pedestal, formed, like the preceding, of two Bars, crossing at right Angles, and terminating in four little Lions, which serve to level it. The Design is grand, and well executed.

Azimuthal Horizon.

The third Instrument is an Azimuthal Horizon of 6 Feet Diameter; (*See Fig. f*) which serves to take the Azimuths, and consists of one large Circle placed horizontally. The Double Ruler, which is just its Diameter, slides round the whole Limb for marking the Degrees of the Horizon on occasion, and carries along with it a Triangle made by a String, which passes thro' the Head of an Axel-Tree, erected perpendicularly in the Center of the same Horizon. Four twisted Dragons bend their Heads underneath this Great Circle to keep it firm; two others winding about two small Pillars, raise themselves upwards almost in a Semicircle as far as the Top of the Axis; to which they are steadily fixed, in order to keep it upright.

Large Quadrant.

The fourth Instrument is a great Quadrant of six Feet Radius, graduated at every tenth Second. [*See Fig. g.*] The Lead for fixing it in a vertical Position, weighs a Pound, and hangs from the Center by very fine Copper Wires; the Ruler is moveable, and slides easily along the Limb; a twisted Dragon with Clouds carved about it, holds the Parts strongly together, that they may not start from their Places. Through the Center of the Quadrant, which is elevated in the Air, there passes an immoveable Axis, round which it may be turned towards any part of the Heavens; and lest its Weight should cause it to shake, or go out of its vertical Position, two other Axel-trees are set up on the Sides, firmly fixed below upon two Dragons, and fastened to the middle Axis by carved Clouds, which seem to descend from the Sky. The whole Work is solid and well contrived.

Sextant of 8 Feet Radius.

The fifth Machine is a Sextant of eight Feet Radius, representing the sixth part of a great Circle, [*See Fig. h.*] supported by an Axel-tree, whose Basis forms a kind of large empty Basin,

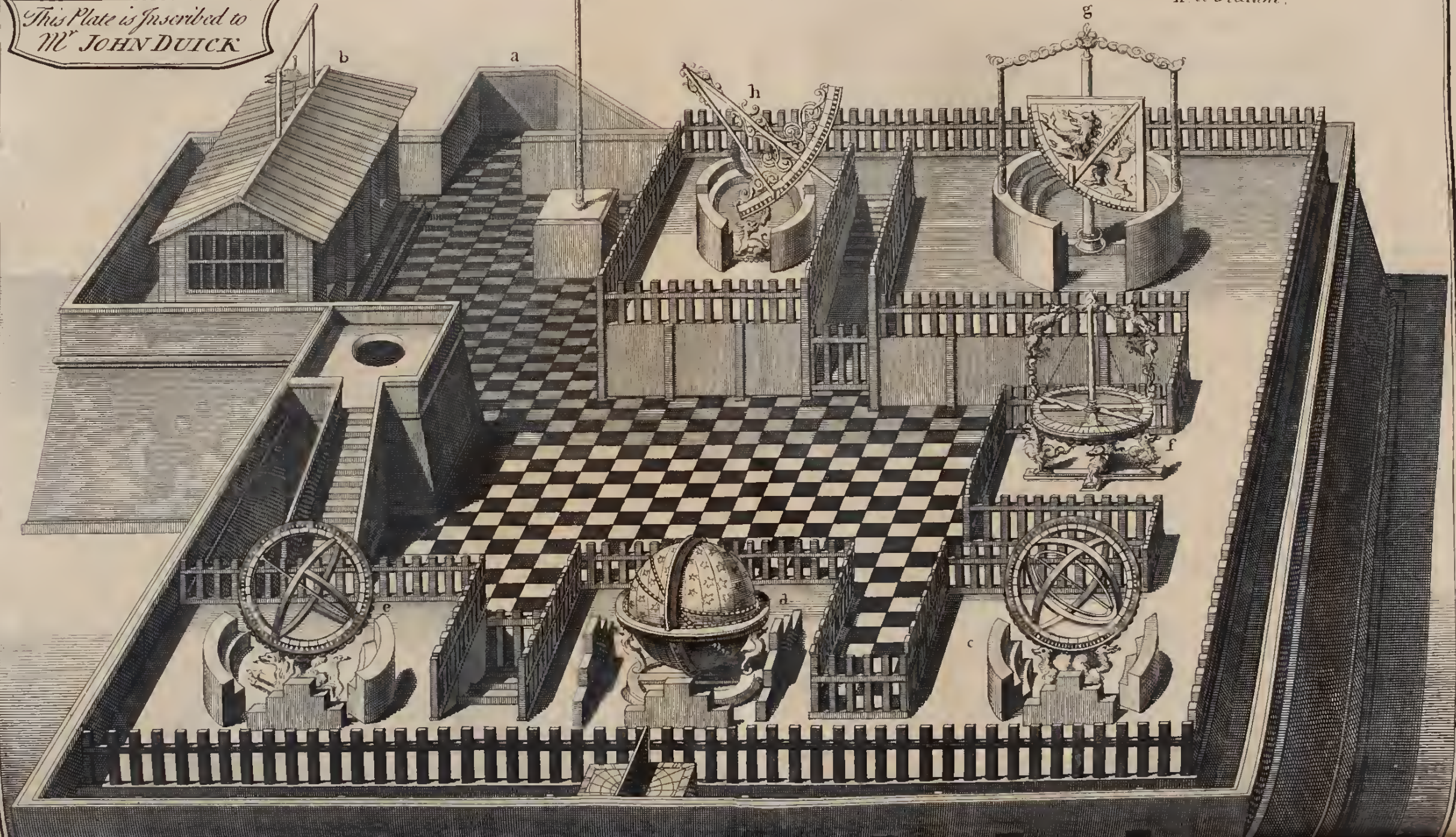
(A) The Reader may expect to find our Cut of the Observatory answer minutely to the Description here given of these Instruments; and it does as to the Machines themselves; but, tho' we have exactly copy'd the *French Plate*, without the least Contraction,

what is here said of the Dragons, Clouds and other Decorations, may be better understood by the Words than by the Representation in the Figures.

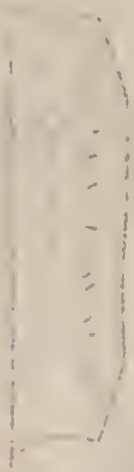
*The OBSERVATORY
at
PE-KING.*

*This Plate is Inscribed to
M^r JOHN DUICK*

- a Steps going up to the Observatory.*
- b A Retiring Room for those that make Observations.*
- c An Equinoctial Sphere.*
- d A Celestial Globe.*
- e A Zodiical Sphere.*
- f An Azimuthal Horizon.*
- g Quadrant.*
- h A Sextant.*



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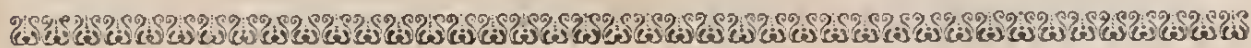
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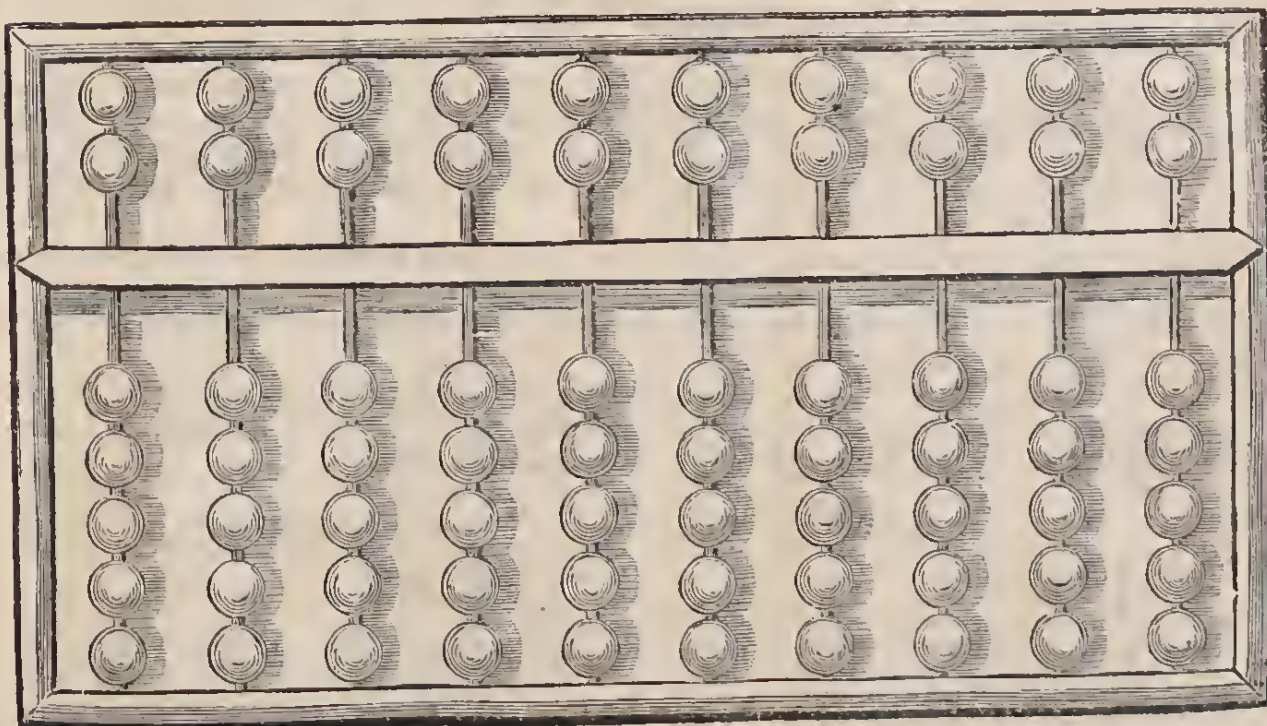
Bafon, which is held steady by Dragons, and crossed in the middle by a Brass Pillar, on the End of which is fixed a Machine with Wheels, for facilitating the Motion of the Instrument : To the middle of this Machine, a little Copper Bar is fastened, which represents one of the Radii of the Sextant, and keeps it immovable. Its upper part terminates in a thick Cylinder, being the Center on which the Ruler turns; and the lower part reaches about a Cubit below the Limb, for the Engine, which serves to raise and lower it, to take hold of. But these great and unwieldy Machines are commonly difficult to be moved, and serve rather as Ornaments of the Observatory, than for the Use of the Observers.

The last Machine is a celestial Globe of six Feet Diameter, (*See Fig. d*) which, is the handsomest and best made of them all. The Body of the Globe is cast exactly round, and very smooth, the Stars are well formed, and placed agreeably to Nature, as well as all the Circles of a proportionable Breadth and Thickness: It is also so nicely hung, that the least Force will turn it round, insomuch that a Child may elevate it to any Degree, though it weighs upwards of 2000 Pound. A large Brass Basis made circularly, with a Channel round its Edges, is supported by four misshapen Dragons, placed at equal Distances, whose bristly Hair sustains a Horizon, magnificent on account of its Breadth, the Multitude of its Ornaments, and Delicacy of its Workmanship. The Meridian, which supports the Axis of the Globe, is upheld by Clouds, proceeding from the Centre of the Basis, among which it turns by means of some concealed Wheels, for the conveniency of elevating the Globe to any Degree. Besides this, the Horizon, the Dragon, and the brazen Bars, crossing each other at the Center of the Bafon, may be moved at Pleasure, without changing the Situation of the Basis, which remains always fixed: This makes it easy to place the Horizon level, so as to cut the Globe exactly in the middle. I cannot but admire that People, 6000 Leagues from *Europe*, should be able to make a Work which requires so much Skill; and I declare, that if all the Circles, which are full of Divisions, had been touched up by our Instrument-Makers, one could not wish to have any thing more perfect in the kind. In a word, all these Machines are encompassed with Marble Steps in the Form of Amphitheatres, for the Conveniency of the Observers, because most of them are raised above ten Foot high.



The SWAN PAN ; or, Instrument used by the CHINESE in casting ACCOMPTS. (See p. 126.)

10.	9.	8.	7.	6.	5.	4.	3.	2.	1.
Pé wan lyang ; or, Mil- lions of Tael.	Wan lyang ; or, 10,000 Tael.	Tsyen lyang ; or, 1000 Tael.	Pélyang ; or, 100 Tael.	Shé lyang ; or, ten Tael.	Lyang or, a Ta- el 100 Sols.	Tsyen ; or, ten Sols.	Fwen ; or, a Sol.	Li ; or, a Denier.	Hau ; or, the 10th part of a Denier.



REMARKS on the Manner of pronouncing the Chinese Words, and writing them in European Characters (Z).

European Words not to be written in Chinese Characters.

IT is impossible the Chinese should write the Languages of Europe with their Characters, or even pronounce any of them properly: for as on the one hand these Characters, tho' so numerous, do not stand for above three or four hundred Syllables, and can express none else, so on the other hand the Sound of the Letters *b, d, r, x, z,* are not found among these Syllables. Inasmuch, that a Chinese, who had a mind to pronounce them, could not do it, without altering something, and making use of those Sounds in his own Language, that come the nearest them; yet both the *d* and *z* seem to be founded in this Word *I-tfë*, which some pronounce *I-dse*: But the Chinese, who can say distinctly *I-dse*, cannot say *dâ, de, di, do, du;* nor *zâ, ze, zi, zo, zu.*

Not Chinese in the European.

In like manner 'tis in vain to attempt the Chinese Words in European Characters; for not only many of them would be ill expressed, but after a Person had gotten to the bottom of a Page he would not be able to understand what he had written. There is an absolute Necessity of knowing the Chinese Letters, and in order thereto it would be proper to accustom one's self at first never to see any Chinese Words written in European Characters, without having the Chinese Letter over-against it.

Pronunciation difficult.

The Pronunciation is very difficult, not only on account of the Accents, which are to be learned solely by Practice, but much more so, because many Words can neither be pronounced, nor written by us. The Teeth of the Chinese are placed in a different manner from ours: the upper Row, for instance, standing out, and sometimes falling upon the under Lip, or at least on the Gums of the under Row, which lies inward; the two Rows scarce ever meeting together, like those of the Europeans.

The Vowels.

All the Chinese Words, written in European Letters, terminate either with one of the five Vowels, *â, e, i, o, u,* or with an *n*; which is sometimes single, producing *an, en, in, on, un,* and sometimes followed by another Consonant (A), making *ang, eng, ing, ong, ung* (B): The initial Letters of Chinese Words are pronounced like the Letters of several European Languages. As it will be necessary to treat more particularly of these Matters, I shall do it with all the Brevity and Perspicuity possible.

The *A* final has no other Difficulty, than that of the various (c) Accents.

The *E* final is of three or four Sorts.

1st. It is an *é* Masculine; *Coué* [*qu* or *qua*] Kingdom, *Gé* [*Jé* or *Ja*] Day.

2^d. It is sometimes an *é* very open, and pronounced like the French Words *après, exprés, [aupray, expray]; Ké, a Stranger, or Guest; Mé, Ink.*

3^{dly}. It is also at other Times an *e* mute; for Example, *Seë* [*Së*] a Man of Letters, or one of the Literati; the French Word *Se*, in *se porter bien*, is not pronounced exactly like *Seë*, for *S* is stronger, and hisses more, and the *E* final longer; therefore some write it with a double *ss* (D), and a double *ëë* mute. I can see no Reason why the Portuguese should write this Word, *Su*, with a French *u*; for it is certainly not at all like the first Syllable of the Words *Sujet, Supérieur*; [*Seuzbet, Seuparior*].

This *e* Mute is often omitted in Writing, and sometimes it is difficult to distinguish it from an *i*; for Example,

1st. *Sii*, [*Sî*] the West, might be written thus, *Scië* [*See* or *Sî*] since it is pronounced like the French Word *Scië*, a Saw, for cutting Wood.

2^d. The Word *Chë* [*Sbë*] is sometimes written *Chi* [*Sbi*]; the Pronunciation of it should be between the *E* and the *i*. *Chëë* [*Sbëë*] (E), especially when it is final; for, in Discourse, more Stress is laid on the *e*, than the *i*, it being pronounced *Che* [*Sbe*].

(z) This Part of the Article relating to the Chinese Language, having for certain Reasons been omitted, Vol. 1. p. 366. it is thought proper to insert it here.

(A) To the *n*, we may add the Consonants *l, w, and y,* in the Words *eul, cherw, may,* and the like; but the two latter, especially the *w,* are found chiefly in Words which are written in the English Character. If Words terminate with any other Letters, they are to be considered as written according to the European Manner. Thus *Nip chü* or *Nip-cherw*, wherein the first Syllable ends with a *p*, ought to be written *Ni-po-cherw* agreeably to the Chinese.

(B) No Chinese Word in reality ends with *g*, which was added by the Spanish or German Missionaries, only to distinguish the sounding from the mute *n*.

(C) It is generally pronounced like the French *A*, or *a*, in *all, fall, stall, &c.*

(D) It is also written with *ss*, which Form I have commonly kept to in such Words.

(E) Of this kind I take the *e* in the middle of some Words, as *Leang*, which for that Reason I write *Lyang*; besides, it is the only way to reduce it to a Monosyllable, with which two Vowels running together is inconsistent.

3dly. Example. In these Words, *Conéi* [Quéy] the Spirits of the Dead; *Hoti*, [whéy] Knowledge, *Ouéi*, [Héy] Nobody; *unéi* [wéy] within; *Luci* [Lwéy] Thunder; *moéi* [mwéy] fine; the Termination is not exactly the same as in the French Words, *armée*, *épée*, *pensée*, [aurmay, apay, poufay;] and it is still farther from that in *Couéi*, *unéi*, *lui*, *mui* [Quéce, wéce, lwee, mwéce.]

The *I* final in these Words *mai*, [may] to buy; *lai* [lay] to come; *pai*, [par] to visit, &c. should be pronounced as the *Italians* pronounce *mai*, never; *lai*, cries or sobs, founding both the *a* and *i*, except *yai*, [yay] the Port; *Hiai* [Hyay] Shoes; *kiai*, [kyay] all; which must be pronounced like the French Words, *Mais*, *Jamais*, [May, Zhanmay].

The *O* final is sometimes quite obscure, and comes near the Diphthong *ou*, [oo or ú] when it follows an *a*; it is often expressed like the Word *haut* [ho] after the *Norman* Pronunciation, that is to say, opening the Mouth very wide, and founding the Diphthong *au*; in this manner are pronounced *hao* [hau or hō] good; *lao*, [lau or lō] to work or fatigue; *leao*, [lyau] a sign of a past Action; *miao*, [myau] a Cat.

The *U* final is pronounced agreeably to the *French*, in the Words *Chu*, [Shu or Shyu] a Book; *Liu* or *Lu*, [Lyu] an Ass; *Niu*, [nyu] a Woman, &c. and frequently like half the Diphthong *ou* [ú]; as in *Fou* [Fú] Father, *Mou*, [Mú] Mother, *pou*, [pú] not.

The *N* final must be pronounced with a dry Tone, as if there was a mute *e* after it; thus *fan*, *Rice dress'd*, is pronounced like the last Syllable of the Word *Profane*, [profan], The Conso-ounding the *a* very distinctly, and laying little Strefs on the *e* mute. *Chin* [Shin] Spirit must be pronounced like *la Chine*, [Sheen or Shin] without resting on the *e*, [the *i* being express'd] as in the *Latin* Preposition *in*; so *Men* is pronounced like *en* in *Latin*, or as in the *Greek* Word *ἄνθρωπος*: This *Men* is the Sign of the plural Number in several *Chinese* Words, as will appear hereafter. Lastly, there are some Words which seem to terminate in *ou*, as *Touou*, *ponou*, [Tōou, pōou]; but the *O* is so faint, that a *Frenchman*, unable to distinguish it, would take them for *Touu*, *pouu*, *Touan*, *pouan*.

The *Portuguese* (E) expresses the founding *u* by an *m*, and the *Spaniards* by *ng*; but this Difference is of little Consequence, provided we know that this Sound is somewhat soft, and drawling, like the Sound proceeding from a great Bell, when stricken hard upon. The *Chinese* lay an Emphasis on the Vowel which carries the Sound; *Tang*, a Temple, is not *Teng*, a Lamp; *Teng* is not *Ting*, a Nail; *Ting* is not *Tong*, the East: But they all agree in that Impression which remains in the Air after they are pronounced, and which I compare to the Sound heard after striking a Bell. As for the *g* it must not be in the least heard: For Instance, *Fang*, a Chamber, must be expressed like *Fran*, [Frou,] a thousand *Francks*; and excepting the *r*, which is not used in the *Chinese* Language, the Pronunciation is the same.

With respect to the Letters, which are in the Beginning or in the Middle of Monosyllables, the following Remarks are to be made:

1st. The *Chinese* pronounce *ch* [which is equivalent to *ß* in *Englisch*] as it is pronounced by us in *Chagrin*, *chose*, *chiche*, [Schaugreen, sfose, sbisch]; for Instance, *Chao*, [Shau] a little; *Che*, [She] ten; *chi* [shi] a Corps; *chu*, [shu] a Letter: The *Spaniards* and *Portuguese* write this Sound with an *x*, as *xe*, *xi*, [she, shi]

2dly. They have the *ce* and *ci* of the *Italians*, [or *ch* of the *Englisch*] as in *citta*, [chitta] which sort of Words we write with *tch*: For Example, *Tcha*, Tea; *tche*, to eat; *Tchi*, Knowledge; *Tchu*, Lord; [cha, che, chi, chu.]

3dly. They pronounce *ts* like the *Italians* in their Word *gratia* [gratsia]; wherefore we write *tsien* [Tsyen] which is a sort of Copper Money.

4thly. They have the *Kappa* and the *Khi* of the *Greeks*; the Word *Kouan*, [Quan] Officer or Mandarin, might be written *Coüan*, *Coan*, or *Quoan*; but it is better to write *Koan* (F) to avoid Confusion.

They have an *H* so strong, that it becomes a perfect Guttural; *Hoan* [whan] to change. (G)

5thly. There is an *I* [Vowel] in some Words that is almost imperceptible, as *sue*, or *sue*, [foe]; *tsuen* or *tsuen* [tsven]. *Sive*, Snow, must by no means be pronounced like the *Latin* Particle *sive* (H.)

6thly.

Vol. II.

O o

(e) The *French* literally translated is, the *N* final to which another Consonant ought to be added, is expressed, &c. but such way of expressing it would only perplex the Reader.

(f) The Reader may perceive from hence, how hard the *French* are put to it to express certain Words in their Letters, which are with the greatest Ease expressed by ours: And how variously the same Words may be written with them, which can be written only one way with us: And hence proceeds that Diversity we find in this Author, with respect to some Words which are written different ways by different Missionaries, and sometimes by the same Person.

(c) This Word beginning rather with *wh*, than *H*, is not so proper for an Instance, as *Ho*, *Hay*, *Hya*, &c. This last Word particularly is often written with a *K*. Thus we find *Kia yu quan*, as frequently as *Hia yu quan* in Authors: It is sometimes spelt so in *du Halde*, and in the Map of *Shen si*. We are told in another place, that what the *French* write *kân*, the *Tartars* pronounce *Hân*, or use a middle Sound between the *K* and *H*; and as the *Chinese* *H* is of the same Nature, coming near the *K*, according to *Bayer* (a), it ought properly to be expressed by *Kh*; but I question if it ought to have the Guttural Tone like the *Arabick* *Kha*. The *Turks* pronounce *Hân* like the *Tartars*, but avoid the Guttural, for which they jest on the *Arabs*. That the

Chinese *H* is of this Nature, appears perhaps farther from *P. Gaubil*, who in writing several Names according to the *Chinese* Pronunciation, instead of *H* puts *G*; as *Gol lan-ki*, for *Holland*. But if so, have they not 2 or 3 sorts of *H*'s? Since *Holstein*, *Ergüt*, *Ostiak*, &c. are written by the same Author (according to the *Chinese* Pronunciation) *Ho-eul se-ti-in*, *Go-eul-kü*, *Go-tje-ti-ya-tse-ke* (b). In short, we want farther Information concerning the *Chinese* *H*. the Missionaries having given us no Rules to distinguish it from the *K*, with which they have often confounded it, as we have already observed elsewhere (c); and more particularly in our own Preface.

(H) The Words wherein this imperceptible *i* enters, are some of those which are most difficult to be reduced to the *Englisch* Orthography, and here, instead of explaining the Matter, the Missionaries leave it more perplexed. First, they tell us how the Word should not be pronounced, but not how it should be: This is generally the Case throughout this Article, which is owing in a great measure to the Scantiness of the *French* Alphabet, and its Unfitness to express the Sounds in other Languages. Secondly, the Word is written two different Ways, *sue* having with us a very different Sound from *sive*. This last I take to be the truer way; and as the obscure *i* seems to proceed only from the hissing of the *s*, or at least must be pronounced

(a) Vid. *Eayer Gram. Sinic.* l. 1. p. 8. * *Vov. P. Souciet Obs. Math. &c.* vol. 1. p. 167. (b) *Ibid.* p. 170. 171.

(c) See p. viii. Notes R and T. on the Author's Preface to this Work.

6thly. The Chinese have a *V* Consonant; as in *van*, 10000 *Tails*; *ven*, to ask; *vang*, in vain; nevertheless many confound this with *ou*, or *w*; and say *ouen*, [*wen*] to ask, (i) &c.

7thly. They have also an *J* Consonant, as in *Ju*, [*zhu*] Milk; *Jang*, [*zhang*] to pardon (x). It is best to write the *I* Vowel with *y*, when it begins a Word; as *y*, one; *yu*, rain; *yong*, to help one's self; *yang*, Mutton (1).

8thly. These Words *Nghe* [*Nghe* or *Nge*] the Forehead; *ngben*, a Favour; *ngheon*, [*ngheon*] to vomit; *ngai* [*ngay*] to love; *ngao*, [*ngan*] magnificent; *ngan*, Health, are somewhat difficult to pronounce, because the *n* and the *g* must incorporate as it were, and be blended together. It is better to write *nghe* after the *Italians*, than *ngú* after the *French*. (M)

9thly. The Word *Ell*, Two, is written by the *Portuguese* with *lh* (N); the *L* we place at the beginning is Feminine, and very open, as if it included an *u*: to sound the double *ll*, which follows, the Tongue must be bent like a Bow; and after all his Pains, an *European* can never pronounce this Word like the *Chinese*.

10thly. Some Words are spoken two different Ways, as *fen* and *foien* [*fiwen*] a *Chinese* Penny, which is worth ten Copper Deniers, [or near a half-penny] *moien* [*mwen*] and *Men*, a Gate, &c. But this happens only on some particular Occasions; for instance, they never say, *Ngó*, *moien*, but always *Ngó men*, We.

Every Province has its Dialect.

11thly. Each Province has a particular way of pronouncing the three or four hundred Words which compose the *Chinese* Language; so that a Native of *Pe king*, for Instance, finds it very difficult to understand an Inhabitant of the Province of *Quang tong*, or *Fo kyen*. The Mandarin Language itself, called *Quan wha* (o,) which, as I have said before, is used throughout the Empire, is not so thoroughly fixed, that a Man versed in it could engage to understand every Body, and be understood every where himself. Each Province has a different Dialect of this Language; in one Place they say *Tong*, in another *Jong*, [*zhong*] and in *Kyang-si* it is *Tun*: the Word *Tu* in one Province is *Ju* (*Zhu*), and in *Kyang-si*, *Eul*, &c.

Most of the Words being thus corrupted and disguised, altho' you understand the Mandarin Language, as it is spoken in one Province, yet on entering into another, you seem to be gotten into a strange Country, and must rack your Imagination, to give a new Turn to the same Words, as often as you converse with different Persons. Thus a Missionary, after three or four Years Pains, understands a good Part of what is said to him; and tho' his Language is very bad, those who are used to his Jargon can conceive his Meaning tolerably well: But if he happens among those he never saw before, he is obliged to make use of an Interpreter, as well for understanding what is said to him, as to explain what he says himself.

Dialect of every City, Town, and Village differs.

Besides this, every Province, every great City, nay every *Hyen*, and even every large Village, has its peculiar Dialect, which is the reigning Language; for every Body speaks it, the Learned, as well as the common People and Women: But then the Women and the common People can talk no other. In the Mandarin Language, when spoken slowly, one may distinguish a great many of the Vowels and Consonants which compose the Words, and they may be written or retained, excepting some few: But the greater part of the Words in the vulgar Language (which besides being spoken exceeding quick, is mix'd with many Terms that have, or rather seem to have, no Meaning) leave no Traces in the Memory; because they have no Affinity with *Greek*, *Latin*, *French*, *Italian*, or *Spanish* Syllables, and so cannot be comprehended by a Foreigner who only understands such Languages

nounced like the *Hebrew* *Shevah*, that is, as quick as *Lightning*, as the *Jews* express it, I have left it out writing *foe*, as the only way to reduce the Word to a Monosyllable, and make it legible: for the *i* here cannot be reduced to a *y*, as in *Kiang*, and we have Instances of the Kind among us; thus, *Silesia* is by some Foreign Authors written *Slesia*, and the Author in his Remarks on the *u* final, writes both *Lix* and *Lu*, omitting the obscure *i*, to shew it may be spelt either with or without the *i*; so we may presume that *siu* and *su*, with other Words of the kind which frequently occur in the Work, are the same. Hence we see the Author is not uniform in writing the Words containing this obscure *i*; he has also expressed the *ts*, mentioned in the 3d Remark by *ts*, in *tsuen*, which, according to our Rule, must be written *tsuen*. These Words, 'tis true, might be written *tsuen* and *tsuen*, and so *Huen*, &c. *Huen*, as it occurs in 2 or 3 Places of this Translation; but considering it is the *i*, not the *e*, that is obscure here, the other way must be most exact.

(i) Thus *Vang* in this Author is written *Quang* [*Wan*] by *P. Gaubil*; and *Fan* here mentioned is written *Ouan* [*Wau*] by *du Halde* himself, p. 145. Whence comes this Variation even among the *French* Missionaries themselves, and how shall we determine which is the right?

(k) I apprehend that the Missionaries are not more uniform in this Letter; and that sometimes the *J* Consonant has the Force of the *English* *J* Consonant, as in *Jao tehou* [*Jau cheou*] following therein the *Portuguese*, as they do in the Word *Hoang*, [*Whang*] for want of knowing how to express our *J* Consonant and *Wh* better by the *French* Alphabet; hence some times, as in the *French* Maps, it stands for our *eb*. I always make use of the *J* Consonant before *i* and *e*, instead of the *g*, to avoid Confusion, as I shall observe further in the Note (m).

(l) This Rule must appear no ways satisfactory to an *English* Reader, who will not be able to see any Reason for expressing the *i* Vowel by a *y*, which in reality is a Consonant, tho' improperly put among our Vowels, and has no Sound in our Language when standing by itself, excepting its Name, which is *evi*. So that he must needs think *one* in *Chinese* much better

expressed by *i* than *y*. On the other hand he will conclude that the first Letter of the other Word *ju*, *yong*, &c. is more properly a *y* than an *i* Vowel, especially as they are Monosyllables; on which account the *Chinese* Language will not well admit of an *i*, or any Vowel, before another Vowel, because that must divide Words into Syllables, and therefore whenever I have met with any such, I have changed them into *y*: thus instead of *Kiang*, *Hiong*, I write *Kyang*, *Hyoung*, &c. when on tho' the Consonants *Ky* and *ty* are pronounced in Conjunction, as *st* and *st*, we in *sting* and *strike*, yet one may perceive the sound of an *i* coming between both.

Our Author has not sufficiently explained the Use of the Vowel *i*, especially in the middle of Words, nor told us when two or three meet, as in *yuen*, *Huen*, &c. whether they are to be found distinctly, or run over very quick; or whether any, and which of them is to be sounded more distinctly, or pronounced more swiftly than another. *Yuen* is one of the Words which, for want of such Explanation, I have been most at a loss, for it may be written *Yuen*, *Yuen* or *Yuen* tho' I take this latter way, as I have all along spelt it, to be the right.

(m) The *h* and *u* in these Words, are put in only in order to make the *g* sound hard, which in the *French* and *Italian*, as well as in the *English*, is soft before *e* and *i*; but as the *J* Consonant serves for the soft *g* equally alike before all the Vowels, to avoid the Confusion of giving two different Sounds to the same Letter, I always use it for the soft *g*, and consequently the *g* is always hard with me, like the *German* *g*, as well before *e* and *i*, as *a*, *o*, and *u*; so that I write *ngo*, instead of *nghe*, or *ngue*, except in a few Instances. Indeed the Addition of the *n* seems naturally hard, and frequently in the *Jesuits* Maps we find *ngen*, or *ngin*, instead of *ngben* or *ngbin*; we also find *gan* often without the *n*.

(n) In the *French* it is *Ph* by Mistake, for *P*, which is the *Portuguese* Character; it is written differently *cl* and *cl* in our Author; we follow the latter Method.

(o) Here the Author writes *Covan*, contrary to the fourth Rule above, where he says *Kouan* is best.

(a) Ap. Soucier-Obf. Math. &c. p. 186. Note (b).

If to this the Reader adds the various Combinations of these Words, and the different Phrases used in every Province, he may easily judge what Pains an *European* must take who travels over several of them to preach the Gospel: Nothing certainly but a Motive so elevated, as that of making known the true God among such Multitudes of People who are ignorant of him, could support a Missionary in the toilsome and disagreeable Labour, which the learning such a difficult Language requires; and it can be ascribed only to a singular Blessing of Heaven, that such Numbers since P. Ricci have made so surprising a Progress in it, as to gain by their Writings the Admiration of the greatest Doctors of the Empire, some of whom have been seen to bow very low at the bare Mention of the Works of these Strangers.

An ABRIDGMENT of the Chinese Grammar.

THIS short Abridgment of the *Chinese Grammar* will contribute not a little to make known the Nature of the Language, which being composed solely of Words of one Syllable, and indeclinable, seems not reducible to any Rules: However, there are some belonging to it, which I shall mention, as they regard to the Nouns, Pronouns, Conjugations of Verbs, Prepositions, Adverbs, the Numbers, and Particles.

I. Of Nouns Positive, Comparative and Superlative.

WE must not look for a Diversity of Genders, Cases and Declensions, in the *Chinese* Language: Very often the Noun is not distinguish'd from the Verb; and the same Word, according as it is placed, becomes a Substantive, an Adjective, or a Verb. For instance: These two Words *Ngay* (*I love*) and *Syang* (*I think*) may be both Noun and Verbs, When placed before another Word, so as to signify some Action, they are Verbs: Example; *Ngo ngay ni*, *I love you*; *Ngo syang ta*, *I think of him*. On the contrary, if put after another Word, without signifying any Action, they become Nouns: Example; *Ngo ti ngay*, *my Love*; *Ngo ti syang*, *my Thoughts*.

The Adjective always goes before the Substantive; as, *Hau jin*, *a good Man*: But if the same Word follows another, it becomes a Substantive; as, *Jin ti hau*, *Man's Goodness*. Thus we see that the Word *Hau*, which was an Adjective when it went before the Word *Jin*, becomes a Substantive when *Jin* goes before it.

The Particle *Tse* is often added to Substantives, and it is peculiar to many: For instance; *Fang tse*, *an House*; *Ko tse*, *Fruit*: It must however be observed, that it is added only to those Substantives which can never be Adjectives.

The Cases and Numbers are distinguished only by the Compositions. The Plural Number is formed by adding the Particle *Men*, which is common to all Nouns: Thus; *Jin*, *a Man*; *Jin men*, *Men*; *Ta*, *he*; *Ta men*, *they*. But when the Noun is preceded by some Word signifying *Multitude*, then the Particle *Men* is not put after it.

The Particle *Ti* often makes the Genitive Case, both Singular and Plural, when it comes after Nouns: For instance; *Jin ti hau*, *the Goodness of Man*; *Jin men ti hau*, *the Goodness of Men*: There are no other Cases in the *Chinese* Language. It happens also, that the Particle *Ti* put after Pronouns, makes Derivatives of them; thus, *Ngo ti kew*, *my Dog*; *Ta te kew*, *his Dog*.

The Comparatives are also form'd by adding Particles: For instance; the Particle *keng* is always prefixed to the Nouns, and signifies *much*; as, *keng hau*, *better*. They frequently use the Particle *to*, which also signifies *much*: But it is commonly put after the Noun; as, *hau to*, *better*; *ywen to*, *farther off*.

The Particle denoting the Superlative may be placed either before or after Nouns: One may say either *tswe hau*, or *hau tswe*, *best*; *tswe syau*, or *syau tswe*, *smallest*.

The Particle *te kin* is a Sign likewise of the Superlative Degree; *hau te kin*, *very good*, or *best*; *ta te kin*, *greatest*; *syau te kin*, *smallest*.

II. Of the PRONOUNS.

THE *Chinese* have no Pronouns but these three Personals, *Ngo*, *I*; *ni*, *thou*; and *ta*, *he*; which become plural by adding the Particle *men*.

They are made Possessives by putting the Particle after them; as, *ngo ti*, *mine*; *ni ti*, *thine*; *ta ti*, *his*: And these Words will signify *ours*, *yours*, &c. by inserting *men* between, thus, *ngo men ti*, *ours*; *ni men ti*, *yours*.

Pronouns Possessive, as well as Gentile and Patronymic, are distinguish'd from Derivatives only by putting the Name of the Country, City, &c. after the Pronoun; as, *ngo ti Lu*, *my Kingdom*; *ngo ti Fu*, *my City*.

shwi is the Particle answering to the Pronoun relative, *which* or *who*, and is never joyn'd with the Sign of the plural Number.

III. Of

III. Of the VERBS.

Verb..

THE Chinese Verbs have properly no Tenses but the present, the preterperfect, and the future; the Verb passive is express'd by the Particle *Pi*.
When the Verb is joyn'd to the Pronouns personal *ngo, ti, ta*, without a Particle, it is a Sign of the present Tense.

The Addition of the Particle *lyau* denotes the preterperfect Tense, or the Time past.
To distinguish the future Tense, they use the Particle *Tsyang*, or *Whey*. But these things will be better understood by Examples.

I. PRESENT TENSE.

1. SINGULAR NUMBER.		2. PLURAL NUMBER.	
<i>Ngo ngay,</i>	I love.	<i>Ngo men ngay,</i>	We love.
<i>Ni ngay,</i>	Thou lovest.	<i>Ni men ngay,</i>	Ye love.
<i>Ta ngay,</i>	He loveth.	<i>Ta men ngay,</i>	They love.

II. PRETERPERFECT TENSE.

1. SINGULAR.		2. PLURAL.	
<i>Ngo ngay lyau,</i>	I have loved.	<i>Ngo men ngay lyau,</i>	We have loved.
<i>Ni ngay lyau,</i>	Thou hast loved.	<i>Ni men ngay lyau,</i>	Ye have loved.
<i>To ngay lyau,</i>	He hath loved.	<i>Ta men ngay lyau,</i>	They have loved.

III. FUTURE TENSE.

1. SINGULAR.		2. PLURAL.	
<i>Ngo whey ngay,</i>	I shall love.	<i>Ngo men whey ngay,</i>	We shall love.
<i>Ni whey ngay,</i>	Thou shalt love.	<i>Ni men whey ngay,</i>	Ye shall love.
<i>Ta whey ngay,</i>	He shall love.	<i>Ta men whey ngay,</i>	They shall love.

The Optative Mood is form'd by these Words *Pa pû tê*, which signify, O that! Would to God! For Example: *Pa pû tê ngo ngay*, Would to God I might love; *Pa pû tê ni ngay*, Would to God thou mightest love, &c.

Most of the active Verbs are capable of a passive Signification; but the Verb active is always put before the Noun which is the Subject of the Action.

EXAMPLE:

<i>Ngo ngay ni,</i>	I love thee.
<i>Ngo ta ni,</i>	I strike thee.

It would be an absurd and senseless manner of speaking to say,

Ngo ni ngay,
Ngo ni ta.

On the contrary, when the Verb is passive, it always follows the Noun, the Particle *pi*, which denotes the Passive, being added.

<i>Ngo pi ta ngay,</i>	I am loved by him.
<i>Ngo pi ta ta,</i>	I am stricken by him.

The Preterperfect and Future are formed by the same Particles that are used to distinguish those Tenses in the Verb active.

IV. Of the PREPOSITIONS.

Prepositions.

ALTHO' the Chinese Language consists of so small a Number of Words, it is nevertheless very copious; because the same Word may be not only both Noun and Verb, but often also a Preposition, Adverb, &c.

The Chinese have therefore some Prepositions that are not so naturally, but by Custom, such as these Words: *Tsyen*, before; *hew*, after; *shang*, above; *hya*, below; and the like. They are Prepositions if they are joined to a Verb, and come before it; but they are Postpositions when added to the End of a Noun. For Example: *Tsyen tso*, I go before; *hew lay*, I came after; *Shang tserw*, I go up; *Hya tserw*, I came down. These are Prepositions, because they are prefixed to the Verbs; but the following Words, *Fang tsyen*, before the House; *Mwen hew*, behind the Door; *Cho shang*, upon the Table; *Ti hya*, beneath the Earth; are Postpositions, because they are subjoined to Nouns.

The same must be understood of *my*, within; *vay*, without; and such like Words.

V. Of the ADVERBS.

THE Chinese Language has properly no Adverbs, only certain Words become so by Custom, or by the Place they possess in the Sentence. Often several Words must be used to express the Adverbs of other Languages; and as they have none that are demonstrative or proper to calling and exhorting, they are under a Necessity of employing Nouns and Verbs, whercof these following are in use, viz. for

Desiring,	<i>Pa pû te</i> , Would to God.						
Asking,	{ <i>Ju ho</i> (A), After what Fashion. <i>Ho ju</i> , In what manner. <i>Tseng mo</i> , How.	Time,	{ <i>Kin je</i> , To-day. <i>Min je</i> , To-morrow. <i>Tso je</i> , Yesterday. <i>Tszen je</i> , Day before yesterday. <i>Hew je</i> , After to-morrow.				
				Place,	{ <i>Che li</i> , Here. <i>Tsi</i> , From thence, or that way.		
						Number,	{ <i>I tsë</i> , Once. <i>Eul tsë</i> , Twice. <i>Chang chang</i> , Often.
Denying and forbidding,	{ <i>Pû</i> or <i>mo</i> , No. <i>Pû jo</i> , That is not convenient. <i>Pû jen</i> , No certainly.	Order,	{ <i>Ti i</i> , or <i>tew i</i> , Firstly. <i>Hew myen</i> , In the next Place. <i>Chong</i> , or <i>tong</i> , Lastly.				
				Doubting,	<i>Whe</i> or <i>Whe che</i> , Perhaps.	The Event,	<i>Whe jen</i> , May be.
Chusing,	<i>Ving</i> , Better, rather this than that.	Similitude,	<i>Ju</i> , As.				
Comparing,	{ <i>Keng</i> or <i>keng to</i> , Much more. <i>Keng shau</i> , Much less. <i>Keng hau</i> , Better.	Diffimilitude,	{ <i>Pû ju</i> , Not as. <i>Pû tong</i> , Differently.				
				Quality,	{ <i>Shau</i> , A little. <i>To</i> , Much. <i>Kew</i> , Enough.		
						Excluding,	<i>Tan</i> , Only.
Encreasing,	{ <i>Kin</i> , Diligently. <i>Kyang</i> , Vigorously.	A thing not yet finish'd.	{ <i>Cha pû to</i> , Almost.				

VI. Of NUMBERS, and their PARTICLES.

THERE are a great many Particles in the Chinese proper to Numbers; which Particles are frequently used, and that in a Manner peculiar to this Language: For every thing has one signifying the Number appropriated to it. In our Language, *One, Two, Three*, are applied to different Things, and we say, *A Man, A Woman, Two Men, Two Women*; but this way of expressing one's self would be gross and barbarous to a Chinese, who to each Number joins a Particle proper to each Noun; as will appear more clearly from Examples exhibiting the Particles of Numbers, which I shall set down after inserting a Table of the Numbers themselves.

(1.) The Chinese NUMBERS.

<i>I</i> , One.	<i>Lû</i> , Six.	<i>Shê i</i> , Eleven.	<i>I tsyen</i> , A Thousand.	Chinese Numbers.
<i>Eul</i> , Two.	<i>Tsi</i> , Seven.	<i>Eul she</i> , Twelve.	<i>I wan</i> , Ten Thousand.	
<i>San</i> , Three.	<i>Pa</i> , Eight.	<i>San she</i> , Thirteen.	<i>Eul wan</i> , Twenty Thousand.	
<i>Tsë</i> , Four.	<i>Kyew</i> , Nine.	<i>Pé</i> , An Hundred.	<i>Shê wan</i> , An Hundred Thousand.	
<i>Oû</i> , Five.	<i>Shê</i> , Ten.	<i>Eul pé</i> , Two Hundred.	<i>I pé wan</i> , A Million.	

(2.) PARTICLES of NUMBERS.

KO is applied to Men; *I ko jin*, one Man, or a Man; *I ko fû jin*, one Woman. Particles of Numbers.
Whey is proper to illustrious Men; *I whey jin*, an illustrious Person.
Che or *chi* is applicable to Ships, Dogs, Hens, and every thing else which, tho' alone, ought to have a Fellow to it, as Shoes, Stockings, &c. thus they say, *I chi chwen*, a Ship; *I chi kew*, a Dog; *I chi hyay*, a Shoe; *I chi ki*, a Hen.
Tyan is used with respect to long things that are suspended; *I tyau lû*, a Censer; and *I tyau shing*, a Rope.
Wey is proper for Fishes; *I wey yu*, a Fish.
Kew is peculiar to long Straps of Leather; *I ken tay*, a Leather Strap or Thong.
Chang belongs to Paper, a Table, and a Seat; *I chang chi*, a Sheet of Paper; *I chang cho*, a Table; *I chang i*, a Seat.
Pa is applied to Knives, Swords, Fans; *I pa tau*, a Sabre or Sword; *I pa shen*, a Fan.
Shwang is proper to similar things that are commonly joined together; as *I shwang hyay*, a Pair of Shoes; *I shwang wa*, a Pair of Stockings.
Kyen is connected with Chambers or Houses; *I kyen fang*, an House or Chamber.

(A) The *j* Consonants here before *o* and *u* are retained as in the French.

Fo is applicable to whole Pieces of Cloth and Silk; as *I fo pù*, a Cloth; *I fo shew*, a Piece of Silk of a particular sort: It is also applied to Pictures.

Mey is used when speaking of Pearls and precious things; *I mey chin*, a Pearl.

Chu is applicable to Perfumes; *I chu byang*, a Pastil.

Pi is sometimes used when speaking of Garments of Cloth or Silk, but most properly for a Horse; *I pi ma*, a Horse.

Pen relates to Books; *I pen shu*, a Book.

Ting is used when speaking of Caps or Hats; *I ting kin*, a Cap.

Tso is applied to great Houses and Walls; *I tso fang*, an House; *I tso ching*, a Wall.

Teng has properly a reference to Oxen and Cows; *I teng wew*, an Ox.

Mwen is used when speaking of Musquets; *I mwen tsyang*, a Barrel of a Fufee.

To is peculiar to Flowers; *I to wha*, a Flower.

Ling is applicable to Garments; *I ling pau*, a Gown.

Tay or *Pen* is used when speaking of Comedies; *I tay*, or *I pen hi*, a Comedy.

Ko is used when speaking of Trees; *I ko shu*, a Tree.

Myen has reference to Standards; *I myen ki*, a Standard.

Tau is applied to Letters, and Pacquets of Paper; *I tau shew shi*, a Book of Poetry.

Chin is used when speaking of Sedans and Chariots; *I chin kyan*, a Chair or Sedan.

Quan is used when speaking of Pens and Pencils; *I quan pi*, a Pen.

Ko is used when speaking of Corn and Pulse; *I ko mi*, a Grain of Rice.

Taste of the Chinese for Poetry, History, Plays, &c.

TO understand well in what the Excellency of the *Chinese* Poetry consists, it is necessary to be skilled in their Language; but as that is no easy Matter, we cannot give the Reader a very good Notion of it.

Poetry of the *Chinese*. The Pieces of Poetry composed by the *Chinese* are somewhat like the Sonnets, Rondeaux, Madrigals, and Songs, of our *European* Poets; their Verses are measured by the Number of Characters, which are so many Words of one Syllable. Some of their Verses are long, some short; that is, have more or fewer Words in them, their Beauty consisting in the Variety of their Cadence and Harmony.

Measure of their Verse.

Their Verses ought to have a Relation to each other, both in the Rhyme and in the Signification of the Words, which have among themselves a Variety of Tones agreeable to the Ear. They have another Kind of Poetry without Rhyme, which consists in the Antithesis or Opposition of the Thoughts, insomuch that if the first Thought relates to the Spring, the second shall concern the Autumn; or if the first concerns the Fire, the other shall relate to the Water: Which manner of Composition has its Difficulties, and requires some Skill. Nor are their Poets destitute of Enthusiasm: Their Expressions are often allegorical, and they know how properly to employ the Figures that render a Style more lively and pathetic.

Their History.

As for History, no People have been more careful to write and preserve the Annals of their Empire. Those so much venerated Books, of which we have given Abstracts, contain every thing considerable that passed during the Reigns of the first Emperors who governed *China*: There you find the whole History and Laws of the Emperor *Tau*, with all the Care that he took to establish a good Form of Government in his Dominions; there you read the Regulations made by his Successors *Shun* and *Tsu*, to improve Morality, and establish the Publick Tranquillity; the Customs in Force among the petty Kings, who governed the Provinces dependent on the Emperor; their Virtues, Vices, and Maxims of Government; their Wars with each other; the Great Men who flourished in their Time, and all other Events, which deserve to be transmitted to Posterity.

Care to render it impartial.

They have observed the same Method in recording the History of the following Reigns. But what the *Chinese* are remarkable for, is the great Care they have taken, and the Precautions they have used, to free it from that Partiality, which the Flattery of Sycophantic Writers might have introduced.

One of the Precautions consists in chusing a certain Number of disinterested Doctors, whose Business it is to observe all the Words and Actions of the Emperor; and, as fast as they come to their Knowledge, to set them down, unknown to each other, in a loose Sheet of Paper, which they put into a Chest through a Slit made on purpose.

Matters treated of.

They relate therein, with great Sincerity, every Thing, be it good or bad, that has been said or done: For instance, such a Day the Emperor forgot his Dignity; he was not Master of himself, and gave way to Passion: Another Day he hearkened to nothing but his Resentment and Passion in punishing such an Officer unjustly, or in disannulling an Act of the Tribunal without Cause. Again, in such a Year, and such a Day, the Emperor gave such a Mark of paternal Affection for his Subjects; he undertook a War for the Defence of his People, and the Honour of the Empire; and in the midst of the Applauses of the Court, who congratulated him for such an Action, conducive to the Good of the Empire, he appeared with an Air full of Modesty and Humility, as if insensible of so just Praises. The Chest in which all these Sheets are deposited, is never opened, either while the Prince is living, or any of his Family upon

upon the Throne : But when the Crown passes to another House, they collect all these particular Memoirs, and after comparing them together, in order to discover the Truth, compose the History of such an Emperor out of them.

Another Custom of the *Chinese* does not a little contribute to enrich the History of their Nation: Every City prints an Account of every Thing considerable that happens in its District. This particular History comprehends the Situation, Extent, Limits, and Nature of the Country, with the most remarkable Places, the Manners of its Inhabitants, the Persons who have been most distinguish'd for Arms, Learning, or an uncommon Probity: The Women themselves have a Place therein; such, for instance, who, through an Affection for their deceased Husbands, have continued in a State of Widowhood.

Every City has its particular History.

What it contains.

To say the Truth, there are some who by Presents obtain from the Governor the Honour of being mentioned in the Annals: But yet this must always be a Condition, that they must be really Persons of known Merit; and to prevent any Abuses this way, the Mandarins of every City assemble once in every forty Years to examine these Books, from which they retrench whatever they do not approve of.

They likewise mention in these [local] Histories (A), the extraordinary Events and Prodiges, with the Monsters that are born at certain Times: For Instance, the Serpent which a Woman was delivered of, and suckled at *Fu cheow*, or the little Elephant with his Trunk, brought forth by a Sow at *King te ching*, tho' there are no Elephants in that Country. These Facts are related in the Annals of these two Cities, and the like is done in those of the rest, where you meet with all that is necessary for composing a true and exact History.

The *Chinese* Authors do not only apply themselves to write an universal History of their Empire, but their Genius leads them also to compose Variety of little Histories, set forth for Instruction and Entertainment. These Histories are not unlike our Romances [or Novels] which have been so much in Fashion in these latter Ages, with this Difference, that our Romances generally consist of nothing but Love-Adventures, or ingenious Fictions, made to divert the Reader; but which, at the same time they divert, so greatly captivate the Passions, that they become very dangerous things, especially in the Hands of young Persons: Whereas the *Chinese* Novels are commonly very instructive, containing Maxims for the Reformation of Manners, and almost always recommending the Practice of some Virtue.

Their Romances or Novels.

These Stories are often intermixed with four or five Verses, to enliven the Narration: I shall here insert three or four of them, translated from the *Chinese* by P. *Dentecolles*; the reading of which will afford one a much better Notion of the *Chinese* Taste for Compositions of this kind, than all I could say on that Head.

A STORY, [or NOVEL].

An Example shewing that the Practice of Virtue renders a Family illustrious.

Four Verses to this Purpose are prefix'd as a Motto :	}	<p><i>The Good and Evil which become publick, Are visibly attended with Happiness or Misfortune :</i> <i>The one which turns [the Heart] from Vice ;</i> <i>The other which animates to Virtue.</i></p>
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A Certain Family of middling Condition dwelt at *Vu si*, a Town depending on the City of *Chang cheow*, in the Province of *Kyang nan*. This Family consisted of three Brothers; the Name of the eldest was *Lyu yu*, that is, *Lyu, the Diamond*; that of the second Brother *Lyu pau*, or *Lyu, the Treasure*; and the third was call'd *Lyu chin*, or *Lyu, the Pearl*. The two elder were married, but the last was too young to enter into the matrimonial State. The Wife of the first was named *Wang*, and that of the second *Tang*; they were both very handsome, and had all the Charms necessary to render Women perfectly agreeable.

History of *Lyu yu*.

Lyu, the Treasure, had not the least Inclination to any thing that was good, giving himself up wholly to Gaming and Wine. His Wife was of the same Disposition, nor in the least addicted to Virtue, or any thing commendable in the Sex, wherein she differ'd exceedingly from her Sister-in-law, who was a perfect Example of Modesty and Decorum; insomuch that tho' these two Females lived together in Peace, they had no extraordinary Affection for each other.

Wang had a Son whose Surname was *Hi cul*, which signifies *the Son of Rejoicing*; this Child when he was but six Years old, standing one Day in the Street, to observe a solemn Procession, of a sudden was separated from his Companions, and disappear'd in the Crowd.

He loses his only Son.

As the Child did not return home at Night, the Father and Mother were almost distracted; next Morning they had Advertisements fix'd up in all Parts of the Town, and Enquiry made in every Street; but all their Searching was to no purpose, nor could they hear the least Tidings of their darling Son. *Lyu* his Father was perfectly inconsolable, and being overwhelmed with Affliction, resolv'd to forsake his House and Family, where every thing that he saw brought into his Mind the Remembrance of his dear *Hi cul*. Pursuant to this Design he borrow'd a Sum of Money of a Friend to traffic with about the Neighbourhood, flattering himself that in these short and frequent Excursions he might at length find the Treasure which he had lost.

As all his Thoughts ran upon his little Boy, he found but small Pleasure in the Profit which arose from this Traffic, nevertheless he carried it on for the Space of five Years without going far from his own House, whither he return'd annually to spend the Autumn. At length concluding his

Goes in quest of him.

(A) These may properly be called Topographical Histories, or simply *Topographies*.

his Son, after so long a Search in vain, to be irrecoverably lost, and perceiving that his Wife *Wang* was likely to have no more Children, he resolv'd to withdraw himself from such afflicting Thoughts; and as he had picked up a small Stock of Money, determin'd to go and trade in some other Province.

He came acquainted on the Road with a rich Merchant, who perceiving his Talents and Skill in Trade, made him very advantageous Offers; and the Desire of growing rich cured him of his Uneasiness.

They were no sooner arriv'd in the Province of *Shan si*, than every thing succeeded to their Heart's desire; they had a very quick Vent for their Commodities, and got as considerably by them: but the Delay of the Payment on account of a Drought and Famine that afflicted the Country for two Years, and a tedious Fit of Sickness wherewith *Lyu* was attacked, detain'd him three whole Years in that Province; from whence at length, having recovered his Health as well as his Money, he departed, in order to return home.

Finds a Bag
of Money
on his Way
home;

Happening to stop on the Road to rest himself near a certain Place call'd *Chin lyew*, he perceiv'd a Girdle of blue Cloth, in the Shape of a long narrow Bag, as is worn round the Body under the Cloaths, and us'd to carry Money in. Going to take it up, and finding it very weighty, he stept a little aside to open it, and there found 200 Taëls.

At the Sight of this Treasure he made the following Reflections: *'Tis my good Fortune which has put this Sum of Money into my Hands; I may keep it, and employ it to my own Use, without fear of any bad Consequence: Nevertheless the Person who has lost it, the Moment he misses it, will be in terrible Agonies, and return with all the Haste he can to look for it. Are we not told, that our Ancestors, when they found Money in this manner, durst hardly touch it, and took it up for no other end but to restore it to the right Owner? This Act of Justice appears to me to be very noble, and I am resolv'd to imitate the same, especially as I am in Tears, and have no Child to inherit what I have. What have I to do with Money which comes to me by such indirect Means?*

Immediately returning back, he went and plac'd himself near the Spot where he had found the Bag, and waited there the whole Day, expecting some body would come to look for it; but as no such appeared, the next Day he continued his Journey.

meets with
Chin, the
Person who
lost it,

The fifth Day in the Evening coming to *Nan su chew*, he went to lodge at an Inn, where he found several other Merchants. In the Course of the Conversation, the Subject turning upon the Accidents of Trade, one of the Company told the rest that, five Days before setting out from *Chin lyew*, he had lost 200 Taëls, which were inclos'd in his inner Girdle: *I had* (says he) *taken off the Girdle, and laid it beside me while I took a little Rest, when suddenly a Mandarin passing by with all his Attendants, I made what haste I could to get out of the way for fear of an Insult, and forgot to take up my Money; nor did I indeed miss it till I went to undress to go to Bed: I was fully convinced, since the Place where I left my Girdle was much frequented, that it would be imprudent in me to delay my Journey, to go in search of what I was sure I should not find.*

Having express'd his Concern, *Lyu* immediately ask'd him his Name, and Place of Abode. *Tour Servant*, reply'd the Merchant, *is call'd Chin, and lives at Yang chew, where he has a Shop, and a pretty good Warehouse: But pray may I in my Turn demand of you, who it is that I have the Honour to speak to?* *Lyu* told him his Name, and that he was an Inhabitant of the City of *Vu si*: *My direct Way thither* (says he) *is thro' Yang chew; and, if you please, I'll do myself the Pleasure to accompany you to your House.*

Chin answer'd as became him to this Piece of Civility: *With all my Heart* (says he) *we'll go together; I think myself very happy to meet with such agreeable Company.* Next Morning very early they departed, and in a few Days arriv'd at *Yang chew*.

After the usual Civilities were over, *Chin* invit'd his Fellow-Traveler into his House, and set before him a small Collation; then *Lyu* began to talk of the Money lost at *Chin lyew*: *Of what Colour* (said he) *was the Girdle wherein you kept your Money, and how was it made? It was of blue Cloth,* (reply'd *Chin*) *and mark'd at one End with the Letter Chin, which is my Name, work'd in white Silk.*

and returns
it him.

As these Tokens took away all room for Doubt, *Lyu* cry'd out in a sort of Extasy: *The Reason for my asking you these Questions is, because that in passing thro' Chin lyew I found such a Girdle as you have described; and at the same time drew it out: See* (says he) *if this be yours. 'Tis mine sure enough,* said *Chin*: Whereupon *Lyu* holding it still in his Hands, deliver'd it with respect to the right Owner.

Chin full of Gratitude press'd *Lyu* much to accept of half the Money, which he offer'd to make him a Present of; but to no purpose, for *Lyu* would take nothing. *How great are my Obligations to you!* reply'd *Chin*: *Where shall one find such an Instance of Honesty and Generosity?* Then he caus'd a handsome Entertainment to be serv'd up, where they invit'd each other to drink with the greatest Demonstrations of Friendship.

In the mean time *Chin* said to himself, *Where in these Times shall we find a Man, who has the Probity of *Lyu*? Persons of this Character are very rare; but why shall I receive so great a Benefit from him, and not find a way of returning it? I have a Daughter who is 12 Years of Age, I will strike up an Alliance with this honest Man. But has he ever a Son? that is what I do not know. My dear Friend,* (says he) *of what Age may your Son be at present.*

At that Question the Tears gush'd from *Lyu's* Eyes. *Alas!* (answer'd he) *I never had but one Son, who was infinitely dear to me; and it is now seven Years that going out to see*

a Procession pass by, he was lost in a Crowd, and could never be heard of after. What adds to my Misfortune is, that my Wife has brought me no more Children.

At this Relation *Chin* seem'd to be mute for a Moment, and then spoke to this Effect: My Brother and Benefactor! tell me what Age was that dear Child of yours, when you lost him? He was 6 Years old (reply'd *Lyu*). What was his Sir-name? (adds *Chin*) and what sort of Boy was he? We call him *Hi-eul* (reply'd *Lyu*); he had escaped the Dangers of the Small-Pox, without being marked with them; his Complexion was fair and lively.

Chin was perfectly ravished with Joy at this Account given him by *Lyu*; nor could he help discovering it in his Eyes, and the Air of his Countenance. Then immediately calling one of his Servants, he whispered some Words in his Ear: Whereupon the Servant expressing his Readiness to obey his Masters Orders returned into the inner part of the House.

Lyu, attentive to the several Questions, as well as the extraordinary flush of Joy which appeared in the Countenance of his Host, was taken up with various Conjectures, when of a sudden he beheld a young Domestick about 13 Years of Age enter the Room: He was decently clad in a long Habit with an outer Coat over it; his handsome Shape, his Air, and Carriage, his Face adorn'd with regular Features, his beautiful black Eyebrows, and his quick and piercing Eyes, made an Impression at once on the Heart and Eyes of *Lyu*.

Hi-eul brought into his Presence,

As soon as the Youth saw the Stranger sitting at Table, he turned towards him, made a low Bow, and spoke some Words of Civility. After which approaching *Chin*, and standing modestly before him: My Father, said he, with a sweet and agreeable Voice, You have called *Hi-eul*, be pleased to let me know your Commands. I'll tell you presently (reply'd *Chin*); in the mean time stay beside me.

The Name of *Hi-eul*, which the young Lad had given himself, raised new Suspicions in the Mind of *Lyu*: A secret Impulse seized his Heart, and by a wonderful Sympathy of Nature, immediately recalled to his Memory the Image of his Son, his Shape, his Face, his Air, and his Gestures; all which he beheld in the Youth on whom his Eyes were attentively fix'd; and there was nothing but the Name of Father, which he gave to *Chin*, that held him in doubt. However, he did not think it civil to ask *Chin* if the Youth was really his Son, as possibly might have been the Case, since two Children might happen to have the same Name, and to resemble each other.

Lyu, wholly taken up with these Reflections, thought but little of the good Cheer that was prepared for his Entertainment; the Perplexity of his Mind was visible in his Countenance, and his Eyes were carried irresistibly towards the Child, on whom they were so fixed, that he could not take them off of him. *Hi-eul*, on his side, in spite of the Timorousness and Modesty inseparable from one of his Age, looked stedfastly on *Lyu*, as if Nature had at that Instant discovered to him that he was his Father.

At length *Lyu*, being no longer able to contain himself, broke Silence of a sudden, and ask'd *Chin*, if the Youth was really his Son? 'Tis not from me, (reply'd *Chin*) that he hath receiv'd Life, altho' I look upon him as my own Son. About 7 Years since, a Man passing through the Town with this Child in his Hand, address'd himself accidentally to me, and begg'd I would assist him in the extreme Necessity he was in. My Wife (said he) is dead, and has left me only this Boy. The bad Condition of my Affairs has oblig'd me to quit my Country for a while, and retire to *Whay ngan*, to the House of one of my Relations, from whom I expect to receive a Sum of Money sufficient to set me up in the World again; but as I have not wherewithal to continue my Journey as far as that City, will you please to be so charitable as to lend me three Taels? I will repay them faithfully at my Return; and in the mean time, to convince you that I intend to keep my Word, I will leave you here in Pledge what I hold most dear in the World, that is, this only Son of mine. The Moment I arrive at *Whay ngan*, I shall return and take this dear Child out of your Hands.

History of him since was lost.

As I was touch'd with the Confidence which he put in me, I advanced him the Money which he demanded; and when he left me he shed Tears, protesting that it was an extreme Affliction to him to leave his Son behind. What surprized me most, was, that the Child did not seem in the least concern'd at the Separation: But not seeing his pretended Father return, I began to harbour some Suspicions, and wanted to have them cleared up. Accordingly I call'd the Child, and by putting several Questions to him, I came to understand that he was born in the City of *Vu si*; that one Day going to see a Procession pass through the Street he lived in, and happening to stray too far from Home, he was decoy'd and carried off by some Person whom he did not know: He told me also the Name of his Father and Mother, which is the same Family-Name with yours. I presently found that the poor Infant had been decoy'd and sold by some Rogue or other: I therefore took Compassion on him, and his Behaviour has entirely gain'd my Heart. From that time I us'd him as if he was my own Son: I have had a thought many times to take a Journey on purpose as far as *Vu si*, to get some account of his Family, but still have been prevented by some Business or other, altho' I had not wholly given over the Design. By good Luck, within these few Minutes, you having had an Occasion to speak of this Son, certain Words, let fall by chance, have refresh'd my Memory; and the surprizing Conformity between what I knew and that which you told me, made me send for the Child to see if you knew him.

At these Words *Hi-eul* fell a weeping for Joy, and presently after the Tears flow'd apace down the Cheeks of *Lyu*. One thing (says he) will soon discover whether he be mine or not, and that is, a black Spot a little above the Knee, which was caus'd by his Mother's Lending when she

Lyu discover'd him to be his Son.

she was with Child of him. *Hi-cul* immediately lifting up the Knee of his Breeches, shewed the Mark according to the Description given of it. *Lyu* at the Sight thereof threw himself on the Neck of the Child, kissed him, and taking him up in his Arms: 'My Son, cries he, my dear Son, what good Fortune is it to thy real Father, to find thee after so long an Absence!'

*To fish up a Needle from the bottom of the Water, is a Wonder:
But to lose a Treasure out of one's Hands, and recover it again, is a much greater Wonder.*

*O! the charming Feast, where so sweet an Acknowledgement is made!
Perhaps they are both still afraid that they have only embrac'd a Dream.*

Joy at meeting with him.

It is easy to conceive what Transports of Joy were felt both by the Father and Son, in the sweet Moments wherein they so unexpectedly met again. After a thousand tender Embraces, *Lyu* breaking from the Arms of his Son, went and threw himself at the Feet of *Chin*: 'How vastly am I obliged to you, (said he) for having received into your House, and educated with so much Benevolence, this dear Part of myself! If it had not been for you, is it possible we should ever have come together again?'

My charming Benefactor! (replied *Chin*, raising him up) *it is the generous and virtuous Act performed by you to me, in restoring to me the 200 Taëls, that has moved Heaven in your Favour; 'twas Heaven that led you to my House, where you have found what you had lost, and sought after so many Years in vain. Now that I know this pretty Boy belongs to you, I am sorry I did not treat him with greater Kindness. Prostrate your self, my Son, (said Lyu) and return your noble Benefactor Thanks.*

Chin proposes his Daughter in Marriage to him.

Chin put himself in a Posture to return the Reverence that had been paid him; but *Lyu*, confounded at such excess of Civility, went up to him immediately, and would not suffer him so much as to bow. These Ceremonies being over, they sat down again, and *Chin* made young *Hi-cul* to sit down beside his Father *Lyu*. Then *Chin* beginning the Conversation: "My Brother! (said he to *Lyu*) for 'tis a Name I ought to give you now, I have a Daughter 13 Years old, and it is my Design to give her in Marriage to your Son, that we may be more closely united by that Alliance." This Proposal was made in so sincere and affectionate a manner, that *Lyu* judged he ought not to make the usual Excuses that Civility prescribes; and therefore laying them intirely aside, he gave his Consent without Hesitation.

As it was late, they separated, *Hi-cul* going to lie in the same Chamber with his Father; where it may be supposed a great many consoling and tender things passed between them during the Night. Next Morning *Lyu* intended to take leave of his Host, but the latter press'd him so earnestly to stay, that he could not refuse him. *Chin* had prepared another Entertainment, where nothing was spared to regale the future Father-in-Law of his Daughter, and his own Son-in-Law. Thus also he propos'd to console himself for the Loss of their Company by their Departure. They drank plentifully, and gave themselves up to Joy.

Makes him a Present of 20 Taëls.

Towards the End of the Feast, *Chin* drew out a Purse of 20 Taëls, and looking full at *Lyu*, "My amiable Son-in-Law, during the Time that he has lived with me, has without doubt been a Sufferer in some Respect or other, tho' contrary to my Intention and Knowledge; this then is a small Present which I make him, till such time as it shall be in my Power to give him more substantial Proofs of my tender Affection: Nor would I by any means have him refuse it." "What, (replied *Lyu*) at a time when I have contracted so honourable an Alliance, and ought my self, according to Custom, to make Marriage-Presents in behalf of my Son, from which I can only be excused as I am on a Journey, must you load me with Gifts? This is too much, I can by no means accept of it without being perfectly ashamed of my self.

"Alas! (says *Chin*) who thought of offering such a Trifle to you? 'Tis to my Son-in-Law, and not to the Father-in-Law of my Family, that I pretend to make this small Present: In a Word, your Refusal, in case you persist in it, will be a certain Sign to me that my Alliance is not agreeable to you."

Lyu, seeing that he must comply, and that it was in vain to give any farther Opposition, humbly received the Present; and causing his Son to rise from the Table, order'd him to go make *Chin* a very low Bow. *That which I have given you* (said *Chin*) *is but a Trifle, and not worth Thanks.* *Hi-cul* after that went into the inner part of the House, to thank his Mother-in-Law. The whole Day was spent in Feasting and Diversions till Night parted them.

Lyu being retired to his Chamber, gave himself up to the Reflections which this Adventure had caused in his Mind: "It must be confessed (said he) that in restoring the 200 Taëls that I had found, I did an Action very agreeable to Heaven, since I am rewarded with the good Fortune of finding my Son, and contracting so honourable an Alliance. This is good Fortune upon good Fortune; it is like putting Flowers of Gold on a beautiful Piece of Silk. How can I shew my Gratitude for so many Favours? Here are 20 Taëls which my Kinsman *Chin* has given me; can I do better than employ them towards the Subsistence of some virtuous *Bonzas*, for that will be to strew them in a Land of Blessings.

Lyu departs with his Son.

Next Morning, after they had taken a hearty Breakfast, the Father and Son got ready their Baggage, and took Leave of their Host. From thence they went to the Port, where they hired a Bark. But they had scarce sailed half a League before they drew near to a Place in the River, from whence arose a confused Noise, and the Waters seemed in violent

lent Agitation. This happened to be a Bark full of Passengers, which was sinking. They hear the poor unfortunate Creatures cry out pitifully, *Help! save us!* And the People on the Neighbouring Bank, alarm'd at this Wreck, called to several small Barks, which were thereabouts, to make what haste they could to relieve those who were in distress struggling for Life in the Water. But these Watermen, who are a hard-hearted, covetous Race of Mortals, demanded the Promise of a considerable Reward before they would stir a Step to their Relief.

During this Debate, up comes the Bark of *Lyu*, who, when he had understood what the Matter was, said within himself: "To save the Life of one Man, is a thing more holy and meritorious than to adorn Temples, and maintain *Bouzas*: Let us consecrate these 20 Taels to this good Work, and succour these poor Men who are ready to perish." Hereupon he instantly declared that he would give 20 Taels to those who would take the half-drowned People into their Barks.

At this Offer all the Watermen covered the River in a Moment. Some even of the Spectators who were on the Bank, and knew how to swim, cast themselves hastily into the Water, so that in an instant every one of them was rescued from Danger. *Lyu*, over-joyed at the Success, immediately deliver'd the Money which he had promised.

The poor Passengers thus rescued from the Water and the Jaws of Death, came to return their Deliverer Thanks. One of the Company having considered *Lyu* attentively, cry'd out all of a sudden: *What! is it you my eldest Brother? By what good Fortune have I found you here.* *Lyu* turning him about, knew it to be his third Brother *Lyu chin*: Then transported with Joy, and quite lost in Raptures, clapping his Hands together: *O wonderful (says he) Heaven has brought me hither in the nick of time to save my Brother's Life.* Immediately giving him his Hand, he embraced him, took him into his Bark, help'd him to take off his Cloaths that were all wet, and gave him others to put on.

Lyu chin, as soon as he had recovered his Spirits, performed the Duties which Civility requires from a younger Brother; and the elder, having returned his Compliment, called *Hi-eul*, who was in one of the Rooms of the Bark, to come and salute his Uncle. After this he related all his Adventures, which so amazed *Lyu chin*, that he became perfectly insensible. *But, in short, let me know, (said Lyu) what could bring you into this part of the Country.*

"It would require a good deal of Time (*said Lyu chin*) to tell you the Cause of my undertaking this Journey. Three Years after you had left Home, News was brought us that you fell sick and died in the Province of *Sbau-si*; my second Brother, as Head of the Family in your Absence, made Enquiry, and he assured us, that it was Fact. This was like a Thunderclap to my Sister-in-Law, who became inconsolable, and went into Mourning. For my part, I continually told her that the News was not certain, and that I believed nothing of it.

A few Days after, my second Brother press'd my Sister-in-Law to think of a new Husband; but she has always rejected a Proposal of that kind. At last she prevailed on me to take a Journey into *Sbau-si*, to inform my self on the Spot concerning you; and when I least thought of it, and was ready to perish in the Water, I met with my dear Brother, who sav'd my Life; a Protection from Heaven truly wonderful! But, Brother, believe me, there is no Time to lose; make haste home as fast as ever you can, to comfort my Sister-in-Law, who suffers a violent Persecution, so that the least Delay may be attended with Misfortunes never to be retrieved.

Lyu yu, in a Consternation at this Account, sent for the Master of the Bark; and tho' it was very late, he order'd him to set sail, and keep going forwards all Night long.

The Heart, when eagerly bent, flies to the Mark like an Arrow.

The Bark glides along the Water swifter even than the Shuttle thro' the Loom of a Weaver who is in haste to finish his Work.

While these Adventures happened to *Lyu yu*, his Wife *Wang* was in great Tribulation. She had a thousand Reasons to believe her Husband was not dead: But *Lyu pau*, who by this pretended Death was become Head of the House, affirmed it so positively, that at length she suffered herself to be persuaded into it, and put on Widows Weeds. *Lyu pau* had a wicked Heart of his own, and was capable of the basest Actions. "I don't doubt, *says he*, but my elder Brother is dead, and I am now the Master. My Sister-in-Law is young and handsome, and her Relations live at a great Distance, so that it is out of her Power to implore their Assistance: I must force her to marry again as soon as possible, and by this means I shall get a considerable Sum of Money.

He immediately communicated his Design to his Wife *Tang*, and ordered her to set some artful Matchmaker at work: But *Wang* would not hearken to such a Proposal; she protested she would continue a Widow, and honour by her Perseverance the Memory of her Husband. Her Brother-in-Law *Lyu chin* encouraged her in that Resolution, so that all the Artifices they employ'd had no Effect with her; and as it struck into her Mind from time to time that her Husband was not dead, "I must (*says she*) be satisfied about it; Reports are often false; nor can I have a certain Knowledge of the Thing, except in the Place itself. 'Tis true, that Place is near 300 Miles distant: But no matter for that, I know my Brother *Lyu chin* is very good-natur'd, and, to put me out of Pain, would not scruple to go into the Province of *Sbau-si*, there to inform himself for certain whether I have had the Misfortune to lose my Husband or not; and if he be dead, to bring me at least his precious Remains. Accordingly *Lyu chin* was intreated to undertake the Journey, and departed. His Absence made *Lyu pau* a great deal more eager in his Pursuit; besides having for several Days together

Unexpect-
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sence.

His Wife
sold by
Lyu pau to a
Merchant.

ther had a constant Run of ill Luck at Gaming, he knew not where to get Money to recover his Losses. While he was in these Straits, he met with a Merchant of *Kyang-si*, who had lost his Wife, and was looking out for another. *Lyu pau* laid hold of the Opportunity, and proposed his Sister-in-Law. The Merchant accepted the Proposal, taking care however to inform himself underhand whether she was young and handsome; and as soon as he had satisfy'd himself as to those Points, he lost no Time, but deliver'd 30 Taels to conclude the Bargain.

Proposes the Method of carrying her off.

After *Lyu pau* had received the Money, 'I must inform you, (*said he to the Merchant*) that my Sister-in-Law is proud, haughty, and exceeding formal: She will make a thousand Difficulties, when it comes to the Point about leaving the House, and you'll have much Trouble to get her to consent to it. The Method you must take then is this: As soon as Night begins to fall, get a Chair, adorn'd according to the Custom, and with good lusty Chairmen. Come to our Door, with as little Noise as ever you can; the Person who will appear in a mourning Head-dress is my Sister-in-Law. Say not one Word to her your self, nor listen to what she would say to you: But seize her at once by the middle, hurry her into the Chair, convey her with all possible Speed to the Bark, and set sail." This Expedient pleased the Merchant much, and the Execution of it seem'd very easy to him.

In the mean Time *Lyu pau* return'd to his House; and that his Sister-in-Law might suspect nothing of his Design, he carry'd it very fair with her: But as soon as her Back was turned, he discover'd the Project to his Wife, and speaking of his Sister-in-Law in a contemptible Way: 'This two-legg'd Piece of Goods, (*says he*) must needs go out of the House this Night; and altho' it is a Matter that gives me no manner of Uneasiness, I do not care to be in the way myself when the Scene is acting; for which Reason I will go out for some time; but it is proper first to let you know that towards Night-fall, Persons well attended will come to your Door, and carry her off in a Chair.

She overhears the Plot

He was going to proceed, when he was interrupted by a sudden Noise which he heard. This was occasioned by his Sister-in-Law, who was passing by the Chamber-Window. Whereupon *Lyu pau* slipp'd out by another Door in such a Hurry, that he had not Time to mention the Circumstance of the Mourning Head-dress. It was no doubt owing to a particular Providence of Heaven that this Circumstance happened to be omitted.

Wang readily perceiv'd that the Noise she made at the Window had oblig'd *Lyu pau* to break off the Discourse abruptly, and it appear'd plain enough by the Tone of his Voice that he had still something more to say: But she had heard enough to let her into his Design; for perceiving by his Air when he came in, that he had something to say in private to his Wife, she pretended to withdraw, and laying her Ear close to the Window, heard distinctly these Words: *They will carry her off, and put her into a Chair.*

As these Words confirm'd her Suspicions to a great Degree, she enter'd into the Chamber, and approaching *Tang sang* immediately discover'd her Uneasiness: "Sister-in-Law, (*said she*, you see here an unfortunate Widow, who is engag'd to you by the strictest Ties of Friendship, which was always very sincere. Now by this Friendship, which has been of so long standing, I conjure you to tell me frankly, whether my Brother-in-Law still persists in his Design of forcing me into a Marriage, which must needs prove my Ruin.

Is deserted by her Sister-in-Law,

At this Speech *Tang* appear'd at first in Confusion, and blush'd: but soon recovering herself, and putting a better Face on the Matter: "What are you thinking of, Sister, (*says she*) and what Imaginations are these that are gotten into your Head? If there was any Design on Foot of marrying you again, do you think there would be any great Difficulty in bringing it to bear? What Occasion is there for throwing one's self into the Sea, before the Bark is ready to sink?

When *Wang* heard this Proverb relating to the Bark, it gave her more Light still into the Drift of her Brother-in-Law's private Discourse: Whereupon she broke out into Complaints and Sighs, and giving herself up intirely to Grief, she shut herself in her Chamber, where she wept and groan'd, lamenting her Case: "How unhappy am I, (*said she*) not to know what is become of my Husband! *Lyu chin*, who is the Brother-in-Law I could depend on as a Friend, is on his Journey. My Father, Mother, and the rest of my Relations, are at a great Distance from hence: So that if this Thing is to be put in Execution suddenly, how can I give them Notice of it? I have not the least Assistance to expect from our Neighbours. Every Body hereabouts is afraid of *Lyu-pau*, and know him to be capable of the greatest Villainies. Wretch that I am! I know not how to escape his Snares. If I do not fall into them to day, I shall to morrow, or in a very short time. Every thing consider'd, I'll put an End to this miserable Life; 'tis better die once for all, than to suffer Death a thousand times over; and what is my Life to me, but one continual Death?

and attempts to hang herself.

She then came to a Resolution, but deferr'd the Execution of it till Evening. As soon therefore as Day left the Horizon, and the Darkness of the Night succeeded in its Place, she retir'd into her Chamber, and shut herself in; then taking a Cord, she fasten'd one End of it to a Beam, and made a Running-knot at the other. This done, she got upon a Stool, and having adjust'd her Garments about her Feet in a decent manner, cry'd out, *Supreme Tyco, revenge my Cause.* After she had spoken these Words, and vented a few Sighs, she threw off her Veil, and thrust her Head into the Noose, then kicking down the Stool with her Foot, she remained hanging in the Air.

Here was an End, in all Appearance, of this unfortunate Lady. It happened, however, that the Cord, tho' made of Hemp, and of a considerable Thickness, breaking all of a sudden, she fell down upon the Floor, half-dead. Her Fall, join'd to her violent Agitations, made a great Noise: On hearing which, *Yang* ran, and finding the Door of her Chamber strongly barricaded (which she judg'd to be the Effect of her Distraction) instantly laid hold of a Bar, and broke it open. As the Night was very dark, on entering the Room, her Feet were entangled in *Wang's* Cloaths, and she fell backwards. In falling her Head-dress flew off at a good Distance, and the Fright seiz'd her to such a Degree, that she swooned away for a few Moments. As soon as she came to herself, she went to get a Lamp, and returning into the Chamber, found *Wang* stretched on the Ground, without Motion, and almost breathless. She foam'd at the Mouth, and the Cord was drawn very tight about her Neck: *Yang* therefore loosen'd the Noose with all Speed.

She was going to give her more of her Assistance; when she heard a gentle Knocking at the Street-Door. As she did not doubt but it was the Merchant of *Kyang-si*, who was come to fetch his new-purchas'd Bride, she ran as fast as she could to receive him and bring him to the Chamber, that he might be himself a Spectator of what had happened. Tho' she was in a great Hurry, yet having more Regard to Decency than to appear without a Head-dress, she snatch'd up that of Dame *Wang*, which lay at her Feet.

It was indeed the Merchant of *Kyang-si*, who came to carry off the Lady that had been promised him: He had brought a Wedding-Chair, adorn'd with Silken Streamers, Festoons, Flowers, and several beautiful Lanterns. It was surrounded with Servants, who carried lighted Links in their Hands, and a Crowd of Musicians with Flutes and Hautboys. But the whole Company stood waiting in the Street without playing on their Instruments, or making the least Noise, whilst the Merchant had advanc'd a little before, and knock'd softly at the Door; but finding it half open, he went into the House, with some of the Link-bearers, in order to light him.

The Merchant carries off her Sister-in-Law in stead of her.

As soon as ever *Yang* appear'd, the Merchant perceived she had a Widow's Head-dress on, which was the Signal that had been given him, and being charm'd moreover with her Air and Features, he caught hold of her with as much Eagerness as a hungry Hawk seizes a little Bird. Upon this his Attendants running up to his Assistance, carried away the Dame, and shut her up in the Chair, which was there ready to receive her. In vain she cry'd out that *they were mistaken, and that it was not her they look'd for.* The Noise of the Instruments, which struck up all at once, drowned her Voice, while the Chairmen rather flew than walk'd, in order to get her into the Bark.

A Band of Musicians advances in Triumph towards the Bark of a Stranger.

The Mistake of a Mourning Head-dress occasions a Marriage.

When the Bride in Presence of the new Bridegroom cries out, it is not against Heaven, It is against her real Husband that she rages and exclaims.

In the mean time *Wang*, who had receiv'd Relief from the Care of her Sister-in-Law, was come to herself, and had recover'd her Senses; when the great Bustle that she heard at the Street-Door renew'd her Fears, and made her terribly uneasy. As the Trumpets, and that confused Mixture of Voices and Instruments which began of a sudden, remov'd farther off every Moment, she took Heart again; and in about half a Quarter of an Hour, growing more courageous, she went to see what was the Matter.

Having called to her Sister-in-Law two or three times, and nobody answering, she concluded that the Merchant had committed a Mistake, and carry'd off the wrong Person: On the other hand she began to fear that *Lyu-pau* would in revenge play her some mischievous Trick, when he came to know of what had happen'd. However she went and lock'd herself up in her Chamber, where she gather'd up her Bodkins, Ear-rings, and the black Head-dress, that lay on the Ground, proposing to take a little Rest, but she could not close her Eyes the whole Night.

As soon as Day began to dawn, she rose up, and wash'd her Face; but while she was looking for her Mourning Head-dress, she heard a Noise at the Street-Door, where somebody rapp'd very loud, crying out, *Open the Door.* This it seems was *Lyu-pau*, whom she knew by his Voice; and as she was not long resolving what to do, she let him thunder on, without making any Answer. He swore, he bluster'd, and bawl'd till he grew hoarse again. At length the Lady *Wang* went to the Door, and standing behind without opening it, *Who is it that knocks, says she, and makes such a Racket?* *Lyu-pau*, who well knew it to be his Sister-in-Law's Voice, was immediately seized with most terrible Apprehensions, especially when he found she would not open the Door. Hereupon he had recourse to a Stratagem which had the Effect. *Sister-in-Law*, said he, *I am come with good and joyful News? My younger Brother, Lyu chin, is returned, and our elder Brother is in perfect Health, open the Door quickly.*

As soon as the Lady *Wang* heard of *Lyu chin* being returned, she ran first to put on the black Head-dress that Lady *Yang* had left, and then opened the Door with all the Haste imaginable; but instead of pleasing her Eyes with the Sight of her dear *Lyu chin*, as she expected, she found nobody there but *Lyu pau* himself, who immediately went to his Chamber: But not meeting with his Wife there, and besides observing a black Head-dress on his Sister-in-Law, his Suspicions were strangely increased. At length he cry'd out, *Where is your Sister-in-Law?* *You ought to know better than I,* answer'd *Wang*, *since this fine Intrigue is all of your own Management. But tell me,* (reply'd *Lyu pau*) *how comes it that you don't wear a white Head-dress?*

Lyu-pau enraged at the Jois of his Wife,

dress. Have you thrown aside your Mourning? In order to explain the Matter to him, *Wang* was so complaisant to give him an Account of all that had happened during his Absence.

She had scarce finished her Story, when *Lyu pau* began to beat his Breast, and flung about like a Madman, but coming to himself again, by degrees: "I have still, *said he*, one Remedy in my Misfortune; I'll sell this Sister-in-Law, and with the Money will buy another Wife; so that nobody shall know that I have been so unhappy as to sell my own." It seems he had been gaming all the Night before, and had lost the 50 Taëls which he had received from the Merchant of *Kyang-si*, who by this time was got far enough off with his new Bride.

Just as he was going out to put this Design in Execution, he perceiv'd 4 or 5 Persons at the Door ready to enter. These were his Brothers *Lyu yu* and *Lyu chin*, with their Nephew *Hi-eul*, and two Servants, who carried their Luggage. *Lyu-pau*, quite confounded at the Sight, and not having Impudence enough to face them, made his Escape as fast as he could by the Back-Door, and vanish'd as quick as Lightning.

The good Woman transported with Joy, ran to receive her Husband: But to what excess did it arise, when she perceiv'd her Son, who was grown so tall and handsome, that she scarce knew him! "Ah! by what good Fortune, *said she*, have you brought back this dear Child, whom I had given over for lost?"

Lyu yu gave a particular Account of all his Adventures; and his Wife, in her Turn, related at large all the Affronts she had suffer'd from *Lyu pau*, and the Extremities to which he had driven her.

Lyu yu having bestow'd on his Wife the Praises due to her Fidelity; "If blinded by a Passion for Riches, *said he*, I had kept the 200 Taëls which I had found by chance, how could I have found my dear Child? If Avarice had with-held me from employing those 20 Taëls to save the Strangers who were in danger of Drowning, my dear Brother would have perished in the Waters, and I should never have seen him more. If by an unexpected Accident I had not met with this my amiable Brother, how should I have discover'd time enough the Trouble and Disorder that reign'd in my House? But for this, my dear Wife, we had never come together again; our Family must have been dismember'd, and overwhelm'd with Affliction. All this is the Effect of a particular Providence of Heaven, which has conducted the whole Affair. As to my other Brother, that unnatural Monster, who unwittingly sold his own Wife, he has justly brought upon himself the Evil that has befallen him. The great *Tyen* treats Mankind according to their Deserts; let them not therefore think to escape his Justice.

Hence let us learn how advantageous it is to practise Virtue; 'tis that which renders a Family every Day more flourishing.

Hi-eul marries *Chin's* Daughter, and lives happily.

Some time after *Hi-eul* went to look after his Wife, the Daughter of *Chin*. The Marriage was concluded, and prov'd a very happy one. They had many Children, and liv'd to see a whole Crowd of Grandsons, several of which advanced themselves by Learning, and attained to the highest Employments: And thus this Family became illustrious.

The virtuous Action, of restoring the Money that had been found, Was the Occasion of finding a Son who was given over for lost.

The detestable Design of selling a Sister-in-Law, was the cause of a Man's losing his own Wife.

The Conduct of Heaven is altogether wonderful: It distinguishes perfectly the Good from the Wicked; nor is it to be impos'd upon.

Two Pieces of HISTORY.

Or rather two kinds of Judgments: One wherein the Guilty being acquitted, Heaven, the Moment he triumphs, confounds and punishes him in a signal Manner; The other, wherein Innocence being oppressed and ready to sink, is of a sudden made known, and revenged by the particular Protection of Heaven.

The Work begins with the four Verses following:

*That which unravels and penetrates the most hidden things,
That before which Evil is always Evil, and Good Good, is Heaven.
In designing to hurt another, a Man hurts himself.
The best concerted Artifices are discovered in the End.*

Preface.

IT is commonly said, Whoever takes away the Life of another ought to lose his own: This is a Law universally receiv'd, and which is necessary to Society. Hence it is so difficult to make the Innocent pass for the Guilty, and the Guilty for the Innocent. Are you innocent? He who has a mind to destroy you, may, 'tis true, beguile and corrupt the most discerning Judge: The just *Tyen* also may seem at first to wink at the Calumny; but he will not

not suffer you to fall under it. Injustice will come to Light in the End, and be confounded. On the other hand a Villain, who, tho' justly accused, protests himself innocent, sometimes undergoes the most rigorous Torture, without confessing any thing, and forces his Accusers to drop the Prosecution: But the Time comes at length when the Mystery of Iniquity is revealed, and the Artifice detected.

A Criminal may survive his Crime for a Season, while the Innocent may be condemned to languish in a Dungeon, and see the Sword ready to fall upon him: Is it because that Ancient Lord who is over our Heads wants Eyes? Be attentive to these excellent Words, which we have received from our Forefathers, express'd in four Verses:

Heaven is supremely knowing, nor can we deceive it.

Its Knowledge of Things here below does not commence the Instant that it shines forth, and lets us see that it knows them.

Virtue and Vice never remain, the one without Reward, and the other without Punishment: There is no Dispute but about the Time; sooner or later it must come to pass.

THE Complaints which People under Oppressions make in this Life, and after Death, mount to Heaven, and call for Vengeance. Truth is sometimes so perplexed, that the Mandarins cannot discover it; but powerful Heaven examines and sees every thing most clearly. Were Artifice and Knavery multiplied to Infinity, it makes them contribute to bring on the favourable Opportunity for its just and immutable Decrees to shine forth.

It is commonly said, *Wicked Men are feared, Heaven not at all. That honest People are deceived, but Heaven never is.* It is also said, *That the Net in which Heaven holds all Mankind is vastly spacious. It seems as if it did not see them, nevertheless there is no Way to escape it.*

Since Government has been establish'd, what Numbers of upright Magistrates, and wise Judges have appear'd upon the Stage! Are they ignorant that Heaven is interested in watching over the Life of Man? But the Passions put imperceptible Springs in Motion: A hundred Facts, which seem the most incredible, are nevertheless true; and a hundred others, that seem the most plausible (A), are not the less false on that Account.

From whence it follows, that Proceedings in criminal Matters, even where there is the plainest Proof, ought to be examined with the strictest Care, and several times over. After this, a Judge need never fear that those he condemns will complain of being wrong'd, and cry for Vengeance against him.

At present, in the Tribunals, the Superior as well as the Inferior Officers are govern'd by Avarice, and seek only to enrich themselves; so that scarce any but rich Men, and People of Distinction can content them. Hence it happens, that Justice with her righteous Balance is no longer to be found among us, but has been thrown into the great Eastern Sea.

I am very sensible, that notorious Crimes, which require speedy Justice, may and ought to be punish'd without delaying the Proceedings; I even grant, with respect to Matters of small Consequence, where all the Circumstances are known, that it is best to dispatch them as soon as possible by way of Accommodation: But I do not think that Murder should ever be pardon'd, or made up in that manner, both Equity and right Reason opposing it; for if the Party guilty of imbruing his Hands in the Blood of another be not punish'd with Death, the Ghost of him who was murder'd, and cries for Justice, will never be at rest.

As to the Depositions of those unhappy Wretches, who under the Torture accuse innocent People as the Accomplices of their Crimes, they cannot be sufficiently canvass'd (B); the Depositions of one Day ought to be compared with those of another, and sifted with the greatest Nicety imaginable.

It usually happens, that these Villains, when put to a violent Torture, and upon the Point of being condemn'd to Death, catch at every thing they can to save themselves: They pretend to confess the whole; and as Calunny costs them nothing, they accuse the Innocent, without scrupling to destroy, not only a single Man, but even a whole Family: They think of nothing but how to relieve themselves, and so they can gain their End, care not what Mischief they do.

But a Judge should penetrate to the Bottom of their Souls, paying little Regard to such Accusations (C); and thus, by saving those who would otherwise be oppress'd, lay up for himself a Treasure of Merits, for which his Children and Grandchildren will one Day receive a thousand Blessings.

My View in this Preamble was to instruct both the People and the Magistrates: It is certain, that the smallest Plant, the vilest Shrub, derives that Life which it enjoys from the Supreme Heaven; with how much more Reason may it be said to be the Author of the Life of Men, of whom it is the first Father!

Therefore the principal Duty of a Mandarin is to have Paternal Bowels for the Preservation of those intrusted to his Care. He ought to make use of both gentle and rigorous Methods to main-

(A) In the French: *Les plus imposans.*

(B) The Use of the Torture for making Discoveries in criminal Cases is one of the chief Imperfections in the *Chinese* Laws, and seems to impeach in some degree both the Morality and Wisdom of the Legislature.

(C) The *Chinese* Author seems greatly displeas'd with the Injustice and Immorality of this Law, which indeed forces Villains

against their Wills to accuse the Innocent; nay, the Innocent to accuse one another. No Law ought to subsist, which renders the Privileges of the Good and Virtuous so precarious; and it could be wish'd, that instead of granting Felons their Lives for discovering their Accomplices, they were to have a Sum of Money to dispose of after their Deaths, with a small Part for their own Use: Better twenty Rogues escape Punishment, than one innocent Person suffer wrongfully.

maintain Tranquillity, and prevent Disorders; and in his whole Conduct should do nothing unworthy the amiable Name of *The Father and Mother of the People*. By these Means he will gain their intire Affection, and this Affection will declare itself by Tokens of an eternal Gratitude. But above all, august Heaven will reward his Equity, and protect him in a particular Manner.

AN HISTORY.

Wang kya
bearing ill
Will to *Li i*,

UNDER the Dynasty of the *Ming* (†), a Rich Man of the City of *Sâ chew*, named *Wang kya*, had been long the declared Enemy of one *Li i*; and having sought a hundred times for an Opportunity to destroy him, without being able to effect it, he at length set out one Night about the third Watch, in a terrible Storm of Wind and Rain, with a Design to assassinate him in his House.

That Evening *Li i*, after he had supped, went quietly to bed, and was fast asleep with his Wife, when a Gang of ten Ruffians broke open the Door. The Noise awaking him, he saw these Villains, whose Faces were besmear'd with Black and Red, enter tumultuously into his Chamber.

murders him
in his Bed.

At this Sight the Lady *Tsyang*, his Wife, in great Terror, slipped out of the Bed, and crept under it to hide herself. Half dead with the Fright, she perceiv'd that one of the Gang, who had a great Beard and a broad Face, seizing *Li i* by the Hair, cut off his Head at one Blow with a Sabre; after which they all disappear'd in a Moment, without taking any thing out of the House.

The terrify'd Lady, who saw all that pass'd, having recover'd her excessive Fright, came from under the Bed, and dress'd herself in a Hurry; then turning towards the Body and Head of her Husband, made Lamentation, and cry'd so loud, that the Neighbours came running in Crowds to know what was the Matter. Tho' they were strangely shock'd at such a dreadful Spectacle, yet they endeavour'd to comfort the poor Lady, who was quite overwhelm'd with Grief: But she refused all Consolation.

You see here, says she, *my Husband murder'd; you need not go far to seek the Assassin, for it is Wang kya. What Proof have you of this?* answer'd the Neighbours. *What Proof?* added she, *I was hid under the Bed, and took particular Notice of the Murderer: It is Wang kya himself, that sworn Enemy of my Husband. I observ'd his great Beard, and his broad Face; tho' it was besmear'd, I knew him very well. Would common Thieves have left the House without taking any thing away with them? Yes, Wang kya is my Husband's Murderer, I am sure of it. Assist me, I conjure you, to take Vengeance of this Villain; and be so good as to go along with me to the Mandarin to demand Justice, and bear Witness of what you have seen.* They reply'd, that they were sensible there was some Enmity between *Wang kya* and her Husband, and they would readily bear Witness of it at the Tribunal. That besides it was their indispensable Duty to acquaint the Mandarin with any Robbery or Murder that was committed in their Quarter; so that she had nothing to do in the Morning but to prepare an Accusation, and they would bear her Company when she went to present it: After which they retired.

Is accused by
Li's Wife;

When they were gone, the widow'd Lady shut her Door, and having spent the rest of the Night in Tears and Groans, at the Break of Day she begg'd her Neighbours to send her somebody to draw up the Information which she intended to make; and as soon as it was ready, she went directly with it to the Mandarin, just at the Hour as it happen'd that he gave Audience, and administred Justice. As soon as she saw him, she quickned her Pace, and prostrating herself at the Foot of the Estrade, cried out with a lamentable Tone, *Murder! Assassination!*

The Mandarin seeing an Accusation in her Hand, enquired what was the Subject; and being inform'd that it related to a Murder committed either by Thieves or Assassins, he receiv'd it, and promis'd to do her Justice. The People of that Quarter at the same time presented a Memorial to acquaint him with the Disorder that had happen'd in their Neighbourhood.

The Mandarin instantly dispatch'd some Officers of Justice to view the dead Body, and make out the Process; then he order'd his Constables to apprehend the Person who was accused to be the Assassin.

Wang kya remained very easy in his own House, and seem'd to be in no Apprehension, falsely imagining that having besmear'd his Face, it was impossible he should be known; he was even applauding his own Dexterity, when of a sudden he saw himself surrounded by a Company of Constables, who had entred roughly into his House. Imagine you see a Man shutting his Ears for fear of hearing the Thunder, and at the same instant struck by the Lightning; just so did *Wang kya* appear.

and denies
the Fact.

He was immediately seiz'd, loaded with Irons, and carried to Examination: *Is this the wicked Wretch*, said the Mandarin, *who assassinated Li i?* *I, my Lord!* (reply'd the Villain) *If Li i was murder'd in the Night by Robbers, am I to be responsible for his Death?* Upon which the Mandarin turning to the Widow; *Well*, says he, *how do you prove that he committed this Murder?* *My Lord*, reply'd she, *when the Deed was done I was hidden under the Bed, and from thence I saw that wicked Man give my Husband the fatal Stroke: I knew him very well. But*, answer'd the Mandarin, *it was Night when it was done, how could you know him in the Dark?* *Al! my Lord*, says she, *I not only observ'd his Shape and Air, but I have also a farther convincing Proof: Would common Thieves have quitted the House with so*

much

(†) The Author of this History lived under this Dynasty.

with Precipitation, and without taking any thing? Such a horrid and barbarous Action is the Effect of an ancient Enmity, which was but too public; and my Husband had no Enemy besides Wang kya.

Then the Mandarin call'd the Neighbours before him, and ask'd them if there really had been an old Enmity between Wang kya and Li i: Yes, my Lord, reply'd they, it was known through all the Quarter where we live; it is also true, that the Murder was committed without any thing being taken out of the House. Upon this, the Mandarin raising his Voice, said, in a Tone of Authority, Let Wang kya this instant be severely tortured. This Monster, who was rich, and had always lived at his Ease, trembled all over at the very Mention of Torture, and declared that he would confess the whole: It is true, said he, that I had a mortal Hatred to Li i, which made me disguise myself like a Thief that I might not be known, and to assassinate him in his own House. The Mandarin having taken his Deposition, order'd him to be carried to the Dungeon, where the Prisoners are confined who have been condemn'd to die.

Wang kya being thus imprison'd, was perpetually contriving how to get out of this Affair, and to render the unlucky Confession he had made of no force against him: But the more he studied, the less Hopes he had of succeeding. At length, being one Day under great Torment of Mind: "How comes it, said he to himself, that I should never think till now of old Sew, that old Pettifogger, so well vers'd in the most subtil Tricks? I was formerly acquainted with him; he is a skillful Man, and has a fertile Invention that way: He has Expedients for every thing, and sticks at nothing."

As he was pleasing himself with these Thoughts, his Son Wang syau eul came to see him; to whom he communicated his Project, and gave proper Orders: Especially, added he, if Sew gives you any Hopes, spare no Money; and remember that it concerns your Father's Life. Syau eul promis'd to run any Risk in so important an Affair.

The same instant he went to Sew's House, and happily meeting with him, laid open his Father's Case, and conjured him to find out some Method of saving him. "To save your Father, reply'd the old Fox, is a very difficult Matter, since there is his own Confession against him. The Mandarin newly arrived in the Province is jealous of his Honour; he himself took the Confession, and pronounced Sentence: Besides, it will be in vain to appeal to a superior Tribunal, it being already in the Hands of the chief Judge; do you believe he'll ever acknowledge any Defect in his Proceedings? However if you'll give me three or four hundred Taels, and leave it to my Management; I'll go to the Court at Nan king, and will find an Opportunity to try an Experiment: I have it already in my Head, and my Mind tells me that I shall succeed."

Which way then do you intend to proceed? said Syau eul. Don't be so inquisitive, reply'd Sew; only let me have the Sum I demand, and you shall see what I am able to do. Syau eul return'd with speed to his House, weigh'd the Money, and bringing it press'd Sew to hasten his Journey.

"Have a good Heart, cry'd Sew: By means of these white Pieces, there is no Affair, how vexatious soever, but what I am able to manage; only be you easy, and depend upon me." Then Syau eul took his Leave, and thank'd him for his Zeal.

The next Day Sew set out for Nan king, and arriving there in a few Days, went immediately to the supreme Tribunal, whither all the criminal Causes of the Empire are carried; there he sily got Information concerning the present State of the Tribunal, of the Names, Credit, and Disposition of the inferior Officers.

He learnt that one Syu kung of the Province of Che kyang was the Lan chung, (which is a kind of Advocate); that he was a very skilful Man in managing Affairs, and easy of Access: Him Sew accosted with a Letter of Recommendation, which he accompanied with a very handsome Present.

Syu kung receiv'd Sew in a genteel Manner; and observing that he talk'd well, invited him to come often to his House, which Sew took care to do, using his utmost Endeavours gradually to insinuate himself into the other's Friendship, and gain his Favour; but as yet no Opportunity offer'd to further his Design. At length one Day, when he least thought of it, he learnt that a Company of Officers were bringing to the Tribunal above twenty Pirates, who would infallibly be condemn'd to lose their Heads; and that among these Robbers there were two belonging to Su chew. At this News, gently nodding his Head: Now, says he, I have what I wanted; and I am in a fair Way of bringing my Project to bear.

The next Day he made a great Entertainment, and sent Syu kung a Billet of Invitation, who immediately took his Chair and came to Sew's House, where there pass'd extraordinary Professions of Friendship on both Sides. Sew having introduc'd his Host, in a very chearful Manner gave him the Place of Honour. During the Repast they talk'd very agreeably on different Subjects, and drank together till it was late in the Night: At length Sew order'd his Servants to withdraw, and being alone with his Guest, drew out a Purse of a hundred Taels, which he presented him. Syu kung started at the Offer, fearing some Snare might be laid for him, and ask'd for what Reason he made him so considerable a Present. "I have a near Relation call'd Wang, reply'd Sew, who is falsly accus'd of a Crime, for which he is imprison'd in his native City; he humbly implores your Protection, and intreats you to deliver him from the Danger he is in." "Can I refuse you any thing in my Power? answer'd Syu kung; but the Affair you speak of is not in my District; how then can I meddle with it?"

"Nothing is more easy, reply'd Sew, if you will condescend to hear me for a Moment: All the Proof they have brought to destroy my Relation, and fix the Murder of Li i upon him,

is, that he was his declared Enemy; and as they cannot discover the true Assassin, they suspected my Relation, and without any more ado have shut him up in a Dungeon. Now being inform'd that twenty Pirates were brought yesterday to your Tribunal, among whom there are two belonging to *Sü chew*, where the Murder was committed, I make no doubt but those two Robbers may be prevail'd on to confess the Murder of *Li i* among the rest of their Crimes: For they will certainly be beheaded, nor will such a Confession encrease their Punishment, at the same time that it will justify my Relation, who will for ever acknowledge himself beholden to you for his Life.

Syu kung liking the Expedient, promised to bring it to bear, and immediately took the Purse. Then calling his Domestics, and returning Thanks for his Entertainment, he got into his Chair, and returned home.

In the mean time *Sew* was not idle, but got private Information concerning the Relations of these two Pirates, and having found out some of them, entrusted them with his Design, promising great Matters, if they would engage the Corsairs to make a Confession, which could do them no Prejudice; and to convince them that he did not amuse them with empty Words, he made them a Present of a hundred Taëls by way of Earnest.

This Liberality had the wish'd-for Effect, and the two Pirates consented to what was desired of them; so that when they came to be examined, and to receive their Sentence, *Syu kung*, who was entrusted with that Commission, seeing them at his Feet, began to interrogate them in this manner: *How many Persons did you ever kill?* The two Freebooters reply'd, *At such a Time, and such a Place, we kill'd such and such: In such a Month, and on such a Day, we went in the Night-time into the House of one Li i, and cut his Throat.*

Syu kung having taken their Confessions, sent them back to Prison; he afterwards drew up a formal Process, wherein their Answers were particularly recited, and concluded with pronouncing their Sentence. This done, *Sew* went immediately to the Registers, and got an authentic Copy of the Judgment; after which, taking leave of *Syu kung*, he flew away to *Sü chew*, and going directly to the Mandarin's Palace, who then gave Audience, deliver'd him the Packet.

Wang kya is acquitted by a Fraud;

The Mandarin open'd it, and reading that the Murderer of one *Li i* was taken, immediately cry'd out: *How can this possibly be, since Wang kya has freely confessed that Crime?* As he order'd the Prisoner to be brought to examine him over again, *Wang syau cul* got within the Bar, and cry'd out aloud: *My Father is slander'd, and there is a Design to oppress him.* This Concurrence of Circumstances astonish'd the Mandarin, who at once laying aside all his Doubts, gave Order for *Wang kya* to be set at Liberty, which was instantly performed.

The Lady *Tsyang* having heard the News of this sudden Enlargement, very plainly perceiv'd that she had done all in her Power, and that any farther Pursuit would be fruitless: *After all, said she, since the Murder was committed in the Night, it is not impossible but I might be mistaken.* Accordingly she dropt the Affair, and resolv'd to trouble herself no more about it.

but dies on returning home.

One may judge how great was the Joy of *Wang kya*; he return'd to his House as it were in Triumph, amidst the Acclamations of his Relations and Friends, walking along in a proud and haughty Manner: But just as he was entering his Door, he was on a sudden struck with a Blast of cold Wind, and cry'd out with all his Force, *I am lost! I perceive Li i; he threatens me; he falls upon me.* As he utter'd these last Words, he fell backwards, and expir'd in an instant. A dreadful and terrible Example! A great Lesson! There is no deceiving *Tyen*.

Another STORY.

You have just seen how a guilty Person pass'd for innocent; the following Example shews how the Innocent was treated as Guilty. In this Second History, by the Craft and Artifices of a wicked Man, one of the Literati is involved in a dreadful Series of Misfortunes; and doubtless, had not the Providence of *Tyen* at last clear'd up the Truth, the innocent Person would have lost his Life.

FOUR VERSES.

*A great and incontestable Doctrine:
Virtue is recompens'd, Vice punish'd.
This shews the Equity of Heaven;
In endeavouring to injure another, you hurt yourself.*

History of *Wang*, one of the Literati.

SOME time since, under the present Dynasty of the *Ming*, there dwelt in the small City of *Yong kya*, belonging to the District of *Wen chew*, in the Province of *Che kyang*, one of the Literati, whose Name was *Wang*, his Surname *Kyé*, and his Title of Honour *Wen hau*. He had married a Lady call'd *Lyew*, who was sole Mistress of his Affections, and had a Daughter about two Years old at the time I am speaking of. Thus his whole Family consisted but of three Persons, besides Slaves or Domestics.

Tho' he was not rich, yet he lived in a handsome Manner, and Study was his whole Employment. He had not yet taken his Degree, but he aspired to that Honour; and in order to attain it, lived in Retirement, so constantly taken up with his Books, that he never quitted them, unless now and then to visit a few Friends, who communicated their Productions to each other. As for the Lady *Lyew*, she was a Pattern of Virtue, and withal very witty, diligent, frugal and laborious. These two Persons of so amiable a Character lived together in perfect Union and Harmony.

One Afternoon, towards the latter End of Spring, the Weather being very charming, two or three of *Wang's* Friends came to draw him from his Books, in order to take a Walk out of Town.

SIX V E R S E S :

The dark and rainy Days which preceded, gave new Lustre to the Sun, who did not appear for several Days before.

A hundred different Sorts of Birds enliven and diversify the Groves.

Infinite Numbers of Butterflies, fluttering over the flowery Heads of the Peach-trees fann'd by the gentle Zephyrs, form a splendid Attire.

The Flowers sticking to the Branches, and not yet faded, hang the Gardens with their Tapestry.

In short, all the Youth of the City, scatter'd over the Plain, make a charming Sight : Each was filled with Joy, and there gave himself up to Feasts and Banquets.

Wang also, invited by the Sweetness of the Season, thought of nothing but Diversion; he and his Company therefore went and regaled themselves, drank several Glasses, and then parted.

Wang, being returned to his own House, found two Servants at the Door in a violent Passion with a Man in the Street. This latter, who lived at *Hû chow*, and was call'd *Lyü*, had a Basket in his Hand full of Ginger, which he sold: The Servants pretended he had made them pay too dear for the Quantity they had of him; and the Dealer, on the other hand, said, they would wrong him, if they deducted a single Mite. *Wang* having enquired into the Grounds of the Dispute, turn'd towards the Seller, and said: *You are very well paid, go about your Business, and don't make such a Noise at my Door.*

The Dealer, who was a plain honest Man, immediately reply'd with his usual Freedom: *It is not possible for us small Traders to bear the least Loss; and it is very ill done of you, who ought to have a great and generous Soul, to be so hard with poor People.*

Wang, who had drank a little too much Wine, fell into a great Passion at these Words: *You Rascal you*, said he to him, *how dare you talk to me with so little Respect?* Upon this, without considering the other was a very old Man, he gave him a Push, and threw him down with such Violence, that the poor Creature lay without Sense or Motion.

Wang in his Passion gives old *Lyü* a violent F.-ll.

TWO V E R S E S :

The Man disappeared here below, like the Moon, which towards Morning harrics in an instant behind the Mountain :

Life is like a Lamp, which, the Oil failing, goes out at the third Watch.

After all, we ought never to fall in a Passion, especially with People who get their Living by petty Occupations. A Denier or two are not worth haggling about; and yet it is very common to see Servants, presuming on the Rank and Quality of their Masters, use Violence, and abuse People, whereby they either dishonour their Principals, or bring them into Trouble; but prudent Persons give such strict Orders, that all Inconveniencies of this kind are prevented.

It is certain *Wang* should have govern'd himself; in not doing which he committed a great Fault; but he was severely punish'd for it, as will appear in the Sequel. As soon as he saw the Stranger fall at his Feet, bereaved of Motion, and almost of Life itself, he was seiz'd with extream Dread, which soon dispell'd the Fumes of the Wine. He began to bestir himself, and crying out for Help, his Servants came in haste, and carried the Man half dead into the Hall; as he discover'd no Sign of Life yet, they pour'd down his Throat a little warm Tea, which presently brought him to himself.

Then *Wang*, having made very many Apologies, gave him several Cups of excellent Wine, with Victuals to recruit his Spirits; After which he presented him with a Piece of Silk, in order to make Money of it.

Lyü recovers and crosses the River.

This good Treatment soon turn'd the poor Man's Resentment into Joy, which having testified by a thousand Thanks, he took his Leave, and made the best of his Way to the Side of the River, which he was to pass before Night fell.

Could *Wang* have foreseen what happen'd afterwards, he would have detained the Stranger, and maintain'd him in his House for at least two Months; for this Piece of Hospitality would have prevented the Crosses, which we shall soon see him involved in. His Conduct teaches us a good Lesson, which is express'd in this Proverb: *We cast a Golden Net with both Hands, and catch a hundred Misfortunes.*

Wang no sooner saw the Man's Back turn'd, but he retired to an inner Apartment, and rejoiced with his Wife for having so well gotten out of such an unlucky Affair.

As it was Night, the Lady *Lyew* call'd her Slaves, and order'd them to serve up Supper immediately; giving her Husband in the first place a large Glass of hot Wine to recover him from his Fright. By this means he had resum'd his Spirits, and his Heart began to be perfectly at ease, when he heard a sudden Knocking at the Door: At this he was seiz'd with Dread, and taking a Lamp went hastily to see what was the Matter; there he found a Man call'd *Chew tse*, who was Master of the Bark in which People cross'd the River, holding in his Hand the Piece of Taffety and the Basket belonging to the Dealer abovemention'd.

As

The Craft of *Chew*, the Master of the Bark, to impede on *Wang's*.

As soon as he perceiv'd Wang, he said, with a wild Look: *What a dreadful Affair have you brought yourself into! You are an undone Man. What! one of the Literati, as you are, to kill a poor Trader!* This was like a Clap of Thunder to the unfortunate Wang: *What is it that you would say?* reply'd he trembling. *Don't you understand me?* answer'd Chew tse: *Do not you know this Taffety, and this Basket?* Oyes,---*Yes I do,* said he: *A Dealer in Ginger from Hù chew came to my House to-day, and had this Piece of Silk of me. This is the Basket in which he carried his Goods; how did these Things fall into your Hands?*

He pretends
Lyu died in
his Bark.

It was already Night, said Chew tse, *when a Man of Hù chew, called Lyu, wanted to pass the River in my Bark; he had scarce stepped in, before he was seized with a violent Pain in his Breast, which reduced him to the last Extremity; then telling me it was the Effect of Blows which you gave him, he deliver'd me the Basket and Silk. These will be a Proof; continued he, when you prosecute this Affair in the Tribunals, which I conjure you to do; in order whereto, go to Hù chew with all speed to acquaint my Relations, and beseech them to revenge my Cause by demanding the Life of him who deprived me of mine. Having said these Words he expired, and his Body is still in the Bark, which I have brought up to your Door at the Entrance of the River: You may satisfy yourself as to this Matter, in order to consult of proper Measures for your Safety.*

Wang terri-
fied at the
News,

At this Relation Wang was so terrified he could not speak one Word: His Heart beat like that of a young Fawn, who being hemm'd in on all Sides goes about butting with his Head here and there, without finding any Gap to escape by. At length coming a little to himself, and dissembling the Confusion he was in: *What you relate,* said he boldly, *cannot be Fact;* however he order'd a Servant to go privately to the Bark, and examine if what the Waterman had said were true. The Servant returned as fast as he could, and assured him that the dead Body was actually there.

Wang, who was of a timorous Disposition, and of no great Foresight, goes back into the House almost out of his Wits, and telling his Wife what he had just heard: *I am quite undone!* cried he; *I am a lost Man! The Storm is ready to burst over my Head; nor do I know any Remedy but one for my Misfortune, and that is, to bribe the Waterman to throw the Body in some Place or other under the favour of the Night.*

bribes Chew
to conceal the
pretended
Murder,

Upon this he takes up a Purse of Silver amounting to about twenty Taels, and returning hastily to the Waterman: *Master,* said he, *I hope you will keep the Secret, which I will not scruple to intrust you with. It is true, that I brought this unhappy Affair upon my self; but then it was certainly more thro' Imprudence than Malice. We are both Natives of Wen chew, and I flatter myself that you will show the Cordiality of a Fellow-Citizen: Would you ruin me for the Sake of a Stranger? What Advantage will you find in it? Is it not better to stifle this Affair? My Acknowledgment shall be proportionable to your Kindness. Take then the Corps and throw it into some Bye-Place; the Darkness of the Night favours our Design, nor can any Person have the least Suspicion of it.*

What Place can I chuse? reply'd the Waterman: *If by chance any one should discover the Mystery to-morrow, and recourse should be had to Justice, I shall be deemed as an Accomplice in the Murder; and, by doing you Service, be equally involved in this troublesome Affair.* "You know very well, said Wang, that my Father's Burying-Place is near at hand, and in a Place not at all frequented; besides, the Night is dark, and there is no danger of meeting one Soul by the Way: Give yourself then the Trouble to carry the Corps thither in your Bark."

This is a very good Contrivance, replied the Waterman, *but what Reward am I to have for such a Piece of Service?* Wang took the Purse, and gave it to him; who finding by the Weight that the Sum was not very considerable: *How!* (said he, with a scornful Air) *here is a Man killed, and you think to get off for so small a Sum. It was my good Fortune that conducted this Man to my Bark; Heaven has pleased to give me an Opportunity of changing my Condition for a better, and would you offer me such a Trifle? This Business must be worth at least a hundred Taels.*

Wang, who longed to get rid of this Affair as soon as possible, durst not deny: But signifying by a Nod that he agreed to the Condition, immediately went into his House, where he hastily gather'd up some Pieces of Silk that remained, and joining thereto several Cloths, his Wife's Jewels for her Head, and such like things, returned speedily to offer all to Chew tse; telling him, that what he brought amounted to about sixty Taels, and that it was all his poor Circumstances would permit him to give, beseeching him to be contented therewith.

In effect, Chew seemed to be mollified: *I will not,* said he, *take advantage of your Misfortunes; but as you are one of the Literati, I hope hereafter you will have regard for me.*

and buries
the supposed
Body of Lyu.

From this Moment Wang began to pluck up his Spirits, and becoming more easy, he order'd some Victuals to be set before the Waterman, and in the mean time sent two Slaves for Shovels and Mattocks: One of the two was named Hù, and being a perfect Brute, they gave him the Surname of *Hù the Tiger*. The Company embarked soon after; and when they were come overagainst the Burying-Ground, they landed, and chose a Place that was soft and easy to dig, where they made a Grave, and buried the Body; after which they re-embarked, and returned quickly to the House.

However this Labour took up almost the whole Night, so that it was Daybreak by the time they got home, where Breakfast was prepared for the Waterman, after which he took his Leave. Then Wang, having sent away his Servants, went into his Apartment to console himself with his Wife. *Is it possible,* cried he, *that a Man of my Profession, and of so ancient a Family, should be obliged to cringe to a Wretch, to whom upon any other Occasion I should scorn to speak?* At these Words he shed a Flood of Tears; while his Wife endeavour'd to mitigate

his Sorrow: *Why do you grieve thus?* said she: *'Tis the inevitable Consequence of your Destiny; it was decreed that you should one Day fall into this Trouble, and pay the Sum that it has cost you: Instead of murmuring therefore as you do, praise Heaven for having protected you in this Misfortune; think no more of it, but take a little Rest, for you have need of it, after the Fatigue and Disquiet you have suffer'd this whole Night.* Wang follow'd her Counsel, and went to Bed. As for the Waterman he sold his Bark, and with the Money that he got by the Jobb set up a Shop, and applied himself to Trade.

I must here break the Thread of my Story to make a Reflection. Sure this Literary Gentleman had but very little Conduct! For since he undertook to stop the Mouth of the Waterman to burn the Carcass? Then there would have remain'd no Sign of it, and it had been secured against all Enquiries: Whereas in causing it to be buried, he acted like those who only cut down Weeds in a Field, and leave the Roots behind. These Weeds grow again in the Spring, and occasion the same Damage: But a skilful Husbandman plucks them up by the Root, and then the first hoar Frost that comes destroys them, and they spring up no more.

It is a very true Saying, that *Misfortunes ride Post, and never come Single.* It was so here: The Daughter of Wang, who at this time entred on the third Year of her Age, was attack'd with a very malignant Small Pox. The Parents pray'd heartily for this their only Daughter, consulted Spells, and sent for able Physicians, but all in vain; they spent whole Days together weeping by her Bedside. At length they learnt that there was in the City a Physician named *Syn*, who had great Skill in these Distempers, and had saved the Lives of Numbers of Children that were given over. Wang wrote him a very pressing Letter, and gave it to his Slave, *Hu the Tyger*, charging him to make all the Haste imaginable. He reckoned all the Hours of the Day, and no Physician appeared; as for the Child she grew worse and worse, but lingered on till the third Watch, when Respiration becoming more difficult, she yielded her last Breath amidst the Tears and Groans of her disconsolate Parents.

His only Daughter dies thro' the Neglect of his Slave:

Hu the Tyger did not return home till the next Day at Noon: His Answer was, That the Physician was abroad, and that he had waited for him all Day to no purpose. At this Relation the Grief of the afflicted Father was renewed: *This was the Destiny*, said he, *of my dear Daughter: I was not to be so happy as to procure the Assistance of so experienced a Physician;* and saying these Words, he fell into Tears.

A few Days afterwards they discovered, by the Means of the Servants, that the Slave, instead of going on the Errand, stopt to drink at a Publick House, where he got drunk; and when the Fumes of the Wine were over, he invented the Lye which he had the Impudence to tell at his Return.

At this News Wang, transported with Anger, call'd the rest of the Slaves: *Be quick*, said he, *take that Rogue, lay him on the Ground, and give him fifty Bastonado's as hard as you can strike.* When the Correction was over, he withdrew into his Apartment, with his Heart oppressed with Grief.

who being punished vows Revenge.

The Slave getting up with much ado, sorely bruised all over with the Blows he had received, crawled to his Room as well as he could. Here, full of Rage, and flinging about like a Madman: *Cruel Master*, cried he, *your Brutality shall cost you dear; you shall not escape my Revenge!* Then after he had mused a little: *I shall not go far*, said he, *to seek for an Opportunity. I have it within reach, and will not let it slip. As soon as my Wounds are healed, you shall see what I am able to do; and you shall learn, as the Proverb says: "Whether it is the Bucket at the End of the Rope that falls into the Well, or whether it is the Water of the Well that falls into the Bucket."*

In the mean time Wang was inconsolable, and did nothing but grieve. At length his Relations and Friends inviting him, one after another, to come and see them, by degrees dried up his Tears, and dispelled his Melancholy.

Some Days after his Return home, as he was walking in the Gallery belonging to the Hall, he saw a Parcel of Officers enter, who coming directly up to him, put a Cord about his Neck: "How! (cried Wang, in a Consternation) Don't you know that I am one of the Literati, and descended from Literati? Is one of my Rank to be treated in so unworthy a Manner? And what Reason can there be for it?" The Officers replied with an insulting Air: "Yes, you are a fine Member of the Literati; the Mandarin will teach you whether it is fit for a Man of Letters to kill People." At the same time they dragged him to the Tribunal, where the Magistrate was giving Audience. He was scarce fallen on his Knees, when he perceived at some little Distance his Slave, who was become his Accuser, and shewed by his Countenance the secret Joy he felt to see the Confusion and Distress his Master was in: He immediately perceived that the Information was designed by this Wretch, in revenge for the Drubbing he had caused to be inflicted on him.

Accuses his Master of murdering Lya.

The Mandarin began his Examination thus: "You are accused, said he, of having killed a Dealer belonging to *Hu Chew*; what Answer do you make to this Accusation?"

"My Lord, replied Wang, you are the Representative of righteous Heaven, regard not therefore the Calumnies of this Wretch: Consider that one of the Literati by Profession, weak and timorous as I am, cannot be suspected of assaulting or killing any Person. My Accuser is one of my Slaves, whom I caught in a Fault, and had caused to be corrected according to the Right I have as his Master: This Misereant has formed a Design to destroy me; but I have Hopes from your great Equity and Judgment, that you will not hearken to what such a Wretch

Wang's Defence.

shall say to his Master's Prejudice, and that you will easily unveil the Secret of his black Intrigues."

The Slave
appeals to the
dead Body;

Hû the Tyger, striking his Forehead against the Ground, "My Lord, *said he*, I conjure you, who visibly discharge the Office of Heaven, not to regard the Words of this Learned Person, who has an extraordinary Talent at Dissembling. It is common for a Slave to commit a Fault, and to be punished, and yet there are but few who repent it so far as to give in capital Informations. But it is easy to clear this Matter up; the Bones of the murder'd Person are actually in my Master's Burying-Place. Give Orders that they may be digged up: If they are found, it will appear that I have spoken the Truth; but if not, then I am a Murderer, and submit to be punished according to the Rigour of the Law."

which is dug
up again.

In short, the Mandarin followed this Advice: He order'd Officers to go to the Place with the Slave, who directed them to the very Spot where they found the Carcass, now become a Skeleton, which was carried upon a Bier to the Audience. The Mandarin rising from his Seat, and viewing the Carcass: *The Fact*, says he, *is proved*. *Wang* was going to be put to the Torture, when he desired to be heard only for a Moment.

"It appears, *said he*, from the Flesh of the Skeleton's being so dry and rotten, that the Man was not lately killed. If I am guilty of this Murder, why has my Accuser delay'd the Information so long? Is it not more reasonable to think that *Hû the Tyger* has procured this Skeleton, in order to gain Credit to his Calumny, and crush me if he could as it were with a Thunderbolt?" *The Answer deserves Regard*, said the Mandarin. But *Hû the Tyger* immediately replied, "It is true, this is the Body of a Man killed a Year ago. The Attachment of a Slave to his Master is a great Restraint, and it goes extremely against the Grain to become his Accuser. I confess I have connived at it, unable to resolve on bringing a Master into Trouble whom I had an Affection for: I hoped in time he would correct his passionate and fiery Temper; but as he grew more brutish every Day, I was apprehensive he might make some other false Step, and drag me with him down the Precipice. This is the Reason that induced me at last to cite him before the Tribunal, tho' I own I ought to have done it sooner. But if there still remains any Objection to my Evidence, let the Neighbours be sent for and examined about it: There is not one of them but can tell in what Month last Year *Wang* killed a Man. This is a sure Method to discover which of us two has spoken the Truth."

The Neigh-
bours con-
firming the
Report,

This is reasonable, said the Mandarin, *let Wang's Neighbours be sent for*. As soon as they came they were asked what they knew of the Murder in question: "It is true, *replied they*, that last Year, in such a Month, and on such a Day, *Wang* did so violently beat a Dealer in Ginger, that he was thought to be dead for some time; but at length he came to himself, and we know not what happen'd to him after." At this Testimony of the Neighbours *Wang* grew very pale, and afterward did nothing but contradict himself, and falter in his Answers.

Wang is ba-
stonadoed,

There needs no further Questions to be asked, said the Mandarin, *you are convicted of this Murder, but you will never confess it, if rigorous Methods are not used*; and at the same time he order'd him to be bastonado'd. Immediately two lusty Fellows attending the Tribunal gave a great Shout, to shew their Readiness to obey his Commands, and seizing *Wang*, laid him on the Ground, and gave him twenty Blows with all their Force. This was more than enough for a Man of Letters, who being of a weak and tender Constitution, was so fearful of being more cruelly handled, that he made no Scruple to confess whatever they pleased.

and confesses
the Murder.

The Mandarin having taken down his Examination: *Tho' it is no longer a Doubt*, said he, *that you deserve Death; yet as no Relations of the murder'd Person appear to demand Justice, and therefore there is no Necessity for pressing on your Execution, I'll defer it till somebody shall acknowledge the Deceased to be his Relation, and then I will determine the Kind of Punishment you must undergo*. *Wang* was then carried to a Dungeon, and the Skeleton buried again in the same Place from whence it was taken; with Orders not to burn it, that it might be shewn and deliver'd to his Relations, whenever they should appear.

The Audience being ended, the Mandarin returned to his Palace; and *Hû the Tyger* withdrew, well satisfied with the Success of his Accusation, and mightily pleas'd at the Bastonado that was given to his Master. The other Slaves belonging to *Wang*, who had been sent to the Audience by the Lady his Wife, having inform'd her of every thing that pass'd, she fainted away at the News, and remained a long time in that Condition, as if her three Souls had intirely left her: But coming a little to herself, she made the Place resound with her Cries and Lamentations, which were follow'd by another fainting Fit more violent than the former. At length recovering by the speedy Assistance of her Servants, *My dear Husband!* cried she; but could utter no other Words: Then she began again to weep and sob, in which Condition she continued about two Hours.

Tenderness
of his Spouse.

This extraordinary Fit of Grief being over, she took some Money, and change of Habit; then ordering one of her Slaves to follow her, and another to go before, she crossed the City, and went to the Gate of the Common Prison. As soon as the Husband and Wife beheld each other, they were so stunned, they had no Power to speak.

At length *Wang* recover'd his Spirits, and with a Voice interrupted by Sighs: *My dear Wife*, said he, *'tis Hû the Tyger, that unnatural Slave, who has plunged me into this Gulf of Misfortunes*. The Lady *Lyew* having vented Imprecations against the Misereant, gave her Husband the Money she had brought: *This is*, said she, *to distribute to the Jailor and your Keepers, that they may treat you civilly*. Here Night obliged them to separate.

The

The Lady *Lycw* went away overwhelmed with Melancholy, and a Heart pierced with the most sensible Grief. *Wang* did not fail to see the Jailor and the Keepers, by which Means he escaped the Whip and Bastinado, which commonly are liberally bestowed upon the Prisoners; yet he suffer'd extremely by being forced to have Society with a Crowd of Villains, and from the Thoughts of ending his Days by a shameful and cruel Death.

After he had led this melancholy Life for six Months in a dark Dungeon, he was attacked with a violent Distemper: The Physician's Art, and all the Remedies that were given him, having no Effect, he was reduced to the last Extremity. The very Day that his Life was despair'd of, a Servant came to bring him some Assistance: As soon as *Wang* perceived him, *Go back, said he, as fast as you can, and tell your Mistress how my Distemper rages; let her make all the haste possible to see me, if she has a mind to receive my last Embrace.*

The Slave had no sooner informed her Mistress, but she set forwards quite distracted, and went to the Prison; where, seeing the dangerous Condition her Husband was in, she shed a Flood of Tears. Then *Wang* recollecting his Strength, said: "Alas! my dear Spouse, how hard is thy unfortunate Husband's Lot, not only to bring upon himself such a frightful Train of Miseries, but also to involve in his Disgrace so prudent and virtuous a Wife! My Disease encreases every Moment. My dear and incomparable Companion, since I have the Consolation of seeing thee, I die content: It is my last Request, that you will not leave the Treachery of my perfidious Slave unpunish'd: I shall call for Vengeance even in the next World."

The Lady *Lycw* restraining her Tears, that she might not afflict her Husband: "Forbear, *said she*, such Discourse, and endeavour to make yourself easy, that you may take proper Medicines for the Recovery of your Health: Hitherto nobody has pursued the Affair for which you languish in this Prison, and I am resolv'd to sell all our Lands, Houses, and every thing I have, to purchase your Liberty, that we may yet live a long while together. As for your treacherous Slave, the Justice of Heaven knows how to punish him, and you will certainly be revenged; therefore make yourself easy about it." Since I see, reply'd *Wang*, that I have a Wife so careful to relieve me, I look upon Heaven's prolonging my Days as a precious Gift. He was going on, when they obliged the Lady to withdraw, because Night approached.

It was then she gave vent to her Grief, which she had smother'd in her Bosom. She enter'd into her House all in Tears, and retired to her Apartment, where she was wholly taken up with the Distress and melancholy Situation of her Husband. Mean time the Servants were in the Common Hall in the Forepart of the House, where they were endeavouring to dispel their Melancholy, when of a sudden they saw an Old Man enter, who carried a Present, and asked if the Master of the House was at home. After they had view'd the Stranger more attentively, they all cried out, *A Ghost! A Ghost!* and took to their Heels, perceiving he was actually the Dealer in Ginger belonging to *Hu Chew*, call'd *Lyu*. But he seeing them run away in a Fright, laid hold of one of them by the Arm: *Are you mad?* said he; *I am come to make your Master a Visit, and you mistake me for an Apparition.*

The Lady *Lycw* hearing the Noise, came hastily out to see what was the Matter; when the good Old Man advanced, and saluted her in a very civil Manner: "Sure, Madam, *said he*, you have not forgotten the Old Man of *Hu Chew*, called *Lyu*, who dealt in Ginger; 'tis I myself, and I shall always remember your Husband's Entertainment, and the Present he made me of a Piece of white Taffety. When I went from your House, I returned to *Hu Chew*, and ever since, which is a Year and a half, I have been carrying on my little Trade in several Places: I am now come again to your noble City, and have brought a few Trifles from my own Country, which I take the Liberty to make you a Present of. I cannot comprehend how your People could be so ridiculous as to take me for a Spirit come from the other World." One of the Domestics, who had gotten into a Corner of the Hall, began at this to cry out, *Madam, by no means hearken to him: He certainly knows that you are labouring to get our Master out of Prison; and he has assumed this fantastic Body in order to embarrass his Affairs, and complete his Ruin.*

The Lady *Lycw* silenced the Servant, and addressing her Discourse to the Stranger: *So far as I can perceive, said she, from the Manner of your Speaking, I am persuaded you are no Apparition; but you are to know, that my Husband suffers, and still suffers greatly, on your Account.* The Good Man was in a Consternation at this Reply: *Alas! how is it possible, said he, that against my Will I could do the least Injury to so worthy a Man?* Then the Lady *Lycw* gave him a particular Account of what the Waterman *Chew tse* had done: "He brought, *said she*, a dead Body in his Bark to our Door, and produced your Basket, and the Piece of Taffety which we gave you; saying, that when you were dying you left them to him to serve for a Proof that you were killed by my Husband. This was, as you may well think, like the Stroke of a Thunderbolt to us; by means of Money we prevailed on the Waterman to conceal the Murder, and assist in carrying the Body and burying it: A Year after *Hu the Tyger* accused his Master at the Tribunal; and the Torture which was inflicted on my Husband compelled him to confess all, in consequence whereof he was cast into a Dungeon, where he has languished for six Months.

At this Relation *Lyu* beating violently his Breast: "Alas! Madam, *cried he*, my Heart is seized with the most sensible Grief: Is it possible there should be a Man under Heaven capable of so black an Action? When I left your House the last Year, I went directly to the Bark to cross the River; and the Waterman seeing the Piece of white Silk in my Hands, asked where I got it. I, who suspected no bad Design, ingenuously told him, that having received a Blow from your Husband, I lay for some time bereaved of Sense; that afterwards he entertained me,

Wang falls dangerously sick in Prison.

His Lady comforts him.

Lyu coming again to *Yang tsa*, goes to pay *Wang* a Visit.

The Servants take him for a Ghost.

The Lady tells him her Husband's Misfortune.

Lyu unravels the Mystery.

and made me a Present of the Taffety: On this the Waterman desired me to sell it him, which I did; he desired likewise my Bambù-Basket, which I gave him for my Passage. Could any one have imagined that he procured these Things from me, in order to contrive the most horrible Piece of Villainy?"

"My dear Friend, *reply'd the Lady Lyew*, if you had not come at this Instant, I could never have been convinced that the Information against my Husband was a Calumny: But whence could he have the dead Body, which he affirm'd to be yours?" *Lyu* having considered a Moment, "I now recollect, *said he*, that while I was in the Bark relating my Story to the Waterman, I saw a dead Body float near the Bank of the River, where it stopped: I observed that the Water came out of the Mouth and Eyes, and did not doubt but it was a dead Carcass. Could one have believed the Waterman would have formed such a diabolical Design? He is a Monster that fills one with Horror. But, Madam, there is no Time to lose; accept, I beseech you, of this small Present, and then let us go together to get Audience of the Mandarin; I will convince him of the Forgery, and this ought to be done as soon as possible." The Lady received the Present, and order'd in Dinner for the good Old Man.

Wang's Lady applies for Justice to the Mandarin.

In the mean while she drew up a Petition herself; for, belonging to a Family of the *Literati*, she could write very well: After which she sent for a Chair, and set out, attended by Slaves, and follow'd by the Old Man, to the Mandarin's Palace. As soon as this Magistrate appeared on his Seat, they both cried out aloud: *The Innocent is oppressed with Calumny!* And at the same time the Lady presented her Petition. The Mandarin having read it, made her draw near, and ask'd her several Questions: On which she related the whole Secret of her Husband's Disgrace, and ended with saying, *That this very Day the Dealer in Ginger being happily arrived in the City, she came to be inform'd of the dreadful Calumny, for which she demanded Justice in her Petition.*

The Mandarin having heard her attentively, made *Lyu* draw near in his Turn to be examined, who related from beginning to end the Dispute in which he received the Blows: He told how he came to sell the Piece of Taffety, and gave entire Satisfaction to all the Questions that were ask'd him.

Lyu examined, reasons the Case, and clears up the Truth.

But, replied the Mandarin, *has not this Woman prevailed upon you by Money to give this Evidence?* *Lyu*, knocking his Forehead against the Ground, immediately answer'd: "Such a Trick is impracticable; I am a Merchant of *Hû chew*, and have traded in this City for several Years: I am known to a great Number of People, how then can I carry on such an Imposture? If what they have feigned concerning my Death was true, would not I when I was dying have order'd the Waterman to fetch some one of my Acquaintance, that I might enjoin him to demand Justice? Was it likely that I should give this Commission to a Person unknown? But if I had been really dead, would not some or other of my Relations at *Hû chew*, finding me so long absent, have come here to enquire after me? If I had been killed, as is reported, would he have failed of carrying his Information to your Tribunal? How then comes it to pass, that for a whole Year nobody has appeared; and that, instead of one of my Relations, a Slave should take upon him to accuse his Master? I returned to the City but this Day, so that I could be informed no sooner of this wicked Slander: In short, tho' I have no way contributed to the Misery of this unfortunate Gentleman, yet as he has suffered on my Account, I could not possibly see Innocence oppressed; and this is the only Motive that has brought me to your Feet. Give Orders, I beseech you, that Enquiry may be made relating to me, for nothing is more easy."

Since you are known here by many People, reply'd the Mandarin, *name some, that I may examine them.* *Lyu* mention'd to the Number of Ten, whose Names the Mandarin took down; but he pitched on the Four last, whom he sent for.

It was observed, on their entering the Hall of Audience, that as soon as they perceived aged *Lyu*, they said to one another: *Hah! here is our old Friend Lyu, of the City of Hû chew; he is not dead then, as was reported.* On this the Mandarin order'd them to draw nearer, that they might take a fuller View of him. *Are our Eyes enchanted?* added they: *No, 'tis he himself; it is the Dealer in Ginger, who was said to have been kill'd by Wang, one of the Literati.*

Here the Mandarin began to discover the Truth, and determined to take their Examinations in Form; after which he order'd them to withdraw, with a Charge not to mention the least Syllable of what had passed, under severe Penalties: Whereupon they promised to obey, and left the Audience.

The Mandarin gave Orders immediately to some of his Officers to inform themselves secretly where *Chew* the Waterman lived, and to engage him to come to the Tribunal by specious Pretences, so as he might not have the least Suspicion of what was in Agitation. With regard to *Hû the Tyger*, who had laid the Accusation, as there was a Person bound for his Appearance, he was easy to be found. The Order required that they should both be brought into Court in the Afternoon: The Officers answer'd with a Shout, that testified how readily they obey'd, and departed immediately to go into different Parts of the City.

Wang recovers at the News.

In the mean time the Lady *Lyew*, who had Orders to be present with old *Lyu* at the same Audience, went to the Prison; where having inform'd her Husband of all that had passed, the Relation so transported him with Joy, that one would have thought the most Spirituous Essence had been pour'd on his Head, or the sweetest Dew fallen upon his Heart, and from that Moment he felt no more of his Distemper.

‘ I was provok’d at nothing, (*said he*) but at the vile Slave, whom I look’d upon as a Monster, and did not believe there was a more wicked Man to be found ; but the Villainy of the Waterman far exceeds his : Is it possible to carry Wickedness to such a Pitch ? If this good old Man had not arriv’d himself, I should not have known that I was to suffer for a fictitious Crime ; but at length the Truth is manifest.

The Cormorant appears black, when being sprung it shakes off the Snow which cover’d it.

The Parrot hidden in a bushy Willow Tree, is taken Notice of when it begins to chatter

The Lady *Lyu* did not fail to be at the Audience with old *Lyu*, whom she had entertain’d handfomely at her House : And they had artfully allured thither *Chew tse*, who after he had quit-The Waterman and Slave confounded at the Sight of *Lyu*.ted his Bark, set up a Linnen-draper’s Shop. The Officers of the Tribunal persuaded him that their Master intended to lay out a good deal of Money with him ; so that he enter’d the Hall of Audience with an Air of Satisfaction : However the Justice of Heaven was on the Point of discovering itself.

When therefore he least expected it, and was turning his Head this way and that way with a confident Air, he perceiv’d old *Lyu* : In an instant by an Emotion of Spirits, which he could not command, his Ears became as red as Blood. At the same time old *Lyu* call’d to him aloud : *Ho ! our Master of the Bark, (said he) how fare you since the time I sold you the piece of white Taffety and the Bambu Basket ? has Trade thriven with you ?*

At these Questions *Chew* hung down his Head, and answer’d nothing ; but his Countenance appeared, in an Instant, like a Tree which is wither’d of a sudden. They brought in at the same Time *Hû* the Tyger ; who after he had betray’d his Master, never return’d to *Wang’s* House, but lodg’d elsewhere, as if he was no longer a Slave, and came that Day to the Audience to divert himself, and see what was doing. The Officers of the Tribunal having met him near the Mandarin’s Palace : *We were looking for you to Day (said they to him) for to Day Sentence is to be pass’d on your Master : The Relations of the Man who was slain, press on the Affair, and they wait only for you, who are his Accuser, to be present, that he may be condemn’d to the Punishment his Crime deserves.*

Hû the Tyger quite transported with Joy, followed the Officers and kneeled down at the Foot of the Tribunal. When the Mandarin saw him : *Dost thou know that Man, says he, pointing to old *Lyu* ? *Hû* the Tyger after looking at him a while, was of a sudden so stunned and confounded, that he could not speak a Word.*

The Mandarin perceiving the Perplexity and Concern these two Villains were in, paused a Moment ; then stretching his Hand towards *Hû* the Tiger : “ Thou Dog of a Slave, *said he,*The Slave denies the Calumny on the Rack. what has thy Master done to thee, that thou shouldst contrive his Ruin with this Waterman, and invent so horrid a Slander.” “ Nothing is more true, (*replied the Slave*) than that my Master did kill a Man, nor is it a Story of my own inventing.” “ How, *said the Mandarin,* is he so perverse as to persist in this Falshood ; take the Villain and let him be tortured severely, till he confesses his Crime.”

Hû the Tyger, in the midst of his Torment, cry’d out with all his Force : “ Ah ! my Lord, if you reproach me with having conceived a mortal Hatred against my Master, and being his Accuser, I allow that I am guilty ; but should they kill me, I will never confess that I have conspired with any Person whatsoever to invent such a thing as a Calumny. Yes, my Master having a dispute one Day with *Lyu*, struck him so hard that he fell down in a Swoon : Immediately they gave him some sort of Liquor, which brought him to himself : Then he made him eat, and presented him with a piece of white Taffety. Afterwards *Lyu* went to cross the River, and the same Night about the 2d Watch *Chew-tse* the Waterman brought a dead Body in the Bark up to our Door ; and to demonstrate that it was *Lyu*, he shew’d the piece of white Silk, and the Bambu Basket ; nor was there one of the Servants but what believed it to be Fact. The Money and Jewels which my Master gave the Waterman stopped his Mouth, and made him promise to conceal the Murder. I was one of those who helped to bury the Corpse ; but afterwards my Master treating me very ill, I resolv’d to revenge myself, and accused him at your Tribunal. As to the dead Man, I swear that I know nothing of him : Nay, if I had not seen old *Lyu* here to day, I should never have imagin’d that my Master was slander’d in being accus’d of his Murder. But whose this Corpse is, or whence it came, I am ignorant ; none but the Waterman can give an account of it.”

His Examination being taken by the Mandarin, he made *Chew tse* draw near, to be interrogated in his turn. This Man made use of a great many Shifts to disguise his Crime ; but *Lyu* being present, immediately detected his Knavery, and the Mandarin ordering him to be tortured, he quickly confessed the Truth. “ I declare, (*said he*) that in such a Month and on such a Day, *Lyu* coming to get a Passage in my Bark, with a piece of white Taffety in his Hand, I ask’d by chance who had made him that Present ; whereupon he related the whole Story, and at the same time there appearing on the Bank of the River a dead Body, which had been thrown up by the Stream, it came into my Mind to make use of it to impose on *Wang*. This made me buy the piece of Silk, and the Bambu Basket ; wherefore having set *Lyu* on Shore I drew the Body out of the Water, and putting it into my Bark, row’d up to *Wang’s* Door,

Door, who, contrary to all Probability, believ'd the Account I feign'd of *Lyu's* Death, and gave me a round Sum of Money not to divulge it. After that I went with some of his Servants to bury the Corpse, which he imagined on my bare Word, to be the Corpse of old *Lyu*. There is nothing but Truth in the Confession I have made, and I am willing to suffer any thing if the least tittle of it be false."

"All this, (*said the Mandarin*) agrees with what I know already; but there is one Article which seems very dark, and I want to have it cleared up: Is it possible that just then a dead Body should be found on the Bank? Besides, is it credible that this Corpse should resemble old *Lyu*? Without doubt thou hadst kill'd this Man somewhere else, and thy Design was to lay the Murder upon *Wang*."

How he came
by the dead
Body.

"Ah! my Lord, (*cry'd Chew tse*) if I had a thought of killing any Body, would not I have kill'd *Lyu* sooner than any other Person, he being by himself in my Bark in a dark Night. What I have declared is true: Perceiving a Body float in the Water, I thought I might easily deceive *Wang* with it, to which end I bought both the Basket and Taffety of *Lyu*. What persuaded me I should succeed, was, that I knew *Wang* to be an easy credulous Man, and withal that he had never seen *Lyu* but this once, and at Night by the Light of a Lamp. I knew also that the white Silk and Bambu Basket would presently put him in mind of the Ginger-seller. For these Reasons I concluded my Trick would succeed, and that he would fall into the Snare I laid for him. As for the dead Body, I know not whose it is: I believe the Person's Foot slipping, he tumbled into the River and was drowned; but I dare not be positive as to that."

Then old *Lyu* falling on his Knees: "For my Part, (*said he*) I can safely affirm, that when I crossed the River in his Bark, there appear'd a dead Body floating on the Water: His Testimony so far is very true." The Mandarin therefore receiv'd it as such, and committed my Depositions to writing.

Chew-tse shedding Tears, presently cry'd: "Take pity, my Lord, on this poor Wretch, who lies at your Feet. My View by this Contrivance was to squeeze some Money out of *Wang*, but not to hurt his Person: Therefore I earnestly intreat you to moderate my Punishment."

The Mandarin raising his Voice: How! wicked Wretch, (*said he*) darest thou to expect Favour, whose Passion for another Person's Substance has brought him within an Inch of his Destruction? This Contrivance is not your first Essay; In all likelihood you have ruined many by such Artifices: I must deliver my City from so dangerous a Plague. As for *Hu*, that unnatural Slave, who forgetting the Benefits receiv'd from his Master, has conspired his Destruction, he deserves to be severely punish'd.

The two Villains bastonaded to Death.

At the same time he order'd the Officers of Justice to take the two Villains, and laying them on the Ground, to give *Hu* the Tyger 40 Blows with the Battoon, and to bastonado *Chew tse* till he expired under it. They did not know that *Hu* the Tiger had just recover'd of a Fit of Sickness, and so was not in a Condition to undergo the Punishment; but the Justice of Heaven would no longer bear with this unfaithful Slave, for he expir'd on the Pavement before he had receiv'd his 40 Blows: *Chew tse* held out till they had given him seventy.

Wang is declared innocent, and acquitted.

This being over, the Mandarin sent for *Wang* out of Prison, in full Audience declar'd him innocent, and set him at Liberty. Besides this, he order'd that all the Cloth in *Chew-tse's* Shop, which had been bought with *Wang's* Money, should be deliver'd to him: The whole Stock of his Shop amounted to full 200 Taels.

"According to the course of the Law, (*said the Mandarin*) all this ought to be confiscated; but as *Wang* is one of the Literati, and has suffered greatly, I pity the miserable Condition to which he has been reduced. Let every thing that is to be found at the Robbers, House, be restored to him who has been robb'd." This was an Act of Goodness in the Mandarin.

They went also by his Orders, and digging up the dead Body, observ'd that the Nails of his Hands were still full of Sand, which shew'd that having fallen into the River by the Bank, he was drowned endeavouring to get up again. As none of his Relations claimed him, the Mandarin order'd the Officers to bury him in the common burying Place of the Poor.

Wang and his Wife, with *Liu*, after they had thank'd the Mandarin in an humble Manner, return'd to their House, where they caressed the good Old Man, who had been so zealous to confute the Calumny, and shew'd him all the Kindness that could be expected from the sincerest Gratitude.

From that time *Wang* learned to moderate his natural Hastiness, and curb his violent Temper: If he met a poor Man, who ask'd an Alms, or any Service at his Hands, he receiv'd him affably, and try'd to relieve him. In short, he took a Resolution to labour heartily to obtain Employments, and thereby forget the Mortification he had suffer'd. He was continually at his Books, and convers'd with none out of Doors: He liv'd in this manner for 10 Years, after which he was advanced to the Degree of Doctor.

Instructions for Magistrates.

There is Reason to say that Magistrates and Officers of Justice are obliged to regard the Life of a Man more than that of a despicable Plant; and that they are highly culpable when they take no more care to examine a Cause, than if they were deciding the Disputes of a Company of Children at play. They ought to do nothing precipitately: For instance, in the Affair of *Wang*, the chief Business was to penetrate into the little Arts and Contrivances of the Waterman. If the Dealer in Ginger had not luckily come to the City of *Wen cheu*; and if Matters had been hurry'd on without waiting for his Arrival, the Slave who had accus'd his Master had

had never known that he slander'd him; the Wife would never have imagined that her Husband was innocent of the Murder, and the Accused himself would have been ignorant that he was unjustly oppress'd; much less could it have been known to the Judge: For how could he unravel and dive into things conceal'd with so much Care? Let Magistrates who are benevolent, and have, as they ought, paternal Bowels for the People, learn by this Story in what manner they should conduct themselves, and what Faults they should avoid.

Another STORY.

Chwang tse, after burying his Wife in an whimsical Manner, wholly ad-dicts himself to his beloved Philosophy, and becomes famous among the Sect of Tau.

RICHES, and the Advantages that arise from them, are like an agreeable Dream of a few Moments continuance; Honour and Reputation resemble a bright Cloud, which soon disappears. Even the Affection of those who are united as one Flesh, is often no more than outward Shew. The most tender Friendship frequently changes to a deadly Hatred. Let us beware of liking a Yoke because it is made of Gold, or adorn'd with Jewels; let our Desires be reasonable, but above all moderate; let us free ourselves from too great an Attachment to the Creatures, for it is but freeing ourselves from a heap of Sand; let us look upon it as a capital Point to preserve ourselves in a State of Liberty and Joy, which depend on no second Person.

The Intro-
duction.

By guarding against all violent Passions, a Man leads a sweet and agreeable Life, free from the Inquietudes which destroy Health.

Not that I would blame the natural Love which binds Father and Son, or unites Brothers:

They are to each other, what the Branches of a Tree are to the Trunk.

This Love ought to endure as much as the mutual Relation.

The Sects of *Tau* and *Fo*, tho' very different from the Sect of the Learned, agree with it in these grand Duties, which they have never attempted to oppose or weaken. It is true, however, that the Love of Fathers to their Children ought not to make them too solicitous about settling them in the World; since, according to the common Saying, *The Fortune of Children ought to be of their own making.*

As to Man and Wife, tho' they are united by the most strict and solemn Ties, yet Divorce or Death often dissolve them. To this Purpose the Proverb: *Thus Husband and Wife are like the Birds of the Field; in the Evening they meet in the same Thicket, but separate in the Morning.* It must be own'd, that Excess is much less to be fear'd in paternal Affection, than in conjugal; for the latter is nourished and grows in secret by mutual Confidence and Endearments; so that it is no uncommon thing for a young Wife to get the Ascendant over her Husband, and this begets a Coldness in the Son to his Father: A Failing which Men of Sense know well how to guard against.

Upon this Occasion I shall relate a Passage out of the Life of the famous *Chwang tse*, but without any Design to weaken the Union and Peace which ought to subsist between marry'd People. I would only shew that a Man ought carefully to distinguish real from pretended Merit, in order to regulate his Affections; and as it is very dangerous to give into a blind Passion, so it is of great Consequence to our Repose, to keep within the Bounds of Moderation. Generally, those who resolutely endeavour to master their Passions, will at length master them. Wisdom will then be their Portion, and a sweet and easy Life the Effect of their Resolution.

The Ancients moralizing on the manner in which the Husbandman cultivates his Field, have expressed themselves thus in the following Verses.

*When the Rice hath sprung up, the Husbandman transplants it into a Field newly clear'd:
And shortly after, by introducing a clear Water, he sees in this green inundated Field,
the Image of a fine azure Sky.*

Our Heart is the Field; it has its Attire and Riches, when the Passions are pure and regular.

The sure Means of attaining a State of Perfection, and a Sign that we advance towards it, is, not to be conceited and boast that we have attained it. But to our Story:

TOWARDS the End of the Dynasty of the *Chew*, there appear'd in *China* a famous Philosopher called *Chwang-tse*, who was born at *Mong*, a City of the Kingdom of *Song*. He had a small Government, and became a Disciple of a very famous Sage of those Times (the Author of the Sect of *Tau*) whose name was *Li*, and his Surname *Eul*. But as he came into the world with white Hair, he was called *Lau tse* or the Old Boy.

Account of
Chwang tse.

Every time *Chwang tse* went to rest, his Sleep was interrupted by a Dream; wherein he imagin'd himself a large Butterfly fluttering about in some Meadow or Orchard: which made so strange an Impression on him, that even when he awaked he fancied he had Wings, and was going to fly. Not knowing what to think of a Dream so extraordinary and frequent, he took a proper opportunity one day, after his Master *Lau tse* had discoursed on the *I king*, to tell him his constant Dream, and desired the Interpretation of it.

The

His Dream
expounded
by *Lau-tse*;

The Cause of your importunate Dream, reply'd this wonderful Man, who was well acquainted with all the Secrets of Nature, ought to be sought for in the Times preceding those in which you live. You must know that at the Time when the *Chaos* was unfolded, and the World formed, you was a fine white Butterfly. The Waters were the first Production of Heaven, and the second was the Trees and Plants which adorned the Earth; for every thing flourished and appeared gay, in an Instant. This fine white Butterfly wander'd at Pleasure, and indulged itself with the Scent of the most fragrant Flowers; he even knew how to derive from the Sun and Moon infinite Delights, insomuch that at length he procured such Energy as rendered him immortal. His Wings were large and almost round, and his Flight was swift. One day as he was taking his Diversion he alighted on the Flowers of the Pleasure-Garden of the Great Queen, into which he had found the way, and spoiled several Buds that were scarcely blown. The mysterious Bird to whose care the Garden was committed, struck the Butterfly with his Beak, and killed him. The Body was then bereaved of Life, but the Soul, which was immortal, and not to be destroyed, passed afterwards into other Bodies, and at present possesses that of *Chwang-tse*. From this you have the happy Disposition to become a great Philosopher, capable of advancing yourself, and receiving my Doctrine; of being purified by an intire Detachment from the World, and being established in the perfect Knowledge of the Mind and Heart.

who imparts
to him his
Mysteries.

From that Time *Lau-tse* discovered the deepest Mysteries of his Doctrine to his Disciple, who perceived himself of a sudden become another Man; and thence forward agreeably to his original Form he had in reality the Disposition of a Butterfly, continually to flutter without fixing upon any Object, how charming so ever it appears: that is, *Chwang-tse* began to discover more fully the Emptiness of every thing that amuses and enchants Mankind; the most splendid Fortune was not capable of tempting him, and his Heart became insensible to the greatest Advantages: He found them as insubstantial as the thin Vapour which forms a Cloud that is the Sport of every Wind, and as unstable as the Water of a Brook, whose Stream is extremely rapid; in short, his Soul was no longer attached to any thing.

Lau-tse finding that his Disciple was intirely weaned from worldly Amusements, and took delight in the Truth, initiated him into the Mysteries of *Tau-te-king*; for the 5000 Words of which this Book is composed, are all mysterious: He no longer kept any thing secret from such a worthy Disciple. *Chwang-tse* on his side gave himself up intirely to Study: He read without ceasing, he meditated, he put in Practice the Doctrine of his Master; and by examining, purifying, and if I may so speak, refining his inferiour Part, he perfectly comprehended the Difference between what is visible and invisible; between the Body which is corruptible, and the Spirit, which leaving that Abode acquires new Life by a kind of wonderful Transformation.

Chwang-tse, struck with these Lights, threw up the Office he enjoyed, and even took leave of *Lau-tse*, setting out to travel, in hopes to acquire more Knowledge by making new Discoveries.

Marries *Tyen*
his third
Wife.

But, however eager he was in pursuit of Freedom and Tranquillity of Heart, he had not renounced the Pleasures of Conjugal Union; for he married no less than three times successively. His first Wife was quickly taken away from him by Sickness; the second he divorced for a breach of Fidelity, which he surprized her in, and the third shall be the Subject of this History. She was named *Tyen*, and descended from the Kings of *Tsi*: *Chwang-tse* being in great esteem throughout the Kingdom, one of the principal Persons of this Family, called *Tyen*, taken with his Merit, gave him his Daughter in Marriage. This new Bride far exceeded his two former Wives, she was well shaped, had a fine Complexion, mixed with red and white, and a Turn of Wit, which discovered the most amiable Sweetness joined to a surprizing Vivacity: So that tho' the Philosopher was not naturally fond, yet he tenderly loved her.

The King of *Tsu* being informed of the great Reputation of *Chwang-tse*, and desirous of drawing him into his Dominions, deputed Officers of his Court with rich Presents of Gold and Silks, to invite him to be of his Council in Quality of Prime Minister. *Chwang-tse*, far from being blinded by these Offers, with a Sigh, made this Apology: *A Heifer appointed for Sacrifice, and delicately fed for a long time, walked in Pomp, loaded with all the Ornaments of a Victim; in the midst of this kind of Triumph, she perceived on the Road some Oxen yoked, and sweating at the Plough. This Sight redoubled her Pride, but after she was brought into the Temple, and saw the Knife lifted up ready to slay her, she wished to be in the Place of those whose unhappy Lot she had despised. But her Wishes were fruitless, for she lost her Life.* In this Manner, *Chwang-tse* courteously refused the King's Presents and Offers.

Adventure at
the Tombs
of *Nan-wha*.

Shortly after he retired with his Wife into the Kingdom of *Song*, his native Country, and chose for his abode the agreeable Mountain *Nan-wha*, in the District of *Tsan-chow*, there to spend his Life like a Philosopher, and to enjoy, free from Noise and Tumults, the innocent Pleasures of the Country. One Day, as he walked meditating, at the Foot of a Mountain, he came unexpectedly to the Burying-place of the neighbouring Town; and being struck with the Multitude of the Tombs: Alas! cried he with a Groan, *Behold all here are equal, neither Rank nor Distinction are any longer observed; the most ignorant and stupid are confounded with the Wise; a Sepulchre is in short the eternal Abode of every Man; when once he has taken his Place in the Mansions of the Dead, he must never expect to return to Life.* Fill'd with these melancholy Reflections, he proceeded along the Side of this Burying-place, and before he was aware, found himself near a Tomb, newly built. The little Eminence made of tempered Earth was not yet quite dry, and close by it sat a young Lady (unobserved by him at first) in deep Mourning, being clad in a long white Sackcloth Gown, without a Seam in it; and holding in

her Hand a white Fan, wherewith she incessantly fann'd the upper part of the Tomb. *Chwang tse*, surprized with this Adventure, *Dare I ask you*, said he, *whose this Tomb is, and why you take so much Pains in fanning it? Doubtless there is some Mystery in it, which I am ignorant of.* The Gentlewoman, without rising, as Civility seem'd to require, and continuing still to ply the Fan, muttered a few Words between her Teeth, and shed Tears; which shewed that she was restrained from explaining herself rather by Shame than Fear. At length she made this Reply: *You see a Widow at the Foot of her Husband's Tomb, whom Death has unfortunately snatch'd from me. I dearly lov'd him, and was belov'd with equal Tenderness; even when he was expiring he could not part with me. His last Words were these: My dear Wife, if hereafter you think of another Husband, I conjure you to wait till the top of my Tomb, which is to be of moisten'd Clay, be thoroughly dry, and then I will allow you to marry again; wherefore reflecting that the Surface of this temper'd Earth will not quickly dry of itself, I am fanning it continually to disperse the Moisture.*

At so sincere a Confession, the Philosopher had much ado to forbear laughing: However, he kept his Countenance, and said within himself: *This Woman is in great Haste, how dares she to boast of loving her Husband, and of being belov'd by him? What would she have done if they had hated each other?* Then addressing himself to her: *You want*, said he, *that the Top of the Tomb may dry quickly, but your Constitution being tender, you will soon be weary, and your Strength will fail? Permit me therefore to help you.* At these Words the young Lady rose up, and making a profound Courtsey, accepted the Offer, and presented him a Fan like her own.

Then *Chwang tse*, who had the Art of raising Spirits, call'd them to his Assistance, and striking the Tomb with the Fan, immediately all the Moisture disappear'd. The Lady, after she had thank'd her Benefactor, with a gay and smiling Countenance, drew a Silver Bodkin from her Hair, and made him a Present of it, with the Fan which she used herself, entreating him to accept of them as a Token of her Gratitude. *Chwang tse* refused the Bodkin, but took the Fan; after which the Lady withdrew well satisfied, Joy appearing both in her Countenance and Gesture. As for *Chwang tse* he remained quite astonish'd, and was taken up with Reflections on the Oddness of the Adventure all the way home. Being return'd and sitting in the Hall, where he thought nobody was near him, he view'd the Fan for some time; and then fetching a deep Sigh, repeated the following Verses:

Chwang's Reflections on the Adventure:

Is it not said that two Persons join themselves together in Consequence of the Hatred they bore each other in the former Life?

And that they seek each other in Marriage, in order to torment each other as long as they can?

It is plain, by what I see, that a Man is unworthily treated after his Death, by the Person whom he held most dear.

Sure then he must be a Fool to love so many unconstant Hearts.

Tyen his Wife, who was behind him without being perceived, hearing this, advanced a little, and shewing herself, *May one know*, said she, *what makes you sigh, and whence comes the Fan that you hold in your Hand?* Then *Chwang tse* related the Story of the young Widow, and all that had passed at her Husband's Tomb. He had scarce ended the Story, when his Lady reddening with Indignation and Anger in her Looks, and as if she was beholding the young Widow with her Eyes, loaded her with a thousand Curses, call'd her the Reproach of Mankind, and the Scandal of her Sex: Then looking upon *Chwang tse*, *I have said it, and it is true, she is a Monster of Insensibility; is it possible to find such a vile Heart as hers?*

overheard by his Wife who reproaches the Widow's Forwardness,

Chwang tse, more attentive to his own Thoughts than his Wife repeated these Verses:

While a Husband is living, how does a Wife flatter and praise him!

When he is dead, she is ready to take the Fan and dry his Tomb as fast as possible.

A Picture represents the Outside of an Animal very well, but does not shew what is within:

We see the Face of a Person, but do not see the Heart.

At these Words *Tyen* fell into a great Passion: "Mankind, cried she, are all the same as to their Nature; it is Virtue or Vice that makes the Difference between them: How have you the Boldness to speak after this Manner in my Presence, to condemn all Women, and confound so unjustly those who are virtuous with Wretches that do not deserve to live? Are not you ashamed to pass such an unjust Sentence? And are you not afraid to be punished for it?" To what purpose are all these Exclamations? reply'd the Philosopher: *Declare ingenuously if I was to dye this instant, and you such as you are now, in the Flower of your Age, beautiful and sprightly, would you resolve to spend five or even three Years, as the Ceremonial requires, without thinking of a new Husband?* "Is it not said, reply'd the Lady, that a Great Man, who is loyal to his Prince, quits all Offices after his Master's Death? A virtuous Widow never thinks of a second Husband: Was a Lady of my Quality ever known, after being married, to pass from one Family into another, and quit her nuptial Bed, after losing her Husband? I would have you to know, that was I so unhappy as to become a Widow, I should be incapable of an Action that would dishonour my Sex; and should never be tempted to a second Marriage during Life, much less before the Expiration of three or five Years: Nay, such a Thought could never come into

and Chwang for censuring the Sex.

She exclaims
against second
Marriages.

into my Head, even in a Dream: This is my Resolution, and nothing can shake it." *Such Promises as these*, replied *Chwang tse*, *are easily made, but not so easily kept.* These Words put the Lady into a Passion, and drew from her these hasty Reproaches: "Know, said she, that a Woman has often a more noble Soul, and is more constant in conjugal Affection than a Man of your Character: Can you be stiled a perfect Pattern of Fidelity? Soon after your first Wife died you took a second; her you divorced, and I am now the third. As for us who are married to Philosophers, and make Profession of a strict Virtue, it is still less allowable to marry again; and if we did so, we should become Objects of Derision. But to what purpose is this Language? And why do you take Pleasure in giving me Pain? You are in good Health; why then do you endeavour to vex me, by making the disagreeable Supposition that you are dead, and that ----?" Then, without saying any more, she snatched the Fan from her Husband, and for spite tore it in pieces. *Be pacified*, said *Chwang tse*, *your quick Resentment gives me Pleasure; 'tis a Satisfaction to me to see you take fire on such an Occasion.* Upon this the Lady was appeased, and the Discourse turn'd to another Subject.

*Chwang falls
sick and ex-
pires.*

A few Days after *Chwang tse* fell dangerously ill, and was soon reduced to the last Extremity; the Lady his Wife never left his Bedside, but sighed and wept continually: *For what I can see*, said *Chwang tse*, *I shall not get over this Distemper; this Night or to-morrow we must take an eternal Farewel: What pity it is that you tore in pieces the Fan I brought home!* "I would have served you to dry the Earth and Lime which my Sepulchre will be cased with." "I beg of you, cried the Lady, in the Condition you are in, not to give way to a Suspicion so uneasy to you, and so injurious to me. I have studied our Books, and am acquainted with our Rites; my Heart has once been given to you, and I swear it never shall be given to another. If you doubt of my Sincerity, I consent and demand to die before you, that you may be fully convinced how faithfully I am attached to you." *That is enough*, replied *Chwang tse*; *I am satisfied of your Constancy to me: Alas! I find myself expiring, and my Eyes are closed for ever with respect to you.* After these Words he remained breathless, and without discovering the least Sign of Life. Then the Lady all in Tears, and shrieking aloud, embraced her Husband's Corps, holding him a long time in her Arms; after which she dressed him, and having laid him handsomely in his Coffin, went into deep Mourning. Night and Day she made the neighbouring Places echo with her Complaints and Groans, shewing all the Tokens of the most violent Grief; nay, she seemed almost distracted, and refused either Rest or Nourishment.

The People who inhabited on both Sides of the Mountain came to pay their last Duty to the Deceased, whom they knew to be a Sage of the First Rank; and when the Crowd began to withdraw, there arrived a young Bachelor, well shaped, and of a fine Complexion. Nothing could be more gallant than his Dress; he had on a Suit of Violet-colour'd Silk, with a handsome Cap, such as is worn by the Literati; his Girdle was embroider'd, and his Shoes exceeding neat. He was follow'd by an old Domestic, and gave out himself to be descended from *Tsu*; *Some Years since*, said he, *I acquainted Chwang tse that I designed to be his Disciple, and am now come for this Purpose, but I hear he is dead: Oh what a Disappointment and Loss!*

He immediately threw off his colour'd, and put on a mourning Habit; then going near the Coffin, he knock'd his Forehead four times against the Ground, and cried with a Voice interrupted with Sighs: *Sage and Learned Chwang, your Disciple is unfortunate not to find you alive, that he might benefit by your Lessons; I am desirous however of testifying my Gratitude and Affection by staying here to mourn a hundred Days.* After these Words he prostrated himself again four times, watering the Earth with his Tears. He then desired to pay his Compliments to the Lady, but she thrice excused herself from appearing: Whereupon *Wang sun* (which was the Name of the young Lord) signified, that according to the ancient Rites a Wife might let herself be seen when the intimate Friends of her Husband paid her a Visit: *I have still a better Title*, added he, *to this Privilege, since I was to have lived with the Learned Chwang tse in Quality of his Disciple.* These Instances prevailed upon the Lady, who came from her Apartment, and with a slow Pace advanced into the Hall to receive the Compliments of Condolence, which were dispatch'd in a few Words, spoken in general Terms.

His Widow
soon after falls
in Love with
a young
Lord.

The Lady smitten with the fine Carriage, Wit, and Attractions of this young Lord, felt in her Soul the Emotions of a Passion just springing up, and which at first she was not sensible of herself, but only made her wish he was not to retire so soon.

Wang sun prevented her by saying, *Since I have had the Misfortune to lose my Master, whose Memory will be always dear to me, I am desirous of taking a Lodging hard by, where I may remain the hundred Days of the Mourning, after which I will assist at the Funeral. I shall likewise be very glad, during that Time, to read the Works of this illustrious Philosopher, which will supply the Place of the Lessons I am deprived of by his Death.* This will be an Honour to our House, replied the Lady, *I see no Inconveniency in it.* She then prepared a small Repast, and order'd it to be served in; and in the interim she laid upon a very neat Salver the Compositions of *Chwang tse*, to which she added the Book of *Tau te*, a Present from the famous *Lau tse*, and came with them herself to *Wang sun*, who received them with his usual Politeness.

On one side of the Hall, where the Coffin stood, there were two Rooms that looked into it, which were appointed for the Lodging of the young Lord: The young Widow came frequently into the Hall to weep over her Husband's Coffin, and in retiring always spoke some obliging Things to *Wang sun*, who came forth to salute her. In these frequent Interviews they exchanged many Glances, which discover'd the Tenderness of their Hearts. *Wang sun* was already much smitten, and the young Widow quite in Love. She was greatly pleased they were in a House so little frequented, that a Failure in the Mourning-Ceremonies might pass unobserved: But

But it not being decent for a Woman to make the first Advances, she sent secretly for the old Servant, and making him drink some Glasses of Wine, ask'd him if his Master was married: *Not yet,* replied he. "Well, *continued she,* what Qualifications does he require in a Wife?" *The Servant,* cheared with the Wine, presently answer'd: *I have heard him say, that if he could meet with one like you, it would be the Height of his Wishes.* This shameless Woman replied immediately: "Don't you tell me a Story to persuade me he spoke in this Manner?" *Would an old Man as I am,* replied he, *be guilty of Lying? Or have the Assurance to impose on a Person of your Merit?* "Well, *continued she,* you are a very fit Body to bring about a Match between your Master and me; nor shall you lose your Labour: Speak of me to him; and if you find that he likes me, assure him I shall look upon it as the greatest Happiness to be his." *There is no need of sounding his Inclinations,* said the Servant, *because he has told me that such a Marriage would be intirely agreeable to his Taste; but that he thought it impracticable, at least indecent, as he was a Disciple of the Deceased.* "This Objection is a mere Trifle, *replied the amorous Widow,* your Master was not actually a Disciple of *Chwang tse,* he only promised to be so: Besides, being in the Country, and in a Bye-Place, who can ever talk of our Marriage? Go, and if any other Obstacle lies in the Way, you have Ingenuity enough to remove it, and I will gratify you liberally for your Service." Then having filled him several Cups of excellent Wine, he promised to undertake the Business: But as he was going, she called him back, "Hark ye, *said she,* if your Lord accepts my Offers, bring me the News as soon as possible, whatever Hour of the Day or Night it be, for I shall expect it with Impatience." As soon as he was gone, she grew uneasy, and made several Pretences to go into the Hall; but in Reality it was to get an Opportunity by favour of the Dark to listen at the Window belonging to the young Lord's Chamber, flattering herself she might hear something relating to the Affair she had so much at heart. Then passing near the Coffin she heard a Noise, and starting, "Bless us! *said she in great Emotion,* is the Deceased come to Life again?" Whereupon she ran to her Room, and taking up the Lamp went to see what was the Occasion of the Noise; when she found the old Domestic stretched along the Table (placed before the Coffin for burning Perfumes and setting Offerings at certain Hours) sleeping himself sober, after the Wine which she had given him. Any other Woman would have resented such Irreverence to the Dead; but she durst not complain, nor even awaken the drunken Sot: She therefore lay down to Rest, but was far from taking any.

Intrigues with
his Servant to
procure a
Match.

Makes Propo-
sals of Mar-
riage to him.

The next Day she met the Servant walking about carelessly, without offering to return her an Answer; and being extremely perplex'd at the Fellow's Silence and Coldness, she called to him, and taking him into her Chamber, "Well, *says she,* how goes the Affair that I entrusted you with? *There is nothing to be done,* replied he drily. "Alas! Why so? *said she,* doubtless you forgot what I desired you to say on my Behalf, or have misrepresented it." *I forgot nothing,* replied the Servant; *and my Master is even inclinable. He acknowledges the Offer is advantageous; and thinks your Reply to the Objection of his being esteemed a Disciple of Chwang tse is sufficient, so that this is no longer an Obstacle: But he told me there are three insuperable Difficulties, which he was unwilling to disclose to you.*

"Let me hear, *reply'd the Lady,* what these three Obstacles are? *They are these,* continued the old Fellow, *just as my Master related them: 1. The Coffin of the Deceased being a very mournful Scene, how can one rejoice or celebrate the Nuptials in the Hall while it stands there? 2. As the illustrious Chwang loved his Wife tenderly, and she had testified the like Affection for him on account of his Virtue and great Capacity, I have reason to fear that her Heart will always be united to her first Husband, especially when she finds so little Merit in me. 3. In short, as I have here neither Equipage, Furniture, nor Money, how shall I make the Nuptial Presents, and defray the Charges of the Wedding; there being no Person to borrow of in this Place? These, Madam, are the Things that hinder him.*

"These three Obstacles, *reply'd this amorous Lady,* may be removed in an instant, and without much thinking. As to the 1st Article of the mournful Coffin, what does it contain? A lifeless Corpse and stinking Carcass, from which there is nothing neither to hope or fear. I have in a Corner of my Ground an old ruined House; and some of the neighbouring Peasants, whom I shall send for, will soon carry the Coffin thither, never to be seen any more: Thus then is one Obstacle removed. As to the 2d Article, alas! sure enough my late Husband was what he appeared to be, a Man of uncommon Virtue, and great Capacity; for before he married me, he had divorced his second Wife, which was a very good Step, as you may judge. The Fame of his Reputation, which was not well grounded, caused the last King of *Tsu* to send him rich Presents, with an Offer to make him Prime Minister; but he, who was conscious of his own Incapacity, and knew that it would appear in such an important Post, fled away, and came to hide himself in the solitary Place. About a Month since, as he was walking alone at the Foot of the Mountain, he met a young Widow fanning the Top of her Husband's Sepulchre, because she had promised not to marry again till it was dry. *Chwang* accosted her, and to ingratiate himself, took the Fan from her, in order to dry the Tomb with more Expedition. Afterwards he kept the Fan as a Pledge of her Kindness, and brought it hither, but I snatched it from him, and tore it in pieces. Being at the Point of Death, he mention'd this Business again, which increased the Difference between us: What Kindness have I received from him? And what Proofs has he given me of his Affection? Your Master is young, loves Study, and will certainly become famous in Literature: He is already illustrious by his Birth; being descended, as well as I, from Royal Progenitors; so that as there is between us such surprizing Conformity of Circumstances, doubtless Heaven itself has conducted him hither to unite us,

Answers all
Objections.

and

and this is our Destiny. As for the 3d Obstacle, relating to the Trinkets and Nuptial Feasts, I will take care to provide them: Can you think I have been so simple as not to have saved something? Here, take 20 Taels, and give them your Master to buy new Cloaths. Make what Haste you can, and tell him all I have said; if he gives his Consent, I will go and prepare every thing for celebrating the Marriage this very Evening."

The Servant took the 20 Taels, and informed his Master of the whole Discourse; who, at length, gave his so-much-wish'd-for Consent. When the Lady was told the agreeable News, she discover'd her Joy a hundred Ways. She forthwith threw off her Mourning-Habit, dress'd, adorn'd, and painted herself; then, the Coffin being removed by her Orders into the old ruin'd House, the Hall was immediately cleaned, and ornamented for the Ceremony of the Interview and Nuptials; at the same time a Feast was getting ready, that nothing might be wanting on the Occasion.

In the Evening they prepared the Nuptial-Bed with exquisite Perfumes, the Hall was illuminated with a great Number of fine Lanterns, and on the lower Table stood the great Marriage-Taper. When every thing was ready, *Wang sun* appear'd in a Habit and Ornament for the Head, that greatly set off his beautiful Shape and Features. The Lady came soon after to meet him, dress'd in a long Silk Gown richly embroider'd. Then placing themselves beside each other, over-against the Nuptial-Torch, they made a charming Appearance; for being thus seated they added to each other's Lustre, just as precious Stones and Pearls enhance the Beauty of Cloth of Gold, and shew more splendid themselves.

After making the usual Compliments, and wishing each other all kinds of Prosperity in their Marriage, they went hand in hand into the inner Apartment; where they perform'd the Grand Rite of drinking after each other in the Cup of Alliance, and then sat down at the Table.

Her new Spouse taken with Convulsions,

When the Feast was over, and they were just going to Bed, the young Bridegroom fell into horrible Convulsions; his Face appeared all over deformed, his Eyebrows were rais'd and contracted, and his Mouth dreadfully distorted. He could not walk a Step; for endeavouring to get upon the Bed, he fell on the Floor, where he lay extended, thumping his Breast with both his Hands, and crying out as loud as he could, that he was sick to Death at his Heart.

The Lady, who was desperately enamour'd with her new Spouse, without considering where she was, or the Condition she was in, cried out for Help; and throwing herself upon the Body of *Wang sun*, embraced him, and rubbed his Breast where his Complaint lay, asking him what was the Nature of his Distemper. But *Wang sun* was in too great an Agony to make any Answer, and seem'd just ready to expire.

His old Servant running in at the Noise, took him in his Arms, and shook him. *Has my dear Wang sun*, cry'd the Lady, *had any of these Fits before?* "Several times," replied the old Servant: "There seldom passes a Year but he is attacked by this Distemper; and it is only in the Power of one Remedy to cure him." *Tell me quickly*, replied the Bride, *what that Remedy is.* "The Physician to the Royal Family," continued the Servant, "has found out an infallible one, which is, to take some of the Brains of a Man newly killed, and drinking it in warm Wine, his Convulsions will immediately cease, and he will be well. The first time he was seized with this Disorder, the King, who is his Relation, caused a Criminal to be executed for sake of his Brains, which cured my Master in an Instant: But, alas! how shall we come at such a thing at present?"

But, replied the Lady, *will not the Brain of a Man that died a natural Death have the same Effect?* "Our Physician," replied the old Valet, "told us, that, in Case of absolute Necessity, the Brains of a dead Man would do; provided the Brain was yet moist, and retain'd its Virtue."

As she is going to cleave *Chwang's* Skull, he revives.

If it be so, cried the Lady, *you need only open my Husband's Coffin to find the salutary Remedy.* "I thought of it myself," replied the Servant, "but durst not propose it, lest it should fill you with Horror." *For what Reason*, replied she, *is not Wang sun my Husband at present: If it required my own Blood to cure him, should I think much to give it him? And shall I scruple to meddle with a vile Carcase?* Immediately leaving *Wang sun* in his Servant's Arms, she took a Hatchet in one Hand, and the Lamp in the other, and running hastily toward the ruin'd House where the Coffin was, turn'd up her long Sleeves, then lifting the Hatchet with both Hands discharged a Blow with all her Might upon the Lid of the Coffin, and clave it in two.

A Woman has not Strength enough to break one of the common Coffins: But *Chwang tse*, thro' excessive Fondness for Life, had order'd that the Boards of his should be very thin, because he had heard that many came to life again who were supposed to have been quite dead. The Lid being split at the first Blow, a few more knock'd it quite off: But the extraordinary Motion having put the Lady out of Breath, as she stopt a Moment to recover herself, she heard a very deep Sigh, and casting her Eye towards the Coffin perceived her Husband to move and sit up. One may judge what a Surprize the Lady *Tyen* was in; who, seized with Fear, gave a great Shriek: Her Legs failed her, and she was so confus'd she let the Axe fall out of her Hands.

My dear Spouse, said *Chwang* to her, *help me to get up.* When he was out of the Coffin, he took the Lamp, and went toward her Apartment: The Lady follow'd, but with trembling, and sweating large Drops; because as she had left *Wang sun* and his Servant there, she knew her Husband must come upon them.

When he entred into the Chamber, every thing appear'd gay and splendid; but *Wang sun* and his Servant had fortunately left it. This put her a little in heart, and made her think of giving

giving a Turn to the Affair: wherefore casting a kind Look upon Chwang tse, Your little Slave, She thinks to impose on him; said she to him, *has done nothing Night and Day since you died but think of you. At length bearing a Noise proceed from the Coffin, and calling to mind the Stories I have been told of dead People returning to life, I flatter'd myself that you might be of this Number: Hereupon I ran as fast as I could to open the Coffin; and, thanks be to Heaven, my Hopes are not deceived! What a Happiness is it to me to regain my Dear, whose Loss I continually bewailed!*

"I am obliged to you, replied Chwang tse, for such extraordinary Affection to me. I but is discover'd, have, however, one short Question to ask you: Why are you not in Mourning; and how come you to be dressed in a rich Brocade?"

The Answer was ready, *As I went, said she, to open your Coffin with a secret Foreboding of my Happiness, the Joy I ought to have on that Occasion did not require a melancholy Dress, nor was it fitting to receive you alive in a Mourning-Habit, for which Reason I put on my Wedding-Cloaths.* "Very well, said Chwang tse, let us pass over this Article: But why was my Coffin placed in the old House, and not in the Hall, where it ought to have been?" This Question put the Lady to a Stand, and she could not tell what to answer.

Chwang tse casting his Eyes upon the Dishes, Plates, and the other Signs of Rejoycing, view'd them very attentively; and, without discovering his Thoughts, asked for some hot Wine to drink, and swallow'd several Cups without speaking one Word, while the Lady remained in great Perplexity. After which, taking the Paper and Pencil, he wrote the following Verses:

*Unfaithful Sponse, is it thus you return my Tenderness?
If I should consent to live with you, as a good Husband ought to do with a Wife,
Should not I have reason to fear you would come a second time to break open my Coffin
with a Hatchet?*

This wicked Wife having read the Verses, suddenly changed Colour, and was so confounded she durst not open her Lips; while Chwang tse went on and wrote four Verses more:

*What have I gained by giving so many Proofs of the most tender Affection?
An unknown Person no sooner appears, but I am forgotten.
They came and assaulted me in my Tomb with great Blows of a Hatchet:
This shews much greater Eagernefs than drying the Tomb with a Fan.*

After this Chwang tse said to the Lady, *Behold these two Men who are behind thee, pointing to them with his Finger: On which she turned about, and perceived Wang sun and his old Servant coming into the House. This was a new Terror to her: But turning her Head a second Time, she found they were gone.*

In short, this unhappy Woman finding her Intrigue all discover'd, and not being able to survive the Shame, retired into a private Place, where taking off her filken Girdle, she fastned and for shame hangs herself. it to a Beam and hanged herself. A deplorable End! to which commonly those come, who abandon themselves to a shameful Passion. For her Part she is really dead, without any hopes of returning to Life again.

Chwang tse having found her in this Condition, cut her down; and, without farther Ceremony, mended his broken Coffin, and laid her in it. After this, making a Tintamar on the Pots, Dishes, and other Vessels that had been used at the Marriage-Feast, he sung the following * Song, Chwang makes a Song on the Occasion. which was stuck on one side of the Coffin.

*Huge Lump, without a Soul! Hi, hi, in thy Life-time we were tied together:
But was I ever rightly thy Husband? Hi, hi, or ought I to consider thee as my Wife?
Mere Chance brought us together, I know not how: My unhappy Destiny placed us under
the same Roof.
The Term is at length expired; I am rid of thee.*

*If we once were joined, we are now eternally separated,
Perfidious and ungrateful!*

*As soon as thou thoughtest I was dead, thy fickle Heart went over to another:
This shews what it was: But was it ever one Moment mine?*

*But a few Hours ago, swimming in Joy, thou gavest thyself to a new Husband.
Didst thou make thyself away, to meet this Husband in the Mansions of the Dead?*

*What a pleasant Burial you honour'd me with!
You regaled me with the Stroke of a Hatchet.*

*This is a Funeral in earnest;
And for thy Consolation I made this Song, with its Symphony.*

*The whizzing of the Hatchet found its Way to my Ears,
And wakened me out of a dead Sleep.*

* This Song is in Blank Verse: Some of the Lines are short, like *Lanturlu* in a Ballad; but we have put it here in none consisting only of four Characters. *Hi, hi*, is the Burden, much but the first Couplet.

*The Accents of my Voice in this Concert
Ought of right to reach thee.*

*I am bursting with Indignation and Joy: Let us break in Pieces these earthen Pots and
Dishes, the burlesque Instruments of this Tintamar.
The Feast of my Obsequies is finished. O how was it possible to know thee thoroughly!
But thou oughtest at present to know me.*

Chwang tse having done singing, mused for a Moment, and then made these four Verses:

*Behold thou art dead! Nothing remains but to bury thee.
When thou didst think I was dead, you said I will marry again.
If I had been really dead, what a noble Feast would have ensued!
What delicate Feasts you would have made that Night at my Expence!*

This done, Chwang tse burst into loud Laughter; and laying about him, to the Right and Left, among the Utensils, broke them all. Nay, he did more: For he set fire to the House, which was cover'd only with Stubble; so that the Whole was presently reduced to Ashes, and thus became the Funeral Pile of the unfortunate Tyen, who was intirely consumed. Nothing was preserved from the Flames, except the Books of *Tau te*, which were taken up by the Neighbours.

After this Chwang tse set out once more to travel, fully determined never to marry again; and meeting at length with his Master *Lau tse*, remained with him the rest of his Life, which he spent agreeably in his Company.

The History is closed with these four Verses:

*The famous U transported with Jealousy kill'd his Wife: This was Brutality.
The illustrious Syun almost d'd with Grief for the Loss of his Wife: This was Folly.
But the Philosopher Chwang, who diverted himself with the Concert of Pots and Glasses,
and chuses Liberty and Joy,
He shall be my Master, if ever such an Adventure as his should happen to me.*



CHAU SHI KU EUL:

OR, THE

Little Orphan of the Family of CHAU.

A CHINESE TRAGEDY.

ADVERTISEMENT.

As I have observed, elsewhere, [p. 299. Vol. I.] that Plays generally accompany the Entertainments of Ceremony given by the Chinese Mandarins, and rich Persons, no doubt the Reader will expect to see a Production of this kind, thereby to judge of their Taste for Theatrical Performances: And by good luck I am able to gratify his Curiosity in this Point; a Chinese Tragedy, faithfully translated by P. de Premare, having fallen into my Hands: But he must not look for the three Unities, of Time, Place, and Action, nor yet the other Rules observed by us, to give Regularity and Grace to this sort of Works. 'Tis not above an Age since our Dramatic Poetry was brought to its present Perfection; and it is well known, that in more distant Times it was very rude and unpolished. We ought not therefore to be surprized, if our Rules are not known to the Chinese, who have always lived, as it were, separate from the rest of the World. The whole Design of their Dramatic Authors is to divert their Countrymen, and move their Passions; to inspire them with the Love of Virtue, and an Abhorrence of Vice. As they think it sufficient for them, if they succeed thus far, so it is enough for me to give a Specimen of their Taste this way, how different soever it may be from our own. This Tragedy is taken from a Book intitled Ywen jin pe chong, which is a Collection of a Hundred of the best Plays, composed under the Dynasty of the Ywen, and contains forty Volumes, divided into four Tau. This Piece is intitled Chau shi kü eul (A); that is, The little Orphan of the House of Chau. It is the 85th of the Collection, and at the Beginning of the 35th Volume. As the Chinese, according to P. de Premare, make no distinction between Tragedies and Comedies, this is intitled a Tragedy only on account of the tragical Incidents. Their Works of this kind do not differ from their Novels, excepting that Persons are introduced speaking on a Theatre; whereas in a Novel, 'tis the Author who relates their Discourses and Adventures.

In the printed Plays the Name of the Person who speaks is seldom set down, because (as the Reader will find) he always begins by telling the Spectators who he is himself, and the Part he is to act.

A Company of Comedians consists of eight or nine Actors, who have each their proper Parts allotted, much like the Italian Comedians and French Strollers: Frequently the same Player acts several different Parts; otherwise, as the Chinese represent every Incident, and in the Dialogue Form, the Company would be too numerous! In the following Tragedy there are but five Actors, though there are near a dozen Persons who speak, if we reckon the Guards and Soldiers. It is true the Actor, as has been observed, begins always with declaring who he is; but the Spectator, who sees the same Person acting two very different Parts, might be somewhat puzzled. This might be remedy'd by a Mask, but Masks are seldom used, except in Interludes, and are worn only by Villains and the Chiefs of Robbers.

The Chinese Tragedies are intermixed with Songs, and they often break off singing to recite two or three Phrases in the usual manner of Speaking. It shocks us to see an Actor fall a singing in the middle of a Dialogue; but it must be considered that among the Chinese the Singing is to express some great Emotion of the Soul, such as Joy, Anger, Grief or Despair: for instance, a Man who is filled with Indignation against a Villain, sings; another, who animates himself to Revenge, sings; a third, who is ready to make himself away, likewise sings.

The Songs in some Plays are difficult to be understood, especially by Europeans, because full of Allusions to things unknown to us, and Figures of Speech which we have much ado to comprehend: for the Chinese Poetry has its Peculiarities as well as ours. The Airs belonging to the Songs of the Chinese Tragedies are but few, and in the Impression they are placed at the Head of the Songs, which are printed in large Characters, to distinguish them from Prose.

The Tragedies are divided into several Parts, which may be called Acts. The first is named Syê tse, and resembles a Prologue or Introduction; the Acts are called Chê, which may be divided, if one will, into Scenes, by the Entries and Exits of the Actors.

(A) The last Word is spelled *Eul* in the Original.

Dramatis Personæ.

TU NGAN KU, Prime Minister of War.

CHAU TUN, Minister of State, a Mute Person.

CHAU SO, Son of CHAU TUN, and Son-in-law of the King.

The King's Daughter, Wife of CHAU SO.

CHING ING, a Physician.

* HAN QUE, a Mandarin of the Army.

* KONG LUN, an Ancient Minister retired into the Country.

* CHING PWEY, a young Lord, who passes for the Physician's

* Son, and is adopted by TU NGAN KU.

* WEY FONG, a great Officer of the King.

*
*

There are eight Persons, though but five Actors.

CHAU-SHI KU EUL,
OR, THE
Little ORPHAN of the House of
CHAU.

The SYE TSE, or PROLOGUE.

SCENE I. *Tü ngan kü* alone.

A Man never thinks of hurting a Tyger, and yet a Tyger is always meditating Mischief against a Man. If we do not make ourselves easy when Opportunity serves, we are sure to repent. I am *Tü ngan kü*, Prime Minister of War in the Kingdom of *Tsin*. The King *Ling kong*, my Master, had two Servants in whom he placed entire Confidence: The one to rule the People, that was *Chau tun*; the other to govern the Army, that's my self. Our Employments have made us Enemies, and I have always longed to destroy *Chau*, but could never yet compass my Design. *Chau so*, his Son, has married the King's Daughter. I order'd a Ruffian to take a Dagger, get over *Chau tun*'s Palace and kill him; but this Wretch attempting to execute my Orders, beat out his Brains against a Tree. One Day *Chau tun* going out to encourage the Husbandmen in their Labour, and finding under a Mulberry-Tree a Man half dead with Hunger gave him plenty of Victuals and Drink, and saved his Life. About this Time a Western King having made his Majesty a Present of a great Dog, called *Chin ngan*, my Master gave him to me, and I contrived to make use of this Dog to kill my Rival. For this End I shut him up in a Room by himself, and order'd that no Meat should be given him for 4 or 5 Days. At the bottom of my Garden I had placed a Man of Straw dressed like *Chau*, and of the same Size, and having put the Entrails of a Sheep in the Belly of it, I shew'd them to my Dog; and letting him loose, he soon tore in pieces the Man of Straw, and devoured the Guts. After this having shut him up again, and kept him from eating as before, I brought him to the same Place: As soon as he perceiv'd the Man of Straw, he fell a barking; then letting him go he tore the Image in Pieces, and devoured the Entrails as at first. This Exercise was repeated a hundred Days, at the end of which I went to Court, and said publickly to the King, *Prince, there is a Traitor here, who has a design upon your Life*. The King hastily demanded who the Traitor was: I reply'd, *the Dog your Majesty gave me knows him*. At this the King seem'd greatly pleas'd----. Formerly, said he, in the Reigns of *Yau* and *Shun* there was a Sheep that could discover a Criminal by instinct, and shall I be so happy as to see something like it in my Reigu? Where is this wonderful Dog? I brought him to the King at such time as *Chau tun* stood beside him in his usual Dress. As soon as *Chin ngan* saw him, he fell a barking; whereupon the King order'd me to let him loose, saying, *Must not Chau tun be the Traitor?* I then let him go, and he pursu'd *Chau tun* all over the Royal Hall: But unfortunately my Dog affronted a Mandarin of War, who killed him; as for *Chau tun* he fled out of the Palace, with a Design to get into his Chariot and four Horses. Now I had caused two of them to be taken out, and one of the Wheels to be broken, that it might be of no use: But there appeared a stout Fellow, who supporting the Chariot with his Shoulder, and driving the Horses with his Hand, made his way through the Mountains, and saved the Life of *Chau tun*. Who was this Fellow? Why, the very same whom *Chau tun* had kept from starving to death. As for myself, I staid with the King, and, telling him what I was going to do for his Service, without Delay caused all the Family and Domestic of *Chau tun* to the Number of three hundred to be massacred. There only remains *Chau so*, with the Princess his Wife; but as he is the King's Son-in-law, it will not be proper to put him publickly to death: Being convinced, however, that to hinder a Plant from growing again, it is necessary to pluck up even the smallest Root, I have counterfeited an Order of the King, and sent to *Chau so*, as from him, three things, a Cord, poisoned Wine, and a Dagger, only leaving him the Liberty to chuse which he thinks fit. My Commands will be speedily executed, and I wait for an Answer. [Exit.

SCENE II.

Chau so and the Princess his Wife.

Chau so.] I am *Chau so*, and I have such a Mandrinat. Who would have thought that *Tü ngan kü*, spur'd on by Jealousy, which always divides the Military and the Literary

Mandarins, should deceive the King, and induce him to put to Death our whole Family to the Number of three hundred Persons? O my Princess, harken to your Husband's last Words: I know you are with Child, and if it happens to be a Daughter, I have nothing to say; but if it should be a Son, I'll give him a Name before he is born, and would have him call'd *the Orphan of Chau*. Bring him up with care, that he may one Day revenge his Kindred. [The Princess.] Alas! you over-whelm me with Grief.

An Envoy from the King enters, and says,

I bring from his Majesty a Cord, Poison, and a Dagger, and I have Orders to deliver these Presents to his Son-in-law; he may chuse which of the three he pleases, and after his Death, I am to shut up the Princess his Wife, and turn her Palace into a Prison. The Order imports, that there must not be a Moment's Delay: (*Perceiving the Prince, he says*) *Chau so*, kneel down, and hear the King's Order: (*he reads*) *Inasmuch as your Family is guilty of High Treason, I have caused all that belong to it to be executed, excepting yourself: But remembering that you are my Son-in-law, I was not willing to put you publickly to Death; I have therefore sent three Presents, chuse you one of them.* (*The Messenger continues and says*) The Order farther directs, that your Wife be confined in this Palace, that she be not suffer'd to stir out of it, and that the Name of *Chau* may be quite extinct. The King's Order admits of no Delay; therefore *Chau so* obey, make haste and dispatch yourself.

Chau so.] Alas! my Princess, what is to be done in this unhappy Case?

(*He sings bewailing his Lot.*)
[The Princess.] O Heaven! take Pity on us, they have caused our whole Family to be massacred, and the unfortunate Wretches lie unburied.

Chau so, singing.] I shall have no Grave any more than they. Princess, bear well in Mind what I have recommended to you.

[The Princess.] I shall never forget it.

(*Chau so repeats to the Princess, singing, the last Advice that he gave her, and kills himself with the Dagger.*)

Alas! my Spouse, You cause me to die with Grief.

[Mess.] *Chau so* has stabb'd himself, and is dead: His Wife is imprison'd in her own House, I must therefore go and give an Account of my Commission.

(*Then he repeats two or three Verses, and so ends the Prologue.*)

The FIRST PART.

SCENE I.

Tü ngan kü and Attendants.

I Fear that if the Wife of *Chau so* should bring forth a Son, this Son, when grown up, will become a formidable Enemy to me, for which Reason I keep her confin'd in the Palace as in a Prison. It is almost Night, how comes it to pass my Messenger stays so late? I do not see him return.

Enters a Soldier, who brings him News.

The Princess is brought to Bed of a Son, who is named *the Orphan of the Family of Chau*.

Tü ngan kü.] Is this really true? What! can this little Urchin be called the Orphan of the Family of *Chau*? I will let a Month pass, for I shall always have Opportunity enough to make away with a little Orphan: I'll send Orders to *Han que* to guard the Entrance of the Palace where *Chau so's* Widow lives, and carefully examine every Thing that comes out. If any one should be so daring as to conceal the Infant, I will put him to Death and all his Generation. This Order shall be set up every where, and the inferior Mandarins shall have Notice of it; whoever acts contrary to it shall be deem'd guilty of the same Crime.

SCENE II.

The Princess holding her Son in her Arms.

It seems as tho' the Misfortunes of all Mankind were inclosed in my Heart. I am Daughter to the King of *Tsin*; that Traitor *Tü ngan kü* has destroy'd all my Family except this poor Orphan I have in my Arms. I remember that his dying Father left these Words with me as his last Will: *My Princess, if you have a Son, name him, The Orphan of the House of CHAU, and take great care of him, that when he comes of Age, he may revenge his Family; but O Heavens! how shall I convey my Son out of this Prison? There comes a Thought into my Head: I have now no Relation living, there only remains Ching ing, who is of my Husband's Family, and by good Luck his Name was not in the List; when he comes, I'll trust him with the Secret.*

SCENE

SCENE III.

Ching ing with his Chest of Medicines.

My Name is *Ching ing*, and I am a Physician by Profession. I served the King's Son-in-law, who had a particular Kindness for me above all others; but alas! this Ruffian *Tu ngan ku* has put to Death all the Family of *Chau*, only I was so fortunate as not to be in the List. The Princess is now imprison'd in her own House, and I carry her Victuals every Day. I know that she nam'd her Son the Orphan of the Family of *Chau*, and would willingly rear him, in hopes that he will, one Day, revenge the Death of his Father and the whole Family; but I much fear he will hardly escape the Claws of the cruel *Tu ngan ku*. I am told the poor Princess sent for me: in all likelihood, 'tis to give her Physic after her Lying-in; I must therefore make haste. Here is the Door; I need not knock, but will go in directly.

SCENE IV.

Ching ing and the Princess.

Ching ing.] Madam, I understand you have sent for me; what is your Pleasure?

The Princess.] Alas! how barbarously has our Family been destroyed! *Ching ing*, I have sent for you, and for this Reason; I am deliver'd of a Son, to whom his Father just before his Death gave the Name of the Orphan of *Chau*. You, *Ching ing*, are one of our People, and have always been well used by us; is there no way of conveying my Son out of this Place, that he may one day revenge his Family?

Ching ing.] Madam, I see plainly you don't yet know all; the Traitor, *Tu ngan ku*, is inform'd that you have a Son, and has caus'd Advertisements to be put up at all the Gates, importing that if any one dares to conceal the little Orphan, he and all his Family shall be put to Death; after this, how is it possible to conceal or convey him out of this Palace?

Princess.] You know, *Ching*, the old Saying, *When a Person stands in need of present Help, he thinks of his Relations, and that when he is in Danger he depends on his old Friends*; if you save my Son, our Family will have an Heir: (*She kneels down*) Take pity on me, *Ching ing*; the three hundred Persons, whom *Tu ngan ku* has massacred, are contained in this Orphan.

Ching ing.] Madam, rise I beseech you. If I hide my little Master, and the Traitor comes to know it, he'll ask you where is your Son? and you'll say, I have deliver'd him to *Ching ing*, and so both myself and Family will be put to Death; but then will your Son be ever the safer for that?

The Princess.] The thing is determin'd, make haste away, *Ching ing*; hear me, and behold my Tears. His Father died by a Dagger: (*She takes her Girdle*) the Thing is determin'd, the Mother will follow him, and die.

Ching ing.] I did not believe the Princess would have hang'd herself as she has done. I dare not stay here a Moment: I will open my Chest of Medicines, put the little Prince in it, and cover him with some Bundles of physical Herbs. O Heaven! take pity on us; all the Family of *Chau* has perished by the Sword, none remaining but this poor Orphan, whom, if I can save, I shall think it a great Happiness, as well as Merit; but if I am discover'd, Death is my Lot, and of all that belong to me. Oh! *Ching ing* reflect a little: if you would save this Orphan, you must put him out of the reach of *Tu ngan ku*, and you may as well hope to get free of the Nets of Heaven and Earth.

SCENE V.

Han què attended with Soldiers.

I am *Han què*, General under *Tu ngan ku*, who has order'd me to guard the Palace of *Chau fo's* Widow; but why guard it? because this Princess has had a Son, and he is afraid the Infant should be convey'd away. He would have me to keep strict Guard, and if any one carries him off, he and all his Family are to suffer Death. How! *Tu ngan ku*, shall it be said that you may at your Pleasure destroy the King's Subjects, and those of the greatest Merit? (*He sings*) The two Families of *Tu* and *Chau* nourish an Hatred, which will not soon be extinguish'd. (*He sings*) O *Tu ngan ku*, how odious art thou! (*He sings again, and threatens Tu ngan ku with the Punishments of Heaven.*) I command you to keep strict Watch, and if any one comes out of the Palace give me immediate Notice.

The Soldiers.] We shall obey your Commands.

SCENE VI.

Ching ing, Han què, and Soldiers.

Han què.] Seize this Man who carries a Physician's Chest. What are you?

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Ching ing.] I am the poor Physician, *Ching ing*.
Han què.] Whence come you? whither do you go?
Ching ing.] I come from the Princess, I have been to carry her Physic.

Han què.] What Physic have you given her?
Ching ing.] That which is proper for Women in Child-bed.

Han què.] What have you gotten in that Chest?
Ching ing.] 'Tis full of Medicines.

Han què.] What Medicines?

Ching ing.] Such as are usually taken.

Han què.] Is there nothing else in it?

Ching ing.] No, nothing else in the World.

Han què.] If what you say be true, you may go on about your Business. (*He goes away, and Han què calls him back.*)
Ching ing, Ching ing, come back and tell me what is in your Chest.

Ching ing.] Medicines.

Han què.] Is there nothing else?

Ching ing.] Nothing at all.

Han què.] Go your ways then. (*He goes, Han què calls him back, and he returns.*) You have certainly something or other concealed there; for when I bid you go, you fly, and when I call you back, you seem scarce able to move a step. O *Ching ing*, do you think I don't know you? (*He sings*) You are of the Family of *Chau*, and I am subject to *Tu ngan ku*: You must needs have gotten the young *Ki lin*, who is not yet a Month old. O *Ching ing*, mark what I say: (*He sings*), How can you get out of the Tyger's Den? Am not I the next General to *Tu ngan ku*? Do you think I will let you go thus without calling you to an Account? O *Ching ing*, I know you have great Obligations to the Family of *Chau*.

Ching ing.] I own it, I know them, and will repay them.

Han què.] You say you will repay the Favour you have received, but I am afraid you cannot save yourself. Withdraw. (*Speaking to the Soldiers*) if I call you, come; if I don't call you, don't come.

Soldiers.] We will obey your Commands.

Han què.] (*He opens the Chest.*) O *Ching ing*! You said there was nothing here but Medicines, and behold here is a Man-child.

Ching ing quite confounded, falls upon his Knees.

Han què sings over the Infant, while he looks upon it.

Ching ing.] My Lord, be not angry, but permit me to tell you the Case, as it really is. *Chau tun* was one of the King's most faithful Subjects, *Tu ngan ku* was jealous of him, and would have had him devoured by a Dog. *Chau tun* made his escape, and got out of the Palace: But his Chariot not being in a Condition to travel, the stout *Ling ché*, calling to mind the Favours he had received from that Minister, carried him into the Mountains, and it is not known what is become of him. The King believing the Calumnies of *Tu ngan ku*, the Son of *Chau tun* had orders to kill himself; and the Princess was confin'd to her Palace, where she had a Son called the Orphan. The Mother and Child being without any Assistance, the Princess has trust'd me with her Son; I have fallen into your Hands, my Lord, and I hope you will not blame me: You can't desire to pluck up this poor little Shoot, and quite extinguish the Family.

Han què.] *Ching ing*, you are sensible that was I to carry this Child to its Enemy, there are no Riches or Honours which I might not obtain; but *Han què* has too much Integrity to commit so base an Action. (*He sings*) If *Tu ngan ku* was to see this Infant.---O *Ching ing*, wrap up close this dear Orphan; if *Tu ngan ku* asks me where he is, I'll answer for you.

Ching ing.] How greatly am I oblig'd to your Lordship!
[*He wraps up the Child and walks his way, returns and kneels down.*]

Han què.] *Ching ing*, When I bid you go, it was not to deceive you; therefore make off as fast as you can.

Ching ing.] My Lord, a thousand Thanks.

[*He goes his way, and returns back again.*]

Han què.] *Ching ing*, why do you return so often? (*He sings*) You are afraid I should deceive you: O *Ching ing*! If you have not Courage to expose your Life, what obliges you to save the Orphan against your Will? Learn, that a Loyal Subject is not afraid to die, and he who is afraid to die, is not a Loyal Subject.

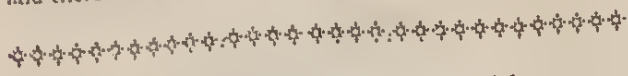
Ching ing.] My Lord, if I go out of this Palace, they'll send after me, and I shall be taken, and this poor Infant will be put to Death: But I am determin'd; let them seize me.---Go, my Lord, receive the Reward; all that I wish is to die with the Orphan of the Family of *Chau*.

Han què.] You may easily save yourself and the Orphan, but you are afraid to trust me.

[*He sings to express his lust Thoughts, and kills himself.*]

Ching ing.] Alas! What do I see? ---*Han què* has laid violent Hands on himself; should any of the Soldiers give Notice of it to *Tu ngan ku*, what will become of me and

the Infant? Let us be gone as fast as possible, we will put forward with a good Heart towards the Village of *Tay-ping*, and there we will take proper Measures.



The SECOND PART.

SCENE I.

Tu ngan kù attended with Soldiers.

If we would have our Affairs to be attended with Success, we must not proceed too precipitately. When I was informed that the Princess had a Son called the Orphan of *Chau*, I sent *Han què* to guard all the Avenues of the Palace, and have published an Order, importing that if any one should carry off, or conceal the Orphan, he and all his Family should be destroyed.----Sure, this wretched Imp can't fly away into the Air: I have had no News of him, which makes me uneasy. But I'll see how it is.

Enter a Soldier.

My Lord, I have very bad News to acquaint you with.

Tu ngan ku.] From what Quarter?

Soldier.] The Princess has hanged herself in her Girdle, and *Han què* has stabbed himself with a Dagger.

Tu ngan ku.] Has *Han què* killed himself?----Then the Orphan is certainly carried off!----Bad News truly! What is to be done?----The only way I can think on is to counterfeit the King's Order, and command all the Children under six Months old to be brought to my Palace, where I will give each of them three Stabbs with a Dagger; the Orphan will certainly be among them, and then I shall be sure to get rid of him.----Hasten to obey my Commands, and fix up this Order, that all who have Male Children under six Months old may bring them to my Palace; and if any one dares to disobey, he and all his Family shall be put to Death. I will destroy all the Children of the Kingdom of *Tsin*. The Orphan shall be slain and lie unburied: though he was made of Gold and Jewels, he should not escape the Edge of my Sword.

SCENE II.

Kong lun alone.

I am old *Kong-lun*, and have been one of the great Officers under King *Ling-kong*, but being grown in Years, and seeing *Tu ngan kù* take the whole Authority into his Hands, I resign'd my Employments, and retir'd to this Village, where I live at Ease.

(He sings the better to express the Hatred he bears to Tu ngan ku.)

SCENE III.

Ching ing with his Chest at his Back.

Ching ing.] What Reason have you to be so much afraid? My little Master, how dear art thou to me! *Tu ngan ku*, how mortally do I hate thee! Tho' I have convey'd this little Infant without the Walls, I understand that *Tu ngan ku* knows of his Escape, and has order'd all the Children under six Months old to be brought unto him; and then without examining whether the Orphan be among them or not, he will dismember them, and cut them in pieces: where then can I hide this Infant? This is the Village of *Tay ping*, whither *Kong lun* has retir'd. This old Gentleman was always a fast Friend to *Chau tun*; he has left the Court, and lives quietly in this Retreat: He is a sincere and upright Man; so in his House I'll conceal my Treasure. I'll go this Instant and make him a Visit; my Chest I'll hide in this Bower of *Banana Trees*.--- My dear little Master, wait for me here one Moment, as soon as I have seen *Kong lun* I'll return to you again. *(He speaks to a Servant of Kong lun.)*

Go acquaint your Master that *Ching ing* wants to see him.

The Servant says that Ching ing is at the Door, Kong lun answers, Desire him to walk in.

Servant.] My Master desires you to walk in.

SCENE IV.

Kong lun, Ching ing.

Kong lun.] What Affair, *Ching ing*, brings you hither?

Ching ing.] Knowing that you had withdrawn your self to this Retreat, I am come to do my self the Honour of seeing you.

Kong lun.] How do all the King's chief Officers since I retir'd from Court?

Ching ing.] It is not as it used to be when you were in the Government; *Tu ngan ku* rules all at present, and every thing is very much chang'd.

Kong lun.] We should all join to acquaint the King with it.

Ching ing.] My Lord, you know there have in all times been such Miscreants as he: Were there not four remarkable Villains even in the Reigns of *Yau* and *Chun*?

Kong lun.] *(He sings, and towards the End mentions what happen'd to Chau tun.)*

Ching ing.] My Lord, Heaven has excellent Eyes, the Family of *Chau* is not without an Heir.

Kong-lun.] The whole Family to the Number of three hundred Persons have been slain: *Chau fo* the King's Son-in-law has stabb'd himself, the Princess his Wife hang'd herself; where then can this Heir be whom you speak of?

Ching ing.] My Lord, since you are so well acquainted with those Matters, I shall not repeat them; but I'll tell you something which perhaps you don't know: The Princess, during her Confinement in her own Palace, was deliver'd of a Son, whom she call'd the Orphan of the Family of *Chau*. This is the little Heir I spoke of; and all my Fear is, lest *Tu ngan ku* should come to know it, and cause him to be taken: For, if he once falls into his Hands, he'll cruelly murder him, and the House of *Chau* will in reality be without an Heir.

Kong lun.] Has any body fav'd this poor little Orphan? Where is he?

Ching-ing.] My Lord, you seem to have so great Compassion for this Family, that I can hide nothing from you. The Princess before she dy'd, gave her Son to me, and recommended him to my Care, till arriving at Man's Estate, he may take Revenge on the Enemy of his Family. As I was coming out of the Palace with my precious Trust, I found *Han què* at the Gate, who let me pass, and kill'd himself in my Presence. Upon this I fled with the little Orphan, and could think of no safer Asylum than your House. I know, my Lord, that you were an intimate Friend of *Chau tun*, and I make no doubt but you will take Pity on his distress'd Grandson, and save his Life.

Kong lun.] Where have you left this dear Infant?

Ching ing.] Without, under the *Banana Trees*.

Kong lun.] Don't be afraid, go and bring him to me.

Ching ing returning.] Blessed be Heaven and Earth, the little Prince is still asleep!

(Kong lun sings of the Orphan's Misfortunes.)

Ching ing.] The whole Support of the Family of *Chau* is in this Infant.

Kong lun.] I say, he is the Cause of all the Misfortunes of this Family.

Ching ing.] My Lord, I suppose you don't know that *Tu ngan ku*, finding that the Orphan has escap'd, will cause all the Children who are about his Age, to be slain. But my End in concealing him at your House, is to acquit my self of all the Obligations I had to his Father and Mother, and at the same time save the Lives of all the little Innocents in the Kingdom. I am in my forty-fifth Year, and have a Son about the Age of our dear Orphan; he shall pass for little *Chau*; while you go and accuse me to *Tu ngan ku*, of having concealed the Orphan he is in quest of at my House. I and my Son being put to Death, you shall educate the Heir of your Friend till he is old enough to revenge his Relations. What say you to this Contrivance? Is it not to your liking?

Kong lun.] How old do you say you are?

Ching ing.] Forty-five.

Kong lun.] It will be at least twenty Years before this Orphan will be in a Condition to revenge his Family: You will be then sixty-five, and I shall be ninety; what Assistance can I give him at such an Age? O *Ching ing*! Since you are willing to sacrifice your Son, bring him hither, and do you go, and inform *Tu ngan ku*, that the Orphan he is hunting after, is hidden at my House. *Tu ngan ku* will come with his Soldiers, and encompass the Village; I will die with your Son, and you shall educate the Orphan of *Chau* till he is able to revenge his whole Family. This Scheme is better still than yours, what do you say to it?

Ching ing.] I like it very well, but it is too much for you to suffer. No, we'll dress my Son in *Chau's* Cloath's; you shall go and accuse me to the Tyrant; so I and my Son will die together.

Kong lun.] I'm determin'd it shall be as I said; don't think to prevent me in it. *(he sings)* Yet twenty Years and we shall be reveng'd; could I be so happy as to live so long!

Ching ing.] My Lord, you are yet strong and vigorous.

Kong lun singing.] I am not now what I was, but I will do as much as I can. *Ching ing*, follow my Council.

Ching ing.] You liv'd here in great Satisfaction, and I, without knowing what I did, have brought this Evil upon you, for which I am exceedingly concern'd.

Kong lun.] Vain Talk! a Man of seventy, like me, must expect to die quickly; what signifies it whether an Hour sooner or an Hour later? *(He sings.)*

Ching ing.] My Lord, since you have undertaken this Affair, I expect that you'll stand to your Word.

Kong lun.] Of what use are Words that can't be depended upon?

Ching ing.] If you save the Orphan, you will gain immortal Glory. *(Kong lun sings.)* But, my Lord, there is one thing still to be consider'd; if *Tu ngan ku* takes you up, how can you undergo the Rack? You will name me, and both I and my Son will for certain be put to Death; so that I am only concern'd to see that the Heir of *Chau* will perish after all, and that I have involv'd you in this unlucky Affair.

Kong lun.] I know the two Families are not to be reconciled. When *Tu ngan ku* has caused me to be seiz'd, he will call me a thousand old Rogues, and old Villains; and say, Tho' you knew my Orders, you have concealed my Enemy on purpose to oppose me. But fear nothing, *Ching ing*, let what will happen, I'll never retract. Do you go and take care of the Orphan: as for an old Man like me, his Death is a Matter of small Consequence.

(He sings to rouse his Courage, and goes off.)

Ching ing.] As things are, there is no Time to be lost. I'll go fetch my Son with all Speed to this Village, and with Joy will put him in Place of the Orphan. This is a kind of Justice due from me, but it is Destruction to the generous *Kong lun*.

The THIRD PART.

SCENE I.

Tu ngan ku and his Train.

CAN little *Chau* escape me? I have caused a Decree to be fix'd up, that if he is not found in three Days, all the male Children under six Months old shall be put to Death. Let somebody go to the Palace Gate, and if any one comes with an Information, let me have immediate Notice of it.

SCENE II.

Ching ing.

Ching ing.] Yesterday I carry'd my own Child to *Kong lun*, and to Day I come to accuse him to *Tu ngan ku*. *(Aside,)* Let somebody give Notice that I bring Tidings of the Orphan *Chau*.

Soldier.] Stay a Moment I beseech you, while I return to tell within of your coming. --- My Lord, *(to Tu ngan ku)* here is a Man who says little *Chau* is found.

Tu ngan ku.] Where is this Man?

Soldier.] At the Palace Gate.

Tu ngan ku.] Come in, Soldiers, bring in the Man.

SCENE III.

Tu ngan ku, *Ching ing* and Soldiers.

Tu ngan ku.] Who art thou?

Ching ing.] I am a poor Physician, my Name is *Ching ing*.

Tu ngan ku.] Where dost thou say thou hast seen the Orphan *Chau*?

Ching ing.] In the Village of *Lyu tay ping*, and it is old *Kong lun* who keeps him conceal'd at his House.

Tu ngan ku.] How came you to know this?

Ching ing.] *Kong lun* is of my Acquaintance. I was at his House, and seeing by Chance in the Room where he lies a Child on a rich Carpet, I said within myself, *Kong lun* is above seventy, and has neither Son nor Daughter, whence then comes this Infant? Then discovering my Thoughts to him: Is not this Infant, said I, the Orphan which is so much sought after? The old Man chang'd Colour, and was silent; from whence, my Lord, I conclude, that the Infant which gives you so much Uneasiness is at old *Kong lun's* House.

Tu ngan ku.] Go, Rascal, do you think to impose on me in this manner? You have hitherto born no Grudge to that good Man *Kong lun*, how came you then to accuse him of so great a Crime? is it out of Affection for me? Speak the Truth, and fear nothing; but if you tell me a Falshood, you are a dead Man.

Ching ing.] My Lord, for one Minute restrain your Anger, and vouchsafe to hear my Answer: It is true, I have no Enmity to *Kong lun*, but when I understood that you had order'd all the young Children in the Kingdom to be brought to you, that they might be put to Death, I was not only mov'd with Compassion for so many Innocents, but

being forty-five Years of Age, and having a Son a Month old, consider'd that if the Orphan of *Chau* was not found, should be oblig'd to bring him to you, my Lord, and so lose my only Heir; but the Orphan being once discover'd, the young Children throughout the Kingdom would be safe, and my Son in no Danger. These are the Motives which determin'd me to accuse old *Kong lun*.

Tu ngan ku laughing.] I perceive you are in the right; old *Kong* was an intimate Friend of *Chau tun*, so that it is no Wonder he should endeavour to save the Orphan. Let some choice Soldiers be drawn out this Minute, I'll go with *Ching ing* to the Village of *Tay ping*, invest it, and seize old *Kong lun*.

SCENE IV.

Kong lun.

I consulted yesterday with *Ching ing* about saving young *Chau*; *Ching ing* is gone this Day to accuse me before the cruel *Tu ngan ku*: I shall soon receive a Visit from the Villain. *(He sings.)* What a Dust is raised! What a Company of Soldiers do I see coming! it is without doubt that Robber; I must resolve to die.

SCENE V.

Tu ngan ku, *Ching ing*, *Kong lun*, and Soldiers.

Tu ngan ku.] We are now arrived at the Village of *Tay ping*, let it be surrounded on all Sides. *Ching ing*, which is *Kong lun's* House?

Ching ing.] That is it.

Tu ngan ku.] Let the old Rascal be brought out hither --- O *Kong lun*! Do you know your Crime?

Kong lun.] I! I am guilty of no Crime that I know of.

Tu ngan ku.] I know, Wretch, that thou hadst a Friendship for *Chau tun*; but how couldst thou be so bold as to conceal the Remains of that Family?

Kong lun.] Had I the Heart of a Tyger, I would not have attempted it.

Tu ngan ku.] If he does not feel the Bastonado he'll confess nothing; let some body take a Battoon, and lay it on to the Purpose.

Kong lun. *(sings while he is bastonado'd, and then says,)*

Who is the Witness of the Crime lay'd to my Charge?

Tu ngan ku.] *Ching ing* was the first who accused thee.

Kong lun. *(sings.)* This *Ching ing* has a very slanderous Tongue, *(then he says to Tu ngan ku)* Are you not contented with having put to Death more than three hundred Persons? Would you yet devour a poor Infant who alone remains?

(He continues to sing.)

Tu ngan ku.] Thou villainous old Fellow, where have you hidden the Orphan? Tell me quickly, if you would avoid a severe Punishment.

Kong lun.] Where have I concealed any Orphan? Who has seen me hide him?

Tu ngan ku.] You will not make a Confession yet I see; let him be bastonadoed again. *(They do it.)* Sure this old Rogue is insensible! he has no feeling, he confesses nothing. *Ching ing*, thou hast accused him, take a Battoon, and give him a hundred Blows.

Ching ing.] My Lord, I am a poor Physician, and never learned to handle the Battoon.

Tu ngan ku.] Ha! you don't know how to handle a Battoon! --- Thou art afraid he should accuse thee for an Accomplice.

Ching ing.] My Lord, I am going to lay him on.

(He takes a Stick.)

Tu ngan ku.] *Ching ing*, you have chosen such a small Battoon, that you seem afraid of hurting him; surely you apprehend he will make a Discovery!

Ching ing.] I'll take one that is thicker.

Tu ngan ku.] Hold! At first you took a Twig, now you are taking a Bar which will do his Business at two Strokes, and he'll die without confessing any thing.

Ching ing.] You order me to take a Battoon, and I take a small one; then I take another, and you say it is too big: what must I do in this Case?

Tu ngan ku.] Take one of a moderate Size, and lay it on this Rascal, so that he may feel it. You old Wretch, do you know 'tis *Ching ing* who strikes you?

Ching ing.] Confess all.

(He strikes him three times.)

Kong lun.] I am severely treated, and these last Blows fell heaviest of all: Who gave them me?

Tu ngan ku.] 'Twas *Ching ing*.

Kong lun.] What! Could *Ching ing* beat me thus?

Ching ing.] My Lord, don't mind this old Fellow, he knows not what he says.

Kong lun. *(He sings.)* Who has struck me so cruelly? O *Ching ing*! What have I done to you? Am I your Enemy, that you treat me in this manner?

Ching

Ching ing.] Be quick and confess the whole.
Kong lun.] I am going to confess all. [*He sings.*]
Ching ing.] Confess then instantly, if you are not resolved to die under the Blows.
Kong lun.] It was thus, it was thus. (*He sings*) We both consulted together in what manner to save the Orphan.
Tu ngan ku.] That is as much as to say, he has an Accomplice.---O you old Wretch! You say WE; *one* then is yourself, but who is the other? If you speak the Truth, I'll save your Life.
Kong lun.] You would have me tell you, and I am going to satisfy you (*he sings*): His Name is at my Tongue's end, but I have sent it back again.
Tu ngan ku.] Does not this seem to touch you, *Ching ing*?
Ching ing.] (to *Kong lun*) Peace! you old Fool, don't you offer to slander the Innocent.
Kong lun.] O *Ching ing*! What hast thou to fear?

[*He sings.*]
Tu ngan ku.] You mentioned two, why don't you confess who the other is?
Kong lun.] Because you ordered me to be bastonado'd so severely, that I am like one distracted.
Tu ngan ku.] If you will not declare, you shall be beaten without Mercy.
A Soldier.] My Lord, I bring you good News; searching a Cavity in the House we have found the Orphan.
Tu ngan ku laughing.] Let the ill-fated Brat be brought hither, that I may see it, and have the Pleasure myself of cutting it in Pieces.---Well! you old Villain, you said you did not hide little *Chau*, who then is this that I hold?
Kong lun.] (*He sings, reproaching the Tyrant with all his Crimes; and says,*-----His barbarous Heart will not be satisfy'd till he has shed the Blood of a tender Orphan.
Tu ngan ku.] The very Sight of this Infant provokes my Anger.

[*Kong lun sings, and the Tyrant says,*
 I take this Dagger, one, two, three Strokes.
 [*Ching ing is seized with Grief.*
 I take this cursed Shoot, and plunge the Dagger in his Heart three times. Now I am at the Top of all my Wishes.

[*Kong lun sings, expressing his Concern, and Ching ing hides his Tears.*
Kong lun.] O *Tu ngan ku*, thou art the most wicked of all Mankind. Take heed to thyself, for know, impious Wretch, there is over thy Head a Heaven, which sees all thy Crimes, and will not let them go unpunished. As for me, I despise Life; I'll go and throw myself down these stone Steps: it is the kind of Death that I chuse.

A Soldier.] Old *Kong lun* has killed himself.
Tu ngan ku, laughing aloud.] Since he is dead, let his Name be mentioned no more.

[*He continues to laugh, and speaks to Ching ing.*
 You have done me a singular Piece of Service in this Affair, without your Assistance I had never slain my Enemy.

Ching ing.] My Lord, I have told you already that I had no particular Enmity to the *Chau*, and what I have done is to save the Lives of the little Innocents throughout the Kingdom, and amongst the rest that of my own Son.

Tu ngan ku.] You are a Man fit to be trusted; come, live in my Palace, and you shall be honourably treated: you shall there likewise bring up your Son; when he is of a proper Age you shall instruct him in Literature, and give him to me that I may teach him the Art of War. I am now fifty Years old, and have no Heir, therefore I adopt your Son, and intend to resign my Post to him, as soon as he is of Age and qualified for it: What say you to this?

Ching ing.] I return you, my Lord, a thousand Thanks; I am not worthy of so great an Honour.

Tu ngan ku.] The Favour that *Chau tun* was in gave me much Discontent; but now the whole Family is extinct, and I have nothing farther to apprehend.

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## The FOURTH PART.

### SCENE I.

*Tu ngan ku.*

ABOUT twenty Years since I killed the Orphan of *Ching ing*, by the Name of *Tou ching*, and he has gone through all his Exercises. I have taught him the eighteen Methods of Fighting, and he so well understands the Art of War, that none excel him but myself. He is now grown up, and in a short time I intend to make away with the King, and sit on his Throne, I will confer on my Son the great Employment I now possess, and thus all my Wishes will at length be accomplished. At present he is performing Exercise in the Camp, when he returns we'll consult about it.

### SCENE II.

*Ching ing with a Roll in his Hand.*

Time swiftly passes! 'tis twenty years since *Tu ngan ku* adopted, as he supposed, my Son. He has taken exceeding great Care of him, nor has his Care been thrown away. The old Man loves him to Distraction; but there is one very important Circumstance of which my pretended Son is yet ignorant. I am now in the sixty-fifth Year of my Age, and if I should happen to die, who can discover the Secret to him? This is the only thing which disturbs me. I have painted the whole History in this Roll of Paper, and if my Son asks me to explain it, I'll do it from beginning to end, being certain that when he comes to know his real Parents, he'll revenge their Death. I'll go muse in my Library, and wait till he comes to see me.

### SCENE III.

*Ching pwey, who passes for the Son of Ching ing, and is the adopted Son of Tu ngan ku.*

I am *Ching pwey*: my Father on this side is *Ching ing*, my Father on that side is *Tu ngan ku*. In the Morning I apply myself to Arms, and in the Evening to Study.---I am just come from the Camp, and am going to see my Father, who lives on this side.  
 [*He sings like a young Man who is pleased with his Condition.*

### SCENE IV.

*Ching ing alone.*

Let me open this Roll a little: Alas! how many brave Men have died for the Family of *Chau*! It has cost me my Son; the whole is represented in this Picture.

### SCENE V.

*Ching pwey and Attendants.*

*Ching pwey.*] Here, take my Horse.-----where's my Father?

*A Soldier.*] He is in the Library with a Book in his Hand.

*Ching pwey.*] Acquaint him that I am here.

*Soldier.*] *Ching pwey* is returned.

*Ching ing.*] Desire him to walk in.

*Soldier.*] Walk in.

### SCENE VI.

*Ching pwey, Ching ing.*

*Ching pwey.*] Father, I am returned from the Camp.

*Ching ing.*] My Son, go and get something to eat.

*Ching pwey.*] You have hitherto, Sir, rejoiced at your Son's Return, but to day I find you very melancholy, the Tears fall from your Eyes: what can be the Cause of this? If any one has dar'd to offend you, let your Son know who it is.

*Ching ing.*] I intend soon to let you know the Cause of my Tears; your Father and Mother are not Masters. Go and refresh yourself.

[*When he is gone, he says,*

Alas! I am quite spent.

[*Then he sings and sighs, his Son hears him, and returning, says, singing by intervals,*

My Father, who has offended you? I am perplexed; if no body has displeas'd you, why are you so pensive, and refuse to speak to me as usual?

*Ching ing.*] My Son, stay here and study: I am going into the back Apartment, and will be with you again presently. [*He leaves the Roll as though he had forgotten it.*

### SCENE VII.

*Ching pwey alone.*

My Father has forgotten his Roll of Paper: perhaps they are some Dispatches, I will open them and see.---Ha! they are Pictures!-----and really something very extraordinary. Here is a Man in red sets a great Dog upon another in black. That Man kills the Dog; and this supports a Chariot which wants a Wheel. Here's another beating out his Brains against a Cinnamon-Tree. What means all this? As the Figures have no Name, I can make nothing of them. (*He sings*) Let me look over the rest of the Roll: Here's a General, and before him a Cord, poisoned Wine, and a Dagger. He takes the Dagger and kills himself; but for what? Next is a Physician with a Chest of Medicines, and a Lady, kneeling before him, and offering him a Child she has in her Arms. What means this? and of strangling herself!

herself with a Girdle?  
This Family suffers greatly! with what Pleasure could I kill this wicked Contriver! But I can make nothing out, I'll wait till my Father comes, who will explain it all.

SCENE VIII.

Ching ing, and Ching pwey.

Ching ing.] My Son, I have been listning this good while to what you were saying.

Ching pwey.] Father, if you please, explain to me the Figures in this Roll.

Ching ing.] Would you have me explain them, my Son? you little think what share you have in them.

Ching pwey.] Pray explain the whole as clearly as possible.

Ching ing.] Would you have the whole History? it is pretty long.---Some Years ago, this in red, and this other in black, were Subjects to the same King: one was a Mandarin of Literature, and the other of the Army, whence they became Enemies. After they had been at Variance for some time, he in red said to himself, He who begins first is strongest, and he who is too slow always comes by the worst; he therefore sent a Ruffian, called *Tson mi*, privately, to get over the Walls of the Palace of him in black, and assassinate him: But he in black, being an excellent Minister of State, used every Night to go into his Court, and pray to the Master of Heaven and Earth for the Prosperity of the Kingdom, without mentioning his own Family. The Ruffian, who saw and heard him, said to himself, If I kill this good Mandarin I shall lift up my Hand directly against Heaven, which I will never do; if I return back to him that sent me, I am a dead Man. Hark what follow'd: He had a Dagger concealed about him, but at the Sight of this virtuous Mandarin he repented, he opened his Eyes to the Light, and beat out his Brains against a Cinnamon-tree.

Ching pwey.] He then whom I see killing himself against the Tree, is *Tson mi*?

Ching ing.] You say right. This Figure in black going at the beginning of Spring into the Country to encourage the Husbandmen in their Labour, saw a huge Man lying on his Back, with his Mouth open under a Mulberry-tree. The good Mandarin asking the Reason of it, the Giant replied, My Name is *Ling chi*, and I can eat a Measure of Rice at every Meal, which is enough to satisfy ten common Men. My Master not being able to maintain me has turned me out of Doors, and if I should pluck any of these Mulberries to eat, he'll say I rob him: I therefore lie on my Back with my Mouth open, and swallow the Mulberries that drop into it; but as for those which fall on each Side, I had rather die with Hunger than eat them, and get the Name of a Thief. The Person in black said, This is a Man of Integrity and Resolution, and ordered as much Rice and Wine to be given him as he desired; who when he had filled his Belly, went his way without speaking a Word: Which he dressed in black was not offended at, or scarcely took any notice of.

Ching pwey.] This single Instance shews his Virtue. The Man then half dead with Hunger under the Mulberry-tree is called *Ling chi*.

Ching ing.] My Son, mark well all this: One Day a certain Eastern Kingdom presented by way of Tribute a *Shin ngau*, that is, a Dog with four Feet. The King of *Tsin* gave this Dog to him in red, and he having sworn the Destruction of the Person in black, order'd a Man of Straw to be plac'd in his private Garden, dressed up in such Cloaths as the Man in black used to wear, with the Flesh and Entrails of a Sheep to be put in the Belly of this Figure. He also caus'd the *Shin ngau* to fast for six or seven Days, after which he led him into the Garden, shew'd him the Flesh, and letting him go, the Dog eat it all up. Having trained the Dog in this Manner during a hundred Days, he went and told the King that there was at Court a Traitor, who had a Design against his Majesty's Life. Where is he? (said the King.) The Man in red reply'd, The *Shin ngau* can discover him. He brought the Dog into the Royal Hall, where he in black stood near the King, and the Dog thinking it had been his Man of Straw flew at him. He in black ran away, and the *Ngau* after him, but happening to run against a great Mandarin, called *Ti mi ming*, he kill'd him.

Ching pwey.] This vile Dog then was named *Ngau*, and the brave Mandarin who kill'd him, *Ti mi ming*.

Ching ing.] You are in the right. He dress'd in black made his Escape out of the Palace, with an Intent to get into his Chariot and four, not knowing that the Man in red had caus'd two of his Horses to be sent away, and one of the Wheels to be taken off, so that the Chariot was useless. But at the same time a huge strong Man happen'd to pass by, who bearing up the Axletree with his Shoulder, drove the Horses forward with one Hand; and tho' his Entrails appear'd, for he was miserably torn on the Road, he

carried him a great way out of the City. Who do you think this stout Man was? It was *Ling chi*, the same whom he in black met with under the Mulberry-tree.

Ching pwey.] I have not forgot him, 'tis *Ling chi*, whose Life was saved by him in black.

Ching ing.] The very same.

Ching pwey.] Father, this Man in red is a great Villain, and a wicked Monster. What is his Name?

Ching ing.] Son, I have forgot it.

Ching pwey.] Then who is he in black?

Ching ing.] As for him, 'tis *Chau tun*, a Minister of State; it concerns you very nearly, my Son.

Ching pwey.] I have heard it said there was a Minister of State named *Chau tun*, but I took no great Notice of it.

Ching ing.] My Son, I'll tell you this as a Secret; lay it up safely in you Memory.

Ching pwey.] There are other Figures in the Roll, which I intreat you'll explain to me.

Ching ing.] The Man in red deceiv'd the King, and caus'd the Family of *Chau tun*, above 300 Persons, to be massacred; there only remain'd a Son of *Chau tun* nam'd *Chau so*, who had married the King's Daughter. He in red counterfeited the King's Order, and sent him a Cord, Poison, and a Dagger, that he might chuse one of the three to dispatch himself with. The Princess's his Wife being big with Child, *Chau* declared his last Will, and said: If after my Death you have a Son, you shall call him, *the Orphan of the House of Chau*, he'll revenge our Family. Saying this, he took the Dagger and kill'd himself. The Man in red turn'd the Princess's Palace into a close Prison, where she brought forth a Son. This he no sooner knew than he sent the General *Han que* to guard the House, and prevent the Infant's Escape. The Princess had a faithful Subject, who was a Physician; his Name was *Ching ing*.

Ching pwey.] Must not that be you, my Father?

Ching ing.] How many People are there in the World of the same Name! The Princess committed her little Orphan to his Trust, and hang'd herself in her Girdle. This *Ching ing* wrapped up the Child, put it into his Chest of Medicines, and going to the Door, in order to make off, there he met with *Han que*, who discovered the Orphan; but *Ching ing* having talk'd to him in private, he took a Knife and slew himself.

Ching pwey.] This General who so nobly sacrificed his Life for the Family of *Chau*, is a brave Man; and I shall be sure to remember that his Name is *Han que*.

Ching ing.] Yes, yes, it is *Han que*, but the worst is yet to come. These Tidings soon came to the Ears of him in red, who ordered that all the Children born in the Kingdom, under six Months old, should be brought to him, with a Design to murder them, and by that means get rid of the Orphan of *Chau*.

Ching pwey.] (in a Passion.) Can there be in the World a more wicked Man than this?

Ching ing.] Doubtless he's a notorious Villain --- This *Ching ing* had a Son about a Month old, whom he dress'd in the Orphan's Cloaths, and carried him to the Village of *Tay ping*, to the House of old *Kong lun*.

Ching pwey.] Who is this *Kong lun*?

Ching ing.] He was one of the chief Friends of *Chau tun*. The Physician said to him, My Lord, take this poor little Orphan, and go and acquaint him in red that I have hidden the Child he is in search of. I and my Son will die together, and you may take care of little *Chau* till he is of age to revenge his Family. *Kong lun* reply'd, I am old, but if you have the Courage to sacrifice your own Son, bring him hither to be dress'd in the Cloaths of the Orphan of *Chau*, and go accuse me to the Person in red; your Son and I will die together, and do you conceal the Orphan till he shall be in a Condition to revenge his Family.

Ching pwey.] How! had this *Ching ing* the Courage to give up his own Child?

Ching ing.] As you were in Danger of losing your Life, what Difficulty could there be in yielding up that of an Infant? This *Ching ing* took his Son, and carried him to *Kong lun*, whom he immediately accus'd to him in red. They inflict'd a thousand Torments on this good old Man, and at length discover'd the Child they sought after, when the barbarous Wretch in red cut him in Pieces with his own Hand, and *Kong lun* throwing himself down some Stone Stairs broke his own Neck. It is now twenty Years since this happened, and the Orphan of the House of *Chau* must be of the same Age; yet he never thinks of revenging his Parents. What then does he think of? He is well-ler, is above five Foot high, and very expert in Literature and Arms: What is become of his Grandfather and Chariot? All the Family have been miserably butcher'd; his Mother hang'd herself, his Father stabb'd himself, and no Revenge has yet been taken: Surely he wrongfully pities for a Man of Courage.

Ching pwey.] My Father! you have talk'd to me a long while, and methinks I dream, for I cannot comprehend what you mean.

Ching

*Ching ing.*] Since you cannot yet understand me, I'll speak more plainly. The cruel Man in red is *Tu ngan ku*, *Chau tun* is your Grandfather, *Chau so* is your Father, the Princess is your Mother, I am the old Physician *Ching ing*, and you are the Orphan of the House of *Chau*.

*Ching pwey.*] Am I the Orphan of *Chau*? alas! I die betwixt Rage and Grief. *(He falls down in a swoon.)*

*Ching ing.*] My young Master, recover your Spirits again. *Ching pwey.*] Alas! you have kill'd me, *(he sings)* if you had not told me this, how could I have heard it? My Father, please to sit down in this Chair, and permit me to salute you. *(He salutes him.)*

*Ching ing.*] I have raised again the House of *Chau*; but alas! I have destroyed my own; I have plucked up the only Root left in it. *(He weeps.)*

*Ching pwey.*] *(sings)* Yes, I swear I'll be reveng'd on the Traitor *Tu ngan ku*.

*Ching ing.*] Don't make so great a Noise, lest *Tu ngan ku* should hear you.

*Ching pwey.*] I'll either die myself, or destroy the Traitor, *(he sings)* My Father, don't disturb yourself; to-morrow after I have seen the King and all the Grandees, I'll kill this Robber with my own Hands. *(He sings declaring in what manner he'll attack and kill him.)*

*Ching ing.*] To-morrow my young Master is to seize the Traitor *Tu ngan ku*, I ought to follow him and assist him if there should be occasion.

## The FIFTH PART.

### SCENE I.

*Wey song, a great Officer of the King.*

I Am *Wey song*, one of the chief Mandarins of *Tjin*. Under this Reign, *Tu ngan ku* has gotten all the Power in his own Hands, and has destroy'd the Family of *Chau tun*: But in the Palace of *Chau so* was one *Ching ing* a Physician, who contriv'd to hide the Orphan of this House; these twenty Years past he chang'd the little Prince's Name, and call'd him *Ching pwey*. This *Ching pwey* has the King order'd to seize *Tu ngan ku*, that he may revenge his Relations. The Order runs thus: *The Power of Tu ngan ku is become exorbitant, and I am afraid lest he should carry it to a greater Pitch: I therefore order Ching pwey to seize him privately, and destroy his whole Family, without leaving one alive; when he has executed this Order, I will give him a Reward.* I dare not defer this Order, but must deliver it myself to *Ching pwey*.

### SCENE II.

*Ching pwey.*] I have the King's Order to take *Tu ngan ku* and revenge on him the Death of my Father and Grandfather. This Villain carries it very haughtily *(he sings)* I'll stop here, for he must return this Way to his House.

### SCENE III.

*Tu ngan ku and Ching pwey.*

*Tu ngan ku.*] I have been all this Day in the Palace under my Care, and am now returning to my own House: Who's there, place your selves in good Order, and march slowly.

*Ching pwey.*] What do I see? is not this the old Villain? *He describes singing the State in which he walks.*

*Tu ngan ku.*] *Tu-ching*, my Son, what have you been doing?

*Ching pwey.*] Thou old Rogue, I am neither *Tu-ching*, nor thy Son; I am the Orphan of the House of *Chau*. It is twenty Years since you caus'd all my Family to be massa-

cred, and now I will take thee, and revenge on thee my Father and Mother, who were slain by thy Orders.

*Tu ngan ku.*] Who has put these idle Fancies in your Head?

*Ching pwey.*] *Ching ing* has inform'd me who I am.

*Tu ngan ku.*] I have then a very ungrateful Son; but as for my Part I have nothing to reproach myself with.

*Ching pwey.*] Hold, Villain, whither art thou going?

*(He sings, and as he is about to seize him, Ching ing comes up.)*

### SCENE IV.

*Ching ing* enters to them.

*Ching ing.*] Fearing some Harm might happen to my young Master, I have follow'd to assist him. Blessed be Heaven and Earth! he has secured *Tu ngan ku*.

*Ching pwey.*] Keep this Rogue bound while I go and inform the King.

### SCENE V.

*Wey song.*

I understand that *Ching pwey* has secured *Tu ngan ku*; let somebody go and see if he is coming, and as he comes let me have Notice.

### SCENE VI.

*Ching pwey, Ching ing, Wey song.*

*Ching pwey.*] My Father, let us go both together to the King *(he perceives Wey song.)* My Lord, take Compassion on our Family, I have seiz'd and bound *Tu ngan ku*.

*Wey song.*] Let him be brought in. Thou Traitor, thou Destroyer of the King's best Subjects, thou art in the Hands of *Ching pwey*. What hast thou to say for thyself?

*Tu ngan ku.*] 'Tis for the King's Sake that I am ruin'd; but since it is so, all I desire is, that I may be put to a speedy Death.

*Ching pwey.*] My Lord, take my Cause in Hand.

*Wey song.*] O *Tu ngan ku*, thou wouldst fain die speedily, but I am for putting thee to a lingering Death. Take this Villain, and extend him upon a wooden Ass, then cut him by degrees into three thousand Pieces, and when neither Skin nor Flesh is left, cut off his Head; but above all take special care that his Death be slow.

*Ching pwey repeats the same thing, singing.*

*Ching ing.*] My young Master, now you are reveng'd, and your Family is raised again; but mine is left without a Prop. *Ching pwey sings, and says what he will do for Ching ing.*

*Ching ing.*] What have I done to deserve the hundredth Part of the Favours promised by my young Lord?

*(He sings, and magnifies the several Favours.)*

*Wey song.*] Fall upon your Knees, *Ching ing, Ching pwey*, and hear the King's Order.

*Tu ngan ku* has put several of my good Subjects unjustly to Death, he has embroil'd my Government all manner of Ways, and has massacred the whole Family of *Chau tun*, which was innocent. These are Crimes which Heaven never forgets. By good Fortune the Orphan of this House has acquir'd much Glory: He has cut off the Head of the Traitor *Tu ngan ku*, and my Will is that henceforward he be call'd *Chau von*, that his Father and Grandfather be rank'd with the Grandees of the Kingdom, and *Han qui* as a Generalissimo. I give to *Ching ing* a large and fine Estate of Inheritance, and order a magnificent Tomb to be erected to *Kong lun*, that the whole Kingdom be renew'd, and extol without ceasing the Virtue of the King.

*(Ching pwey sings, and thanks the King, repeating out after another all the Favours receiv'd from him.)*



# The ART of MEDICINE among the CHINESE.

SYSTEM of the Human Body, &c. according to the ancient, but erroneous, Anatomy of the CHINESE.

IT cannot be said that *Medicine* has been neglected by the *Chinese*, for they have a great Number of ancient Authors who treat of it, having applied themselves thereto from the Foundation of the Empire.

But as they were very little versed in Natural Philosophy, and not at all in Anatomy, so that they scarce knew the Uses of the Parts of the Human Body, and consequently were unacquainted with the Causes of Distempers, depending on a doubtful System of the Structure of the human Frame, it is no wonder they have not made the same Progress in this Science as our Physicians in *Europe*.

However, the Study of *Medicine* has always been greatly esteem'd by this Nation: Not only because it is useful for the Preservation of Life, and the Recovery of Health, but because they believe there is a close Connection between it and the Motions of the Heavens. There were formerly Imperial Schools for the Improvement of *Medicine*, but the Physicians at present in greatest Esteem, are those whose Ancestors were Physicians before them, and transmitted their Knowledge from Father to Son.

The *Chinese* hold two natural Principles of Life, *Yang* or vital Heat, and *Yin*, or radical Moisture; of which the Spirits and the Blood are the Vehicles. And as out of these two Names they have made that of Man, call'd *Yin* in their Language, so by joining together the Strokes which compose these two Words, they have formed the Character or Figure that stands for the Name of Man; and they say in a Symbolical Manner, that as the Division and Separation of these two Strokes destroy the Figure of the Name of Man, so the Division of these two Principles likewise destroys the Life of Man.

The two Principles of Life, according to them, are lodg'd in all the principal Parts of the Body, and in all the Members, and Intestines, in order to give them Life and Strength.

They make three Divisions of the Body: The first is into the right and left Part, to each of which belongs an Eye, an Arm, an Hand, a Shoulder, a Leg, and a Foot. The second Division of it is into three Parts, as the upper, middlemost, and lowest. The upper extends from the top of the Head as far as the Breast, the middle Part reaches from the Breast to the Navel; and the last from the Navel to the Sole of the Feet.

To these two Divisions of the Body they add a third, into Members and Intestines.

Of the six principal Members, wherein the radical Moisture is lodg'd, three are on the left Side, viz. the Heart, the Liver, and one of the Kidneys; three on the right, as the Lungs, the Spleen (A), and the other Kidney, which last is called the Gate of Life.

The Intestines, or Entrails, in which they place the vital Heat, are likewise six in Number; three on the Left, the small Guts or Pericardium, the Gall-bladder, and the Ureters; three on the Right, the Great Guts, the Stomach, and the third part of the Body.

They likewise acknowledge certain mutual Relations among the Members and the Intestines: As between the Small Guts and the Heart, the Gall-bladder and the Liver, the Ureters and the Kidneys, on the left Side; and on the right, between the Great Guts and the Lungs, the Stomach and the Spleen, the third Part of the Body and the Gate of Life, or the right Kidney.

These are the Parts of the Body, which, according to them, are the natural Seats of the vital Heat and radical Moisture, which pass from thence into all other Parts of the Body, by means of the Spirits and Blood, the Circulation whereof seems to have been known to them from the time they were first acquainted with Physic, about four hundred Years after the Deluge.

They likewise suppose that the Body, on account of the Nerves, Muscles, Veins and Arteries, is a kind of Lute, or musical Instrument, whose Parts yield divers Sounds, or rather have a certain kind of Temperament peculiar to themselves, by reason of their Figure, Situations, and various Uses; and that the different Pulses, which are like the various Tones and Stops of these Instruments, are infallible Signs whereby to judge of their Disposition, in the same manner as a String, which is touch'd in different Parts either strongly or gently, gives different Sounds, and shews whether it be too slack or too straight.

After they had establish'd these twelve Springs of Life in the Body of Man, they searched after outward Signs, whereby to discover the inward Dispositions of those twelve Parts. These they imagine they have found in the Head, which is the Seat of all the Senses that perform the animal Operations; and suppos'd necessary Relations between these Senses and the

Sources of Life, assert that there is a Conformity between the Tongue and the Heart, the Nostrils and the Lungs, the Mouth and the Spleen, the Ears and the Kidneys, the Eyes and the Liver. They think likewise that from the Colour of the Visage, Eyes, Nostrils, and Ears; from the Sound of the Voice, and the Relish which the Tongue either feels or desires, they can conclude with Certainty concerning the Temperament of the Body, and the Life or Death of a sick Person.

As I have observed that they make the Heart, the Liver, the Spleen, the Lungs, and the Kidneys the Seat of radical Moisture, and the six Intestines the Seat of the vital Heat, it is necessary to explain in what Manner they think this radical Moisture and vital Heat are communicated to other Parts of the Body. For doing this they have establish'd twelve Ways or Canals: They say there is a Canal by which the radical Moisture passes from the Heart to the Hands, and they call it *Shou shun in kin*. By the same Ducts the Viscera, which are united to the Heart, convey the vital Heat, and this Canal of Heat is called *Shew tay yang king*: These two Origins join'd, make one of the Sources of Life.

The Liver sends the radical Moisture to the Feet; and the Canal through which it passes, is called *So-kwe-in-king*; But the vital Heat is convey'd to them from the Gall-bladder by a Duct called *So shyan yang king*.

The Kidneys likewise send the radical Moisture through another Passage, and the Ureters the vital Heat: These Canals keep up the Communication of Life in the left Side of the Body.

On the right Side the Lungs convey the radical Moisture to the Reins by a Duct called *Shew tay in king*, and the Great Guts the vital Heat by the Canal *Sheng yang ming king*: From the Spleen the radical Moisture goes to the Feet by *So yang ming king*, and the vital Heat from the Stomach, by *So tay ing king*.

From the Gate of Life [or right Kidney] the radical Moisture goes to the Hands, by *Shew-kwe-in-king*; and the vital Heat of the third Part of the Body to the Feet, by *Shew shyan-yang-king*.

It is thus, according to the *Chinese*, that Life and Vigour are distributed throughout the Body; and to be esteem'd a Learned Physician among them, a Man must be well acquainted with the six Sources of Life, proceeding from the twelve Origins, the Ducts and Canals whereby they are convey'd, and the Alterations to which they are liable. When this Knowledge of the Structure of a Human Body (which is conformable to the *ancient Anatomy of the Chinese*, and, as plainly appears, not very accurate) is acquir'd, they then proceed to the Knowledge of the exterior Bodies, which may cause Alterations in the Body of Man.

These Bodies are the Elements, which, according to them, are five in Number, the Earth, Metals, Water, Air, and Fire: All these Elements unite in composing a Human Body, which is disposed in such a manner, that one Element prevails more in some Parts than others. Thus Fire predominates in the Heart, and the chief Viscera, which lie near it; and the South is the Point of the Heavens that principally hath respect to these Parts, because Heat resides there: They also observe the Affections of the Heart in Summer.

The Liver and Gall-bladder are referred to the Element of Air, and both have a Relation to the East, which is the Place from whence Winds and Vegetation proceed; and the Disposition of those Parts ought to be observ'd in Spring.

The Kidneys and Ureters belong to the Water, and correspond to the North; whence Winter is the most proper Time to observe their Indications.

The Lungs and Great Intestines are govern'd by the Metals as well as by the West, and the Autumn, which is the Time of their Indications.

Lastly, the Spleen and Stomach participate of the Nature of the Earth, and are refer'd to the middle of the Heavens, between the four Cardinal Points; and the third Month of every Season is the particular Time of their Indications.

The Gate of Life and the third part of the Body are subject to Fire and Water, and receive the Impressions of the Heart and Kidneys, which they communicate to all the other Parts.

They reason much in the same manner as we do, concerning the Agreement and Disagreement of these Elements with the Body of Man, to account for the Alterations and Diseases incident thereto.

By the different Kinds of Pulse, they pretend to discover infallibly the good or bad Condition of the several Parts of the Body, according to the following Principles.

It is Motion, say they, that makes the Pulse, and this Motion is caused by the Flux and Reflux of the Blood and Spirits, which are convey'd to all Parts of the Body by the twelve Canals before mentioned.

Every

Every thing that moves, *continue they*, puts some moveable Body in Motion, and every thing that is moved either yields or resists: Thus as the Blood and Spirits, being in a continual Motion, push against, and press the Vessels in which they are conveyed, there must necessarily arise a beating of the Pulse.

By a thorough Knowledge of these Beatings and Percussions, the Disposition of the Body, and the Affections which they receive from the Elements are discovered. By these Beatings one may know the Nature of the Blood and Spirits, with the Defects and Excesses that may happen therein; and it is the Part of skilful Physicians to regulate and reduce them to their due Temperament.

In the Motion of the Pulse there are two things to be observed; the Place where it is perceptible, and its Duration: This has obliged the *Chinese* Physicians to point out the Places of the Body where the Pulse may be examined, and the Time of its Beating.

Blood-letting is very rarely practised among them, altho' they are acquainted with it; but they learned the Use of Clysters from the *Portuguese* of *Ma-kau*. They do not condemn this Remedy, but, because it came from *Europe*, they call it the Remedy of *Barbarians*.

The whole Science of Medicine among them consists in the Knowledge of the Pulse, and the Use of Simples, which they have in great Plenty, and recommend as Specifics in diverse Distempers.

They pretend, by the Beating of the Pulse only, to discover the Cause of the Disease, and in what Part of the Body it resides: In effect, their able Physicians predict pretty exactly all the Symptoms of a Disease; and it is chiefly this, that has rendered the *Chinese* Physicians so famous in the World.

When they are called to a Sick Person, they first set a Pillow under his Arm; then placing their four Fingers along the Artery, sometimes gently and sometimes hard, they take a considerable Time to examine the Beating, and distinguish the minutest Differences; and according as the Motion is more or less quick, strong or weak, uniform or irregular, they discover the Cause of the Disease. So that without asking the Patient any Questions they tell him where the Pain lies, whether in the Head, Stomach or Belly; and whether it be the Liver or Spleen, which is affected. They likewise foretel when his Head shall be easier, when he shall recover his Appetite, and when the Disorder will leave him.

I speak not here of those Quacks who profess the Art merely to get a Livelihood, without either Study or Experience: But of the skilful Physicians, who, it is certain, have acquired a very extraordinary and surprising Knowledge in this Matter.

Among many Instances that I could bring to put this Assertion out of doubt, I shall relate but one: A Missionary falling dangerously ill in the Prison of *Nan-king*, the Christians, who perceived they were in danger of losing their Pastor, prevailed on a topping Physician to make him a Visit. After he had well considered the Patient, and felt his Pulse, with the usual Ceremonies, he off-hand made up three Medicines, which he ordered him to take, one in the Morning, the other at one in the Afternoon, and the third in the Evening. The Patient found himself worse the following Night, lost his Speech, and was thought to be dead; but early in the next Morning there was so great a Change, that the Physician, after feeling his Pulse, assured him that he was cured, and that he need do nothing more than observe a certain Regimen, till he had thoroughly recovered his Health, which he did by this Method.

Some Physicians when they visit their Patients bring in their Chair, or by a Servant who follows them, a Chest with several Drawers, divided into above forty small Compartments, well furnished with Roots and Simples, which are administered according to the Nature of the Distemper; and are either Sudorific, or proper for purifying the Blood and Humours, for strengthening the Stomach, for dispelling Vapours, stopping Fluxes, or giving a gentle Purge.

There are others who carry no Chest, but prescribe Physic, leaving their Patients at Liberty, either to take it of them, or buy it of the Druggists, who are to be met with in almost every City, and have great Shops furnished with very excellent and costly Medicines. Some think it beneath them to dispense Physic, and these commonly expect much more for their Visits than others.

One meets also with a kind of Quacks, who pretend to cure Distempers by means of a Parcel of Receipts which they pick up, agreeing to be paid conditionally that they recover the Patient.

But that which makes the Fortune of many Physicians is their curing Mandarins of Distinction, or other rich Persons; for, besides being see'd every Visit, they receive very considerable Gratifications.

The *Chinese* Physicians, after restoring Health by simple Decoctions, in order thoroughly to extirpate the Disease, make use of their Cordials, which they have of all Sorts, and are generally composed of Herbs, Leaves, Roots, Fruit, and dried Seeds.

They have Variety of Simples, which are sold in every City of the Empire; one Province is supplied from another with what it has not itself. There are Fairs where nothing else but Medicines is sold, and Shops filled with nothing but Simples.

The *Chinese* Physicians allow their Patients to drink Water, but order it to be boiled: As for other Nourishment they are commonly debarred from it, nor are they suffered to eat more than a very small Matter, be their Hunger ever so great. The Reason they give is, that the Body being indisposed, the Stomach is not fit to perform its Functions, whence there is a bad Digestion.

The Fee required for these Visits, and for their Medicines, is very moderate. After the first Visit they never attend the Patient any more, unless they are sent for; so that he is at liberty to choose another Physician if he is not pleased with the Medicines given by the former, which frequently happens.

As the most remarkable part of the *Chinese* Medicine is the Skill of the Physicians in judging of Distempers by the Pulse, and knowing the Nature of the Simples whereof they compose their Remedies, the Reader doubtless will be well pleased to learn of the *Chinese* themselves, wherein their Secret of the Pulse consists, and what use they make of their Simples. In order therefore to bring him acquainted therewith, I shall give, first, a Treatise on the Pulse, made by an ancient *Chinese* Author; secondly, an Extract of the *Chinese* Herbal; and, thirdly, diverse Receipts prescribed by the Physicians for different Distempers.

All the *Chinese* acknowledge the Author of this Treatise of the Pulse to be *Wang-shu-ho*, who lived under the Dynasty of the *Tsin*, that is, some hundred Years before Christ. *P. Herveiu*, an ancient Missionary in *China*, who has taken the Pains to translate it, thinks it rather to be a Collection than a Treatise made by the same Author.

However, it is certain that this is the best and most ancient thing of the Kind in all *China*.

## The SECRET of the PULSE. Part I.

Translated from the CHINESE.

**T**O understand Diseases, and judge whether they are mortal or not, the best way is to examine the Pulse.

In Diseases of the Heart, the Pulse of the left Wrist must be consulted.

In those of the Liver, the left Hand must likewise be taken; but it must be examined precisely at the joining of the Wrist with the Bone of the Cubit.

In Diseases of the Stomach, examine the Pulse of the right Wrist; and in those of the Lungs, examine the Pulse in the Joint of the same Hand.

In Distempers of the Kidneys the Pulse must be examined above the Joint, at the end of the

Cubit; the right Hand for the right Kidney, and the left Hand for the left Kidney.

COMMENTARY.] The right Kidney is otherwise called *Ming-men*, or, the *Gate of Life*.

NOTES.] The *Chinese* Physicians commonly suppose, and often say, that the right Kidney is the Seminal Reservoir, and that this is the Reason of its being call'd the *Gate of Life*. I have read one of them, who explains the Origin of this Name otherwise, and pretends that the Change of the Blood into Seed is to be attributed principally to the right Kidney.

NOTHING is more easy than to distinguish the different Places for feeling the Pulse in the Distempers of the five noble Parts above-mentioned: Notwithstanding which the Examination of the Pulse is very difficult in many respects. The

con-

continual Motion of Circulation, wherein the Captain and his Train are employed Night and Day, is indeed limited to a certain Number of Revolutions; but yet there are in the Pulse a thousand Variations, according to the Difference of Sex, Age, Stature, and Seasons.

COM.] The Captain is *Hwé* (B) the Blood; his Train are *Ki*, the Spirits: The Blood runs within the Vessels, and the Spirits without. They are in a perpetual Motion of Circulation, and ought to make in the space of a Night and a Day fifty Rounds; which is the determinate Number spoken of in the Text.

NOTES.] In the time of one Respiration [or Act of breathing] which consists of an Expiration and an Inspiration, the Pulse commonly beats four times, and the Blood and Spirits move forwards six Inches. As therefore in twelve *Chinese* Hours, which make a Day and a Night, they reckon thirteen thousand five hundred Respirations, the Motion in one Day must be eight hundred and ten *Chang*, (a Measure containing ten *Che*, or Feet of ten Inches each;) But the longest Journey of the Blood and Spirits in a human Body is but sixteen *Chang*, and two Feet; and consequently the Blood must make fifty Circulations in one Day and Night. This Remark is taken from another *Chinese* Author.

In translating it, the continual Motion of Circulation, we have added nothing to the literal Sense of the *Chinese* Words. Whence it seems reasonable to conclude, that the Circulation of the Blood, discovered so lately in *Europe*, has been known in *China* above two thousand Years. However, I am very far from warranting this Conclusion: For I do not find that the *Chinese* Physicians in their Books distinguish exactly between Arteries and Veins, nor the Road which the Blood takes in flowing from and returning to the Heart.

They have Letters, which the *Europeans* in translating their Dictionaries have made to signify Arteries, Veins and Nerves: But though I have consulted the *Chinese* Physicians as well as their Books, I do not find that these Words contain exactly the same Ideas that we have annexed to them; and it may be said that if *China* formerly had such a Knowledge, as certain Expressions would incline one to think, it has been lost for some time.

In the *Chinese* Commentary I have rendered, his Train are the Spirits; judging that of the various Senses of the Character *Ki*, none suited this Place so well: for it may likewise signify Air, Vapour, Humour, Matter, &c.

EVERY Season of the Year has its proper Pulse.

In the first and second Moon, the Season when Wood is predominant, the Pulse of the Liver, which answers to Wood, is *Hyen*; that is to say, a long tremulous Motion, not unlike that of the Instrument called; *Tseng* †.

In the fourth and fifth Moon the Pulse of the Heart, which answers to Fire, is as it were overflowing, *Hong*.

As for the Stomach, which is referred to the Earth, its Pulse at the end of every Season (that is in the third, sixth, ninth, and twelfth Moon) ought to have a moderate Slowness, *Wan*. In the seventh and eighth Moon, when Metals govern, the Pulse of the Lungs, which answers to them, is the slender, *Syé*, superficial, *Few*, short, *Twan*, and sharp, &c.

In the tenth and eleventh Moon, Water reigns; and the Pulse of the Kidneys which corresponds thereto is deep, *Chin*; and slender, *Syé*.

This is the usual Situation of the Pulse, with respect to the different Seasons, in a healthful Person. If the Pulse which we have assigned to each of the noble Parts, in different Seasons of the Year, happens to be changed to its contrary State, the Life is then in danger.

COM.] That is, if the Pulse of the Heart be deep and slender, *Chin* and *Syé*; that of the Liver short and sharp, *Twan* and *Sé*; that of the Kidneys slow, *Wan*; that of the Lungs overflowing, *Hong*; and that of the Stomach long and trembling, *Chang* and *Hyen*.

If the Alteration is such that the Child may be supported by its Mother, the Distemper is not great.

(B) Orig. *Hue*.

† It has thirteen Strings, [in the Original 'tis written *Tseng*.]

COM.] For instance, if the Pulse of the Heart be slow, *Wan*; that of the Stomach full and overflowing, *Hong*; and that of the Lungs deep, *Chin*.

BUT if the Mother loads the Child, the Distemper will be long.

COM.] For instance, if the Kidneys communicate their Disorder to the Liver; or the Liver its Distemper to the Heart.

NOTE.] The Commentator does not seem to express himself very accurately, but I have translated the Place as I found it.

LASTLY, if the Husband and Wife do not keep themselves in order, there are Rules to judge whether the Disease be mortal or not.

COM.] For Example, if the Heart has the Pulse of the Lungs, it is the Husband that has the Pulse of the Wife.

IN Spring to have the Pulse of the Lungs is mortal, the Pulse of the Heart being set aside. For the Heart is the Son of the Liver, which has the Kidneys for its Mother, and the Stomach for its Wife.

COM.] Wood, Fire, Earth, Metal, Water; this is the Order of the Generation of the five Elements. Earth, Wood, Water, Fire, Metal; in this Order they destroy each other. Of the five *Tsang*, or noble Parts abovementioned, the Lungs answer to Metal; Metal destroys Wood: And therefore, in the Spring, which answers to Wood, to have the Pulse of the Lungs is mortal.

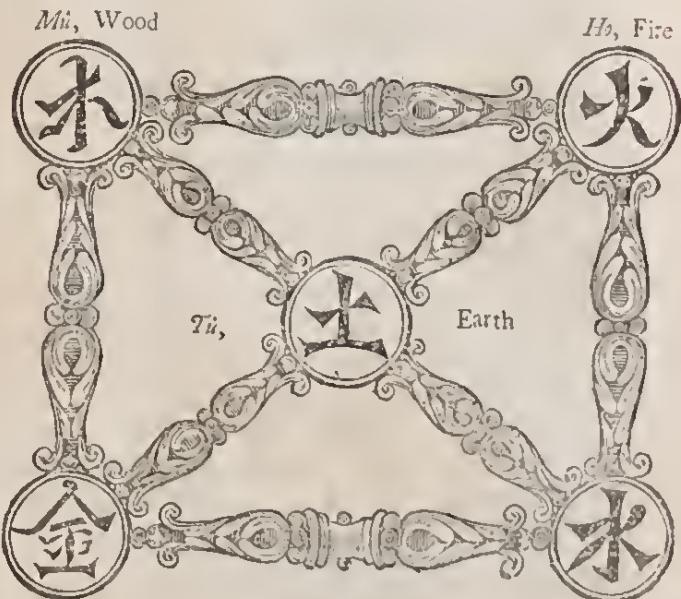
IN Spring to have the Pulse of the Stomach, in the Winter the Pulse of the Heart, in Summer that of the Lungs, in Autumn that of the Liver, are all very bad Symptoms.

This is the Sum of what relates to the different Pulses, proper to the different Seasons, regard being had to the Order of the Generation, or Opposition of the five Elements.

COM.] It is said in another place of this Book, that when in Spring one has the Pulse proper to the End of the four Seasons, otherwise called the Pulse of the Stomach, which answers to the Earth, the Distemper generally speaking is not dangerous, but is often cured without taking Medicines. Whereas here it is said, that in Spring, to have the Pulse of the Stomach, is mortal: How then can these two Assertions be reconciled? Thus, for Instance: When in the Spring the Pulse of the Liver is slow and tremulous, *Wan* and *Hyen*, though it has the Slowness, *Wan*, proper to the Pulse of the Stomach, yet if it preserves the Tremulation proper to it, the Alteration is not great: But if it loses the tremulous Quality, and has nothing but the Slowness proper to the Pulse of the Stomach, which answers to the Earth, the Disease will then be dangerous.

The Earth, when it predominates, generates Metal: But Metal destroys Wood, which refers to the Liver and Spring. This is the Solution of the above Difficulty; and the Sense of the Words in the Text, *When the Husband and Wife are not kept in order*, &c. Apply this to the proper Pulses of the rest.

Here follows a Figure of the five Elements.



NOTES.] When the Chinese talk of the Seasons of the Year, they refer the Spring, or at least the two first Months thereof, to Wood; the two first Months of the Summer, to Fire; those of the Autumn to Metal; and those of the Winter to Water. To the Earth, which is in the middle, as partaking something of all the rest, they refer the last Month of every Season.

When their Physicians treat of the noble Parts of a human Body, they have recourse to this Figure, and make the Liver answer to Wood, the Heart to Fire, the Lungs to Metal, the Kidneys to Water, the Stomach to Earth; finding a certain Analogy between them, such as it is.

If they talk of the five Planets, Saturn is called the Star or Planet of Earth; Jupiter the Planet of Wood; Mars the Planet of Fire; Venus the Planet of Metal; and Mercury the Planet of Water. But whether these five Elements have given Names to the five Planets, or the Number of Elements has been determined by that of the Planets, I am not able to say.

CARE must be taken not to confound the different Kinds of Pulse, which resemble each other: For the Pulses, *Hyen* and *Kin*, *Se* and *Wey*, *Few* and *Kong*, *Hong* and *She*, have some Affinity, and yet their Indications are very different, and contrary. Thus the Pulses *Chin* and *Fu* come to the same Point by different Roads: But those call'd *Syu* and *To* have a sort of Relation even in their Indications.

NOTES.] The Explanation of these Terms occurs in the Text more than once: But as Method requires that they should be explain'd in the same Order they are mention'd, I shall supply that Defect of the Compiler here.

The Pulse is call'd *Hyen*, when it has a long tremulous Motion, not unlike that of the Strings of the Instrument *Tjeng*.

It is term'd *Kin*, when it has a tremulous Motion, short and quick, like that of the Strings of the Instrument *Kin*.

The Pulse is nam'd *Sæ*, that is, *sharp* or *rough*, when the Motion is felt by the Finger, and resembles that of a Knife in scraping a Piece of *Bambu*.

The Pulse is call'd *Wey*, or *small*, when it is in reality small, much like a silken Thread.

The Pulse is nam'd *Few*, *superficial*, or swimming atop, when if gently touch'd with the Finger, it is perceptible, but disappears if press'd.

The Pulse is *Kong*, when it feels under the Finger much like a Hole of a Flute, leaving a kind of empty Space between two sensible Extremities.

*Kong* signifies *over-flowing*; *She*, *full*; *Chin*, *deep*, *low*; *Fu*, *sinking low* and *hiding* itself; *Syu*, implies that it feels on the Finger like a Drop of Water; *To*, is *weak*.

ONE must diligently enquire into the Properties of the Pulse, in order to draw proper Consequences from it; after which, by a sufficient Knowledge of Drugs, he may venture to practise Physic.

If the Pulse of the Wrist be *Kye*, or *quick*, it is certainly attended with the Head-ach; if it is *Hyen*, *long* and *tremulous*, it is a Sign of the Heart-burn<sup>(A)</sup>; if it is *Kin*, *short* and *tremulous*, it indicates the Cholick; if it is *Wan*, or *moderately slow*, the Skin is as it were in a sleepy State; if it is *Wey*, or *small*, the Breast has suffered from Cold; if it is *Su*, or *in a great Hurry*, there is a violent Heat at the Stomach; if it is *Wba*, or *slippery*, Blood abounds; if it is *Sæ*, or *sharp*, there is a loss of Spirits; when it is *Hong*, or *overflowing*, the Breast and Sides are, as it were, too full, and the Patient perceives an Oppression there; when the Pulse of the Wrist is *Chin*, *deep* and *sunk*, a Pain is felt in the Back.

When precisely at the joining of the Wrist with the Cubitus, the Pulse seems to be *Few*, *superficial*, and *Wan*, *moderately slow*, there is a Nausea, or want of Appetite.

If the Pulse is *Kin*, *short* and *tremulous*, there is an Oppression, and a Redundance of flatulent Matter, which is very difficult to cure effectually.

(A) *Cardialgia*, a Pain which is felt towards the upper Orifice of the Stomach, and attended with the Palpitation of the Heart, an Inclination to vomit, &c.

If it is *To*, weak, and *Su*, *in a hurry*, there is great Heat in the Stomach; if it is *Hyen*, *long* and *tremulous*, and *Wba*, *slippery*, the Stomach has taken Cold.

If it is *Wey*, or *small*, the Heart is, as it were, oppressed with Fulness.

If it is *Chin*, *deep* or *sunk*, a Weight and heavy Pain is felt in the Region of the Diaphragm, and this proceeds from Repletion; whereas if it be *Syu*, soft, and, as it were moist, tho' there be a Swelling in the lower Parts, from the Reins to the Feet, it proceeds from Emptiness, and being exhausted: wherefore the watry Humours must be dissipated as soon as possible.

Lastly, if the Pulse at the Joint is *Fu*, or *sinking low* and *concealing* itself, there is a Disorder at the Orifice of the Stomach, which is carry'd off with a Purge.

With respect to the Pulse at the Extremity of the Cubitus: If it be *Wba*, or *slippery*, and found in a Woman, it is a Proof that her Menfes are not regular; if in a Man, the last Digestions are imperfect.

If it is *Fu*, *lying very low*, the first Digestions are imperfect.

If it is *Wey*, or *small*, there is a violent Cholick; if it is *To*, or *weak*, and *Wan*, *moderately slow*, there is an Excess of Heat in the Ventricle, and a Disorder at the Stomach.

If it be *Chi*, or *stagnant* and *very slow*, the *Tsyau*, or *lower Fire-place* and Stomach have suffer'd from Cold; in this Case there is Nausea, and sometimes a Vomiting.

If it be *Sæ*, *sharp* or *rough*, there is a Tension in the Belly, and sometimes in the *Scrotum*.

If it is sometimes *Hyen*, or *long* and *tremulous*; sometimes *Kin*, or *short* and *tremulous*; the Pain is in the Belly itself.

If it is *Chin*, or *deep*, the Disorder is in the Kidneys.

Lastly, if it be *Syu*, or *soft*, and, as it were, moist; *Su*, or *in a hurry*; *Few*, *superficial*; or *Kong*, empty in the middle, like the Body of a Flute, the Urine is red and sharp. Thus examining every thing accurately, it will be hard for any thing to escape Notice.

NOTE.] The Chinese distinguish in the Body, or what we call the Trunk, three *Tjau*, or Fire-places of natural Heat, of which the Commentary will speak hereafter.

The Author in explaining here various Pulses found at the Wrist, the joining of the Wrist with the Cubitus, or at the Extremity of the Cubitus, with their Indications, makes no Distinction, as he does in other Places, between the left and right Hand: as if that Distinction, which is of such Importance on so many other Occasions, has in his Opinion nothing to do with the Indications above-mention'd.

WHEN the Pulse of a Woman is felt at the Extremity of the *Cubitus*, and found to be constantly *Wba*, or *slippery*, it is a sure Sign that she is pregnant.

If you find the Pulse *Hong*, or *overflowing* at this Place in the Right Arm, she is with Child of a Daughter, if the Left with a Son, and if in the same in both, she carries Twins. He who is expert at this Method will never be deceiv'd.

To know if a Patient will recover, you must carefully examine the Motion and Duration of the Pulse.

If its Motion be hard and keen, and at the same time very quick, as if the Beatings were



so many Strokes of an Arrow, or Stone swiftly repeated; If on the contrary it is loose, not unlike a String which is spinning; if it pecks, as it were, like the Beak of a Bird, and this Motion is interrupted, all of a sudden; if it be slow, like Drops of Water falling leisurely through a Crevice, so that it seems for a time to be quite gone, and then begins anew; if it is embarrassed, much like a Frog in certain Weeds, inso-much that it seems unable to get backwards or forwards; if it frisks like a Fish that dives every Minute, and then comes up again, sometimes so slow that one would think she was held by the Tail, and yet makes its Escape; Alas! the best of these Pulses is worth nothing at all. Had a Physician the Philosopher's Stone, he could not recover such a Patient, who must resolve to die.

But there are certain Distempers, wherein the Patient, tho' free from such Pulses as we have just mentioned, has his Intellects disturb'd, loses his Speech, or has hardly any Voice. Sometimes also one cannot perceive any Motion of the Pulse, either at the Wrist or Joint: If however it be felt at the Extremity of the *Cubitus*, if the Beating and Intervals have much the same Extent, and if the Motion continues pretty regular for some time, tho' the Patient seems to be at the last Extremity, he will not die; at least a skilful Physician may save him. This is the Sense of an ancient Text: *The Tree is without Leaves, but the Root is still alive.*

The Manner of feeling the PULSE.

On the Left, the Heart, the small Guts, the Liver, the Gall, the left Kidney: On the Right, the Lungs, the large Intestines, the Orifice of the Stomach, the Stomach itself, and the right Kidney.

COM.] The Pulse of the Left Wrist is the Index of the Heart, and small Intestines; that of the Joint discovers what relates to the Liver and Gall; and that at the Extremity of the *Cubitus* (the left Still) has Reference to the left Kidney and Bladder; for if the Text has not mentioned the Bladder, 'tis because it could not be brought into the Verse.

NOTE.] I must observe, that not only this Place, but almost all the Book is in Verse, being nothing else properly but an undigested Collection of Poems in technical Verses.

On the Right (at the Wrist) the Lungs, the large Intestines; (at the Joint) the Orifice of the Stomach, and the Stomach itself; (at the Extremity of the *Cubitus*) the Right Kidney.

COM.] We must add to the left Kidney the three *Tsyau*, or Fire-places, which are omitted in the Text, because incompatible with the Verse.

Note.] What these three *Tsyau* are, will be shewn hereafter.

The same Doctrine will hold in examining the Distempers in Women, with this Difference, that in Females the Pulse of the *Cubitus* in its natural and healthful Condition is contrary to that of Men.

COM. It is strong in Women, and weak in Men; when otherwise, they are distemper'd.

It requires Attention and Accuracy to examine and trace each of these Pulses: the Physician himself should be healthy, and in a State of Tranquillity. As for the Situation of his Hand, it depends on the Situation of the sick

Person: For if the latter be so placed, that the Back appears, and not the Palm, the Physician should turn the Back of his own.

Nine *Hew* result from these three Pulses, which you should be accustomed to distinguish rightly with the Fingers, and at the same time imprint each upon the Mind as distinctly as a Seal.

COM.] The Wrist, the Joint, and the Extremity of the *Cubitus*, are the three Places where the Pulse is felt, by applying the three longest Fingers to them; and these are called the three *Pu*.

Now in these three Places the Pulse is either very superficial, or very deep, or between both; and as three times three makes nine, they are in the Text call'd *Hew*.

THE Function of the large Intestines, and the Lungs, has a Tendency to push forward, conduct, and evacuate: The Function of the Heart and small Intestines tends to receive, contain, and meliorate or improve.

COM.] The large Intestines send forward and evacuate the gross and impure Feces, whereas the Lungs do neither impel nor evacuate any thing: But as the large Intestines are in the Region of the Lungs, and as it were subject to them, therefore the Text joins them together.

NOTES.] It is true, as the Commentator says, that according to the *Chinese* Art of Medicine, the Lungs sympathise with the large Intestines, as well as the Heart with the small Intestines; but methinks he is in the wrong to say that this Dependence or Subordination is the only Reason for which the Lungs are mentioned, as tho' they neither sent forward nor evacuated; for do not the Lungs impel the Blood, and evacuate Phlegm with other Matter?

The Commentator is still more to blame in what he says of the Heart, and the small Intestines, for the Text may admit of this Sense, *viz.* That the Function of the small Intestines is to receive the Aliments, in order to digest and convert them into Chyle; and that the Office of the Heart is to receive the Chyle, to elaborate, and turn it into Blood.

THE Function of the Orifice of the Stomach, and Ventricle, which are contiguous, is to lend their mutual Assistance in administering the five Grains (that is to say, Aliments): The Function of the Kidneys and Bladder is to filtre and evacuate the Liquid Matters.

What they call the three *Tsyau*, that is, Hearths or Fire-places, are not sensible and distinct *Viscera*; but have their Situation assign'd them with respect to the other Parts, to which they correspond.

COM.] There are three *Tsyau*: The Superior, the Middle most, and the Inferior.

The Superior belongs to the Region of the Heart; its principal Effect is to retain and contract, without which how could the Heart and Lungs govern the Blood and Spirits? Or could they otherwise govern the Blood and the Air? For the Character admits of both these Senses.

That of the Middle is in the Region of the *Sternum*; it neither retains nor sends forwards; its Effect being to concoct: For without it how could the Stomach digest the Aliments?

The Inferior is in the Region of the Navel, and an Inch below that Part; its Effect is to separate and push forward: without which how could the Liver and Kidneys filtre and separate the Liquors as they usually do

THE Liver and Bladder are both employ'd in the Filtration of Humours; there is a great Correspondence between them and the Eyes, which depend very much upon these *Viscera*. A Man of Judgment, who thoroughly considers the natural Situation and due Temperature of the five noble Parts, with their several Relations, will very easily attain the Knowledge of Distempers.

There is a Bone which rises at the joining of the Arm with the Hand; and there the Pulse must be felt, which is called the Gate, or the

the Joint; before this Joint is that which we call the Mouth an Inch long, *Tsun keu* (the Wrist.) Behind the same Joint, is what we call the *Cubitus, Ue*. The Wrist is termed *Yang*, and the *Cubitus, In*, in the Language of Physicians.

In feeling the Pulse at these three Places, great Care must be taken to lay the Fingers upon the Vessels precisely where they ought to be.

NOTES ] *CHE* signifies the Bone which goes from the Hand to the Elbow; this same Character and Word signifies also a Foot, or a Cubit, because the one was the Measure of the other.

The Wrist is call'd *Tsun keu*, which signifies a Mouth or Passage of the length of an Inch, because it is the Tenth Part of the *Cubitus*, and they call an Inch the tenth Part of a Foot or Cubit. This is taken from the *Chinese* themselves.

*Yang* and *In* are two Terms applicable, and always apply'd by the *Chinese*, in distinguishing two Things, one of which gives Place to the other in any respect; for instance, in Perfection, Rank, &c.

IF you discover at the *Yang* (the Pulse of the Wrist) that which is call'd *Hyen*, (or a long tremulous Motion, as in the Strings of the Instrument *Tseug*) you may be sure there is a Pain in the Head.

If you find the same Motion at the *In* (the Pulse at the Extremity of the *Cubitus*) the Patient has a Pain in the Belly.

If the *Yang* is in a hurry, there is an Inclination to vomit, and a Pain in the Head: If this *In* is then very small and slender, there is a Motion of the Entrails, and a Diarrhea.

If the *Yang* is full, the Face will appear red and bloated: If at the same time the *In* is small, and slender, there will be those malignant Sweats, said to come as it were by Stealth, and an incipient *Phthisis*, or Consumption of the Lungs.

When the *Yang* is full, strong and slippery, there is a Difficulty in speaking. If the *In* is then in a hurry, there is a great Heat in the Stomach, and the Breath has an ill Smell.

When you find the *Yang* small, superficial, and weak, there is want of Warmth in the Heart. If at the same time the *In* is slippery, the Aliments do not digest well, the Stomach being out of Order. Thus to look for the different Indications of the Pulse by this simple Distinction of *In* and *Yang*, is a pretty good Method.

NOTES ] The Commentator gives to these three Lines a different Sense from that of the Translation: He pretends that we must consider the fore and hind Part of the Joint together, which are indicated by *Yang* and *In*, and see if this *Yang* and this *In* are both *Yang*, or both *In*; understanding by this second *Yang* a high superficial Pulse, and by this second *In* a Pulse lying very deep. If both are *Yang*, that is, if at the Wrist, or at the Extremity of the *Cubitus*, the Pulse is superficial, the Source of the Distemper is in what is call'd *Pyau*, that is, the Exterior, the Skin, the Flesh, &c. If on the contrary they are both *In*, that is, if at the Wrist, and the Extremity of the *Cubitus*, the Pulse lies very deep, the Disease is in what they call *Li* (that is, in the five noble Parts, &c.)

I cannot determine whether what the Commentator says be true or not. but these two sorts of complicated *In* and *Yang* are not in the Text, nor does it speak of the *Pyau* or *Li*, nor of the superficial or the deep; and these Lines seem to me to be nothing else but a general Conclusion from what went before, for which Reason I have omitted the Word *thus*, in translating the Text.

WHEN the Pulse is natural, and the Person in perfect Health, in the Space of one Respiration, which consists of an Inspiration and an Expiration, there are four Pulses. One Pulse more presages nothing bad: But if there wants one, it indicates a defect of natural Heat; and if two be wanting it is a bad Sign.

If in the same Space there are six Pulses, there is an excess of Heat; if seven, the Excess is considerable: But if they amount to eight, the Danger is very great; and if they exceed that Number the Patient is a dying.

If in the Space of one Respiration the Pulse beats but once, the Distemper is then come to a great height, and dangerous; but it is much worse, if it beats but once in the Space of two Respirations, for 'tis a sign Death is not far off.

Too many Beatings of the Pulse proceed from excess of Heat, and too few from excess of Cold. This is a constant Tradition received in all Ages; the various Degrees thereof are set down in the Book of the eighty-one Difficulties.

In Spring the long tremulous, *Hyen*; in Summer the overflowing, *Hong*; in Autumn the softness of Hair or Feathers; in Winter the hardness of Stone: It is necessary also to subdivide these Seasons into *Tye-ki*.

COM.] By the Character *Tye* is here understood the subdivisions which are made of the four Seasons, each of which has six *Tye*: By the Character *Ki* is meant the different temperatures of the Air.

A SOFT Motion, and somewhat slow, much like that of the Branches of a fine Willow-tree, agitated by a gentle Zephyr in the Spring, is the Property of the Pulse called the Pulse of the Stomach, which answers to the End of every Season. However nice these Distinctions are, a sedulous Physician will not only perceive them, but will be able at length to retain them all.

The Explanation of the PULSE, called the seven *Pyau*.

NOTE.] That is to say, the seven externals, because they are in reality more external, or sensible than the rest, which we shall speak of hereafter.

*FEW* is, when laying the Finger gently, without resting or pressing it on the Place, the Pulse is perceived, and causes a Sensation like that of the Blade of a small Onion.

NOTE.] I call it in the Translation *superficial*.

*KONG* is, when you distinguish, as it were, two Extremities, and an empty Space in the Middle.

NOTE.] As if the Finger was put upon the Hole of a Flute; which Comparison is taken from the *Chinese* themselves.

*HU* is as if one touched or stirred Pearls with his Finger; they move backward and forward very quick, being smooth and slippery.

NOTE.] This is what I called in the Translation a *slippery Pulse*.

*SHE* is as it were a Property of the *Few*, superficial; and as if the Blade of a small Onion was full and solid within.

NOTE.] I call it in the Translation a *full Pulse*.

*HYEN* is like the Strings of the *Tseug*.

NOTE.] I call this a *long tremulous Pulse*.

*KIN* is, like the Strings of the Instrument *Kin*.

NOTE.] This I call a *short tremulous Pulse*.

*HONG* is when the Pulse rises the highest, and beats strong.

NOTE.] I call it *overflowing*; and the *Chinese* Character has this Sense.

THERE are the seven *Pyau*, which are *Yang*, and like the best side of a Stuff with relation to the

the eight following, called *Li*, which are like the wrong Side, and consequently *In*.

An EXPLANATION of the PULSES called the Eight *LI*.

NOTE.] That is to say, the internal, because they are in effect more inward, and less sensible than the seven already explained.

*CHIN* is when there is a Necessity of pressing the Finger hard to find the Pulse.

NOTE.] I call this a deep or sunk Pulse.

*WET* is when the Pulse feels under the Finger as small as a Thread.

NOTE.] I call it the small Pulse.

*WAN* is when it is moderately slow, *SE(A)* is when the Beats make an Impression, not unlike that of a Knife scraping a *Bambu*.

NOTE.] I call it sharp; the Chinese Character properly signifies rough.

*CHI* is when it comes very slowly, and as it were by stealth.

NOTE.] I call it a sluggish or slow Pulse.

*FU* is when it lies very low, and is as it were hidden under the Bone; insomuch that you must press the Finger very hard to discover it, and even then it is not very perceptible.

NOTE.] I call this flying low; the Chinese Character signifies to stoop or sink down.

*SYU* is when the Pulse causes a Sensation like a Drop of Water when touched.

NOTE.] I call it soft, and as it were fluid.

*YO* is when pressing moderately one perceives it, but not distinctly (causing a Sensation much like worn out Cloth when it is touched) and when pressing a little harder, it is not perceived at all.

EXPLANATION of the PULSES called the Nine Tau, or the Nine Sorts.

*CHANG* is when it feels like a Staff, or the Handle of a Spear.

NOTE.] I call it long, which is the Sense of the Character.

*TWAN* is when it feels almost like an indivisible Point.

NOTE.] I call it short, which is the Sense of the Character.

*HTU* is when laying the Finger on gently, or only just touching the Place, the Pulse is not perceived.

NOTE.] The Character *Hyu* signifies empty, and therefore I term it so.

*TSU* is when it seems confined, and moves with difficulty, especially at the Wrist.

*KTE*, is when besides being a little slow, it stops sometimes.

NOTE.] I call it an embarrassed Pulse.

*TAY* is when it is found to stop of a sudden, and returns with difficulty.

NOTE.] Elsewhere this *Tay* is otherwise explained.

*STE* is when it is very fine and slender, and seems like a single Hair.

NOTE.] I call it the slender Pulse.

*TONG* is, when it yields a Sensation like that made by Stones when touched in the Water.

NOTE.] I call it the moveable Pulse, which is the Signification of the Character *Tong*.

*KE* is when it is found firm and smooth, like the Head of a Drum.

NOTE.] Elsewhere this Pulse is called *bard*, and that is the Name which I give it.

THESE nine Sorts, must be well distinguished, which is not a very easy Matter.

NOTE.] I have been assured that at present scarce any Chinese Physician examines these nine Manners, confining themselves to the seven Pulses called *Pyan*, and the eight named *Li*; nay there are some who reject them, undertaking to judge of the Nature of the Distemper the best they can, by the Height or Depth, the Slowness or Quickness of the Pulse.

In the Sequel of this Book all these Pulses are explained over again; and to some of them are given different Names from what they have here, as well as an Explanation different with respect to the Terms: Though very nearly the same as to the Sense. These Differences and Repetitions alone afford grounds to judge that this Book was not the Work of one Author, but a Compilation from many.

INDICATIONS of these several Pulses.

THE superficial, (*Few*) indicates Windiness.

The *Kong*, which has two sensible Extremities, and a Space in the Middle, indicates a Want of Blood.

NOTE.] The Text does not express whether there is a Defect or Excess of Blood: It is after the Commentary that I determined the Sense in translating.

THE slippery Pulse (*Wba*) indicates abundance of Phlegm.

The full (*She*) denotes Heat.

The long-tremulous (*Hyeu*) Lassitude.

The short-tremulous (*Kin*) sharp Pain.

The overflowing (*Hong*) too much Heat;

The small (*Wey*) too much Cold: Both these indicate Obstructions in the Lower Belly.

The deep (*Chin*) denotes Pain proceeding from intercepted Air, or else from the interruption of the Spirits: The Term admits of both Senses.

The slow Pulse (*Wan*) when it ought not to be so, indicates a kind of Rheumatism in the Breast.

The sharp Pulse (*Se*) indicates Barrenness, or a Disposition that way, both in Men and Women.

The sluggish (*Chi*) shews want of internal Heat.

The flying-low (*Fu*) denotes a considerable Obstruction, which shuts up, as one may say, the Passages of the Blood.

The soft or fluid (*Syu*) indicates spontaneous Sweats, and a Disposition to a Phthisis or Consumption.

The feeble Pulse (*Yo*) shews a great Wasting, and dull Pains, as it were, in the Bones.

The long (*Chang*) indicates the Spirits to be in good Quantity and good Order.

The short (*Twan*) is a sign that they fail, or are troubled. When the Pulse is slender like a Hair, it denotes Failure of the Spirits.

When it is (*Tay*) variable, they are in disorder.

The Pulse which is embarrassed, confined, and as it were in a Strait (*Tsu*) indicates excessive Heat.

The empty Pulse (*Hyu*) is commonly followed by a great loss of Blood; and is accompanied with vain Fears, and convulsive Motions.

The precipitate or hurrying Pulse (*Su*) (which is not put before among the nine Sorts) denotes Inquietudes of another Kind, and a Delirium, at which time the Disease is considerable and dangerous.

The hard Pulse (*Kye*) indicates a loss of the seminal Liquor in Men, and of Blood in Women.

NOTE.] In these Indications the embarrassing Pulse (*Kye*), and the moveable (*Kong*) are omitted, but for what reason I know not.

COM.] When a sick Person has a long Pulse (*Shang*), especially if it is at the same time a little slow, the Distemper is commonly easy to be cured; on the contrary, in almost all Diseases the short Pulse (*Swan*) indicates danger and difficulty of making a thorough Cure.

The RESEMBLANCE and DIFFERENCE between divers Pulses.

The superficial Pulse (*Few*) resembles the Pulse named *Kong*, excepting that the latter seems empty in the Middle, the former not. The superficial (*Few*) also resembles the overflowing (*Hong*) they differing only in respect of Strength; the overflowing being very strong, the superficial very weak. The superficial (*Few*) is even somewhat related to the empty Pulse (*Hyu*) in that they both cause a slight Sensation in the Finger; but this proceeds from very different Causes: For in the empty Pulse 'tis owing to want of Strength, whereas in the superficial, it is the effect of not being pressed; the nature of this Pulse being such, that in laying the Finger on without pressing, it is perceived, but if it be pressed, it disappears.

The slippery Pulse (*Wba*) and the moveable (*Tong*) have nearly the same Conformity, as Pearls moved in a Vessel, and Stones moved in the Water; one is more distinct than the other. The slippery (*Wba*) has also some Analogy with the hurrying (*Su*): But the hurrying (*Su*) has more Beats in the Space of a Respiration.

The full (*Sbe*) resembles pretty much the hard (*Kye*); but the hard never changes by being more or less pressed: Whereas the full Pulse becomes stronger, and continues longer, if the Finger be applied more firmly.

The long-tremulous (*Hye*), and the short-tremulous, have an Agreement: The latter expresses the essential Character of Tremulousness, which is common to them both; the former expresses its Condition with much greater Strength.

The overflowing (*Hong*), and the great or strong (*Ta*) are very near alike; but the overflowing (*Hong*) though pressed hard always preserves its Strength, which the Pulse (*Ta*) does not.

The small, *Wey*, and the sharp, *Se*, have some Agreement, but the sharp is more short and sluggish than the small. (*Sye*) the slender or fine is properly the small (*Wey*) become fine as short Hair or Down.

The deep (*Chin*) and the flying (*Fu*) have a great Conformity; the latter being only more deep, or difficult to be discovered.

The slow (*Wan*) differs from the sluggish (*Chi*), only in that it is moderately slow in comparison of the other. The sluggish (*Chi*) and the sharp (*Se*) have some resemblance: But the sluggish (*Chi*) has no more than three Beats in the Space of an Expiration and a Respiration, whereas the sharp (*Se*) has a fourth, though a little embarrassed.

The weak (*Yo*) and the soft (*Syu*) have a very great Resemblance: The latter is small, soft, and seems moist; the former has only just Strength enough to be perceptible under the Finger.

The three Pulses abovementioned, *Kye*, *Tsu*, *Tay*, that is, the embarrassed, the confined, and

the variable, have a Difference as well as Conformity: The first has a due Slowness, whereas the second is in a Hurry; the Beats of the second are not regular, but those of the third are. The scattered Pulse (*San*) resembles the Pulse (*Ta*): The Difference is, that the first is more loose, flow, and wholly superficial, whereas the second is of some consistence even within.

NOTE.] The Exposition of the Pulses, which is above, makes no mention of the Pulse named (*San*) scattered, whence it seems plain to me that these Verses were made by different Authors.

SEVEN Cautions to a Physician about feeling the Pulse.

1. He must be in a calm Disposition of Mind.  
2. He must be as attentive as possible, and free from the least Distraction of Thought.

3. With respect to his Body he should also be in a state of Tranquillity, so as to find his Respiration free and regular.

4. Afterwards applying his Finger gently, and touching lightly the Skin at the Places undermentioned, he should examine what regards the six *Fu*.

5. This done, let him lay his Fingers harder, moderately pressing the Flesh to examine how that which is called the Pulse of the Stomach stands affected; the Situation whereof, says the Commentary, ought to answer to the moderate Temperature of the four Seasons.

6. Next he should press so hard as to feel the Bones; and let him examine what relates to the five *Tsang*.

7. Let him examine the Quickness and Slowness of the Pulse, and if the Number of its Beats be more or less than it ought to be in the Space of one Respiration.

NOTE.] The five *Tsang* are the Heart, the Liver, the Orifice of the Stomach, the Lungs, and the Kidneys. The six *Fu* are the small Intestines, the Gall-bladder, the Stomach, the large Intestines, the Bladder, and that which they call the three *Tshau*, that is, the three Fire-places or Stoves.

SEVEN sorts of Pulses which indicate danger of Death.

When the Pulse, being felt in the Morning, seems to bubble under the Fingers irregularly like Water over a great Fire, one may be assured that the Patient will die in the Evening; that is, has very little Time to live.

It is a sign Death is equally near if the Pulse seems like a Fish, whose Head is stopped, and cannot move, but frisks with its Tail not very regularly. The Cause of the Distemper lies in the Kidneys.

When the Pulse, after beating in a hurry, changes all of a sudden, and becomes very slow and sluggish, there is likewise danger of Death, but it is not altogether so near.

If the Pulse, by the Hardness of its Beats, resembles in some sort a Bullet of Stone or dried Earth shot out of a Cross-bow, both the Lungs and Stomach want Spirits: Nor is this a transient Failure, but a rooted Distemper.

In like manner, if the Pulse seems like Drops of Water that fall into a House, through some Crack or little Hole in the Roof, and in its return is scattered and disordered, much like the Twists of a Cord which is unravelled, the Bones are dried up even to the very Marrow.

Also, if the Motion of the Pulse, at the Extremity of the Cubitus in both Arms, resembles the Pace of a Frog embarrassed in the Weeds, or that of a Toad, Death in all these Cases is certain.

If the Motion of the Pulse resembles the hasty pecking of the Beak of a Bird, there is a failure of Spirits in the Stomach: one may also conclude that the Heart performs its Functions but ill, and that the Blood is in no good Condition.

COM.] The Pulses that indicate Danger of Death, are not confin'd to seven; for there are many more, which I shall mention for the more ample Instruction of those who apply to these Matters.

The first of these Pulses is call'd *Fu fwe*, the *bubbling of the Kettle*; otherwise *Yong fwen*, the *bubbling Spring*: This is, when the Pulse always seems to issue forth, not unlike the Bubbles which arise on a boiling Liquor. When the Pulse of a Patient is in this State, he will not live out the Day, so that it is needless to give him any Remedies.

The second is called *Few ho*, the *Union, or Continuity of Waves*; that is, when the latter Beat inroads upon the former, much like one Wave getting Ground of another before it is fallen.

The third is call'd *Tan she*, the *Stone or Bullet of a Cross-Bow*: That is, when the Pulse, coming, as it were, from between the Bones, beats hard and dry against the Fingers.

The fourth is call'd *Chyo-tso*, the *pecking of a Bird*; and is when the Pulse beats three or four times in a hard and sharp manner against the Fingers, then ceasing a little returns after the same Fashion like a Bird picking up Grain.

The fifth is called *Fu lew*, a *Crack, by which the Water drops into a House*: That is, when the Pulse, after it has ceased for some time, beats feebly again, like a small Drop that slips thro' a Chink. This Pulse and the precedent denote the Stomach, Heart, and Lungs to be in a very bad Condition.

The sixth is call'd *Kyay so*, a *String that is untwisted*: And is, when the Pulse dispersing is so disorder'd that one cannot perceive it return to any regular Motion: Then the five *Tsang* are in a bad State.

The seventh is call'd *Yu Tsyang*, the *Frisking of Fish*: This is, when the Beatings of the Pulse, being mostly superficial, are mixed with deep ones; it is felt, and then goes away, nor can one tell what is become of it. In this Case the Kidneys cease to perform their Functions.

The eighth is call'd *Hya yew*, the *Pace of a Toad*: That is, when feeling the Pulse gently, 'tis not perceiv'd for some while, because it is deep (*Chin*), and of a sudden there is felt a deep superficial Beating (*Few*) but weak, which presently ceases, and after a considerable time returns in the same manner again: The Stomach and its Orifice are very much out of Order.

The ninth is call'd *Yen tau*, and sometimes *Syun tau*, the *Strokes of a Knife following each other*: that is, when the Pulse being fine and slender, like a silken Thread, has nevertheless hard and cutting Beats, like the Stabs from the Point of a Knife or Needle.

The tenth is call'd *Chwen tew*, *rolling Pease*: This is, when the Beats are pretty strong, very short, hard and sharp. In this Case the Spirits of the (*San ywen*) three Principles absolutely fail.

NOTE.] I have not yett found in any Book what is to be understood by these *San ywen*, or three Principles.

The eleventh is called *San ye*, *scattered Leaves*, when the Motion of the Pulse imitates the irregular Falling of Leaves from Trees.

The twelfth is called *Wey tu*, *Earth thrown thereon*: this is, when both Hardness and Emptiness are found at the same time in the Motion of the Pulse. *Wey tu* is another Name for the Pulse *Ke*, which is explained elsewhere.

The thirteenth is call'd *Huen yong*, *deep and dangerous Imposthume*: And is, when the Pulse feels under the Finger like the pricking of an Imposthume ripened with Difficulty.

The fourteenth is called *In ywen*, *like a little round Pill*: that is, when the Pulse is so slippery, that if the Fingers do not fall directly plum, it will escape.

The fifteenth is called *Yu kyong*, *resembling a Pestle*; that is, when the Beats are at the same time very high and full.

The sixteenth is called *Ju-chwi*, (*A*) *like the Breath of a Man who puffs and blows*: That is, when the Pulse seems always to issue outwardly without ever returning in again.

The seventeenth is called *Pye lye*, the *rolling of Thunder*; that is, when the Pulse, being at first pretty still, falls of a sudden into a hurry of Beatings, and then disappears, much like a Storm that is dispersed.

There is yet another Pulse named *I*, or *overflowing*: That is, when at the Wrist the Blood, instead of proceeding in its proper Road, seems to turn out of the Way, and get upon what is called *Yu tsi*, which is the Extremity of the first and largest Bone of the Thumb joining to the Wrist.

(A) In the French *Ju-tchoui*.

Lastly, there is the Pulse *Fu*, or *turning back*: That is, when the Blood, instead of passing freely the usual-Way by the Joint of the Wrist and Cubitus, returns, as it were, backwards, and renders the Pulse slippery, *Wha* and *Hong*, at the Extremity of the Cubitus. This Pulse is also sometimes called *Quan ke*, *Gate at the Passage*: doubtless to express the Obstruction in the Passage.

Instructions for feeling the PULSE.

HE who is to feel the Pulse, takes the left Hand of the Patient if a Man, the right Hand of a Woman.

NOTE.] I have seen several Physicians feel the Pulses of Men in both Arms.

HE begins by placing the middle Finger exactly where the Wrist-Bone locks with the *Cubitus*, then claps the two next Fingers, one on each Side. At first he presses but gently, then a little harder, and at last very hard, taking Care that his Fingers be rightly adjusted; after which he may proceed to examine the Pulse in the three Places appointed, laying it down for a Principle, that a regular Pulse beats four, or at most five, times to one Respiration.

He must also well remember the natural and healthy State of the capital Pulses, (*viz.* the Pulse of the Season, the Pulse of the Stomach, and the Pulse proper to each of the five *Tsang*, and six *Fu*.) when he goes upon examining the Pulse of the Distemper.

During the Spring the three Pulses of each Arm incline to the *Hyeu*, *long tremulous*; in Summer to the *Hong*, *overflowing*: In Autumn they partake of the *Few*, *superficial*; and in Winter of the *Chin*, *deep*.

The Pulse at the End of every Season, commonly called *the Pulse of the Stomach*, is equally and moderately slow, and felt by a moderate Pressure.

The natural and healthy Pulses proper to each of the *Tsang* and *Fu*, are as follow: That of the Heart, *Few, Ta, San, superficial, strong, and scattered*; of the Lungs; *Few, Se, Twan, superficial, sharp, and short*; of the Liver, *Hyeu, Chang, Ho, long tremulous, but equal enough*; of the Stomach, *Wan, Ta, Tun, moderately slow, strong, and hard*; of the Kidneys, *Chin, Ywen, Wha, deep, soft, and slippery*.

When these Pulses are in a due Temperament, it is a Sign of Health; if there be an Excess or Defect, it is a Disease.

In Excess, when the Pulse beats full and strong, it is an outward Distemper; when small, *Wey*, and as it were empty, *Hyeu*, the Disease is inward.

NOTE.] Neither Text nor Commentator explain what is here meant by *outward* and *inward*: I have before taken Notice of it, and we shall meet with it hereafter.

To a long Wrist you need not apply the Finger several times, but on a short one there must be a good number of Tryals, and very close to each other.

At every Tryal there are also three Ways of distinguishing the Pulse; for either you press very gently, or very hard, or moderately: In each Circumstance examine the Pulsation, in order to discover the Seat of the Malady.

We are also to examine in the Pulse what they call *ascending, descending, coming, retiring, beating, ceasing*. With respect to the Pulse, to go from the Extremity of the *Cubitus* to the

the Wrist is called *ascending*; from the Wrist to the *Cubitus*, *descending*: In the first, *In* produces *Yang*; in the second, *Yang* produces *In*.

NOTE.] I translate Word for Word, tho' I confess I do not thoroughly understand this Place.

Issuing as it were from between the Bone and the Flesh to the Skin, is called *coming*; sinking back again from the Skin between the Bone and the Flesh, is called *retiring*: In short, to make itself felt, is called *beating*; the contrary *ceasing*.

Besides 'tis necessary to have respect also to what is called *Pyau*, the *Outside*, that which is sensible; and *Li*, the *Inside*, what is less sensible: to what is called *Hyu*, *Inanition*, and *She*, *Repletion*.

What is called *Pyau*, the *Outside*, or *most sensible*, is *Yang*, with reference to what is called *Li*, the *Inside*, or *less sensible*; such are the six *Fu*, for instance, with respect to the five *Tsang*.

Every Alteration and Irregularity in the Viscerals, and in the carnos Parts, without affecting the Stomach, one of the six *Fu*, or the *Tsang*, is likewise reduced to what we call *Pyau*, an outward *Disease*, more apparent and sensible.

But the Irregularity of the Spirits, caused by the seven Passions, which are, as it were, concentrated in the Heart, and the Belly, when they are agitated and out of order, as well as the several Distempers caused by the Quantity or Quality of the Elements residing in the *Fu* and the *Tsang*, without due evacuating by the ordinary Ways, are all reduced to what is called *Li*, the *interior*, that which is less apparent and sensible.

That which is called (*Hyu*) *Inanition*, is when the vital and primogenial Spirits being, as it were, entirely dissipated, scarce any Strength remains.

What they call (*She*) *Repletion*, is not the Vigor and Abundance of the vital and primogenial Spirits; so far from that, it is the Abundance of peccant Humours, which overpower the Spirits.

Thus in the *Hyu*, *Inanition*, there must be an Endeavour to restore the Spirits; and in (*She*) *Repletion*, we must attempt to evacuate whatever is hurtful, and occasions the Disorder.

There must be Nicety in feeling the Pulse; the Rule is, to press but little, when regard is had to the six *Fu*, and to press much harder in the Examination of what relates to the five *Tsang*: According to this Rule taken rigorously, the Pulses *Yang* have all a Relation to the five *Tsang*.

NOTE.] By *Yang* is to be understood here the exterior, superficial, sensible; and by *In*, the deep, latent, and less sensible.

BUT in this, as in almost all the rest, there is often in the *In* a little of the *Yang*, and in the *Yang* a little of the *In*: There are Pulses *Few*, superficial, high, sensible, which have relation to the *Tsang*; and there are *Chin*, deep, latent, less sensible, which have relation to the *Fu*.

#### PROGNOSTICKS by the Pulse in various Diseases.

In malignant and contagious Distempers, when the Patient perceives a burning Drought, accompanied with Anxiety, and violent but irregular Motions, if the Pulse is (*Few ta*) superficial and strong, it is a good Sign, and the Patient is likely to get over it.

If he be delirious, has a *Diarrhoea*, and the Pulse be (*Hyu syau*) empty, and small, 'tis mortal.

In Swellings of the Belly, the Pulse *Few ta*, superficial and strong, is good; but if *Hyu syau*, empty and small, it portends Death.

In malignant Fevers, either proceeding from Heat or Cold, the Pulse *Hong ta*, overflowing and strong is good; the *Chin sye*, deep and slender, mortal.

In the Distemper *Syau ko*, unnatural Hunger and Thirst, the Pulse *Su ta*, hurrying and strong is good; but *Hyu syau*, empty and small, mortal.

In Hemorrhagies at the Nose, the Pulse *Chin sye*, deep and slender is good; but *Few ta*, superficial and strong, mortal.

In Shortness of Breath the Pulse *Few wha*, superficial and slippery is good; but *Twan se*, short and sharp, mortal.

In Diarrhoeas and Dysenteries the Pulse *Wey*, small, is good; the *Few hong*, superficial and overflowing, mortal.

In aqueous Dropsics the Pulse *Few hong*, superficial and overflowing, is good; but *Chin sye*, deep and slender, mortal.

In Cardialgies the Pulse *Chin sye*, deep and slender, is good; but *Few ta*, superficial and strong is mortal.

In superficial Swellings, (perhaps such are meant as are caused by the Air or intercutory Wind) the Pulse superficial and clean, *Few tsin*, is good; but small and slender, *Wey sye*, mortal.

In spitting of Blood the Pulse *Chin yo*, deep and weak, is good; but *She ta*, full and strong, is bad.

In vomiting of Blood the Pulse *Chin sye*, deep and slender, is good; but *Few hong*, *she ta*, superficial, overflowing, full, and strong is bad.

In a Cough the Pulse *Few syu*, superficial and soft, is good; but *Chin fu*, deep, and flying low, is bad.

In a Woman newly brought to bed, the Pulse *Wan wha*, moderately slow, and slippery, is good; but *Ta*, byen, *su*, strong tremulous and hurrying, mortal.

In internal Repletions the Pulse *Hong she*, overflowing and full, is good; but *Chin sye*, deep and slender, is bad.

In Diarrhoeas and obstinate Fluxes the Pulse *Wey sye*, small and slender, is good; but *Few hong*, superficial and overflowing, is mortal.

In excessive Sweats the Pulse *Hyu syau*, empty and small, is good; but *Hyen*, *tsu*, *ki*, tremulous, close and hasty, is bad.

In hot Indispositions after Child-bearing the Pulse *Wan wha*, moderately slow and slippery, is good; but *Hyen ki*, tremulous and quick, mortal.

When a Person is inwardly wasted the Pulse *Chin sye*, deep and slender, is good; but overflowing and strong, *Hong ta*, is bad.

If he wastes both inwardly and outwardly, the Pulse *She wha*, full and smooth, is good; but *Chin sye*, deep and slender, is bad.

A violent Cholick much resembling what is called in the East-Indies, *Mordeshin*, the Pulse *Few hong*, superficial and overflowing, is good; but *Sye wan*, slender and slow, is mortal.

In Wounds by Steel the Pulse *Wey sye*, small and slender, is good; the close and quick, *Tsu ki*, is mortal.

In a Consumption of the Lungs the Pulse *Few*

*Few* *wha*, superficial and slippery, is good; but *Tju ta*, close and strong, is mortal.

In a sudden Apoplexy the Pulse *Kin sye*, short-quivering and slender, is good; but *Few ta*, superficial and strong, is mortal.

In considerable Obstructions of the Intestines the Pulse *Wha ta*, slippery and strong, is good; but *Se sye*, sharp and slender, is bad.

How to judge, by examining the three Pulses, whether the Disease proceed from *Hyu*, Inanition, or from *She*, Repletion: And whether it resides in the *Pyau*, the outward Parts; or in the *Li*, the interior, and more noble Parts,

In this Examination they regard only the Distinction of two Sorts of Pulses, *Few*, the superficial, answering to what is called *Pyau*, and *Chin*, deep, answering to the *Li*: They make the Pulse of the Wrist to preside over the Region of the Heart and Lungs as superior; the Pulse of the Joint, over the Region of the Liver and Stomach; the Pulse of the Extremity of the *Cubitus*, over the Region of the Kidneys, Intestines, as well great as small, &c.

Of the Pulse of the LEFT WRIST.

When the Distemper proceeds from *Hyu*, and resides in what is call'd *Pyau*, the Outside, this Pulse is superficial, but weak; the Skin has not its natural Consistence, the Person has unaccountable Sweats, and is extreme chilly.

On the contrary, if the Distemper comes from *She*, a bad Repletion in *Pyau*, the Outside, this Pulse is outwardly superficial, but strong; there are Pains in the Head, Heat all over the Body, and sometimes the Mouth is dry.

When the Distemper proceeds from Inanition, *Hyu*, and resides in *Li*, the Inside, this Pulse is deep and weak, attended with unreasonable Fears, loss of Memory, a troubled Mind, want of Sleep, and a Dislike to hear any one speak.

If, on the contrary, the Distemper arises from *She*, a bad Repletion, and resides in *Li*, the Inside, this Pulse is deep, but pretty strong: Then there is Inquietude, Agitation, Fretfulness, internal Heat, Madness, Raving, Thirst, and an Averlion to Things hot.

Of the Pulse of the Joint of the LEFT WRIST.

When the Distemper proceeds from Inanition, *Hyu*, and resides in what is called *Pyau*, the Outside, this Pulse is superficial but weak; the Eyes stare, and the Sight is disturbed,

If the Distemper comes from *She*, a bad Repletion, and resides in *Pyau*, the Outside, this Pulse is *Few*, superficial, but strong: The Patient perceives a Pain in the Hypochondria, with a Tension of the Belly, the Eyes are swelled, and look ill.

When the Distemper arises from *Hyu*, Inanition, and resides in *Li*, the Inside, this Pulse is deep and weak, the Patient fearful and suspicious, and his Complexion yellow.

If the Distemper comes from *She*, a bad Repletion, and resides in *Li*, the Inside, this Pulse is still deep, but strong: The Patient has abundance of gross vicious Humours, is subject to Passion, with Contractions of the Nerves, and Pain in the Groin and Serotum.

Of the Pulse at the Extremity of the left Cubitus.

WHEN the Distemper proceeds from *Hyu*, Inanition, and resides in *Pyau*, the Outside, this Pulse is superficial, and weak; attended with involuntary and malignant Sweats, Deafness, a painful Weight in the Bladder, and a Strangury.

If the Distemper comes from *She*, a bad Repletion, and resides in *Pyau*, the Outside, this Pulse is still superficial, but strong: Then there is a Difficulty of making Water, a Pain in the Urethra, and the Urine is red and thick.

When the Distemper comes from *Hyu*, Inanition, and resides in *Li*, the Inside, this Pulse is deep, and weak; the Kidneys want Spirits, Cold predominates, there is a Gout or a painful Rheumatism, especially in the Reins and Knees, with Pain in the Serotum.

NOTE.] They have not mentioned here the Case of a Disease proceeding from *She*, and resident in *Li*, the Inside: I believe the Copyist has omitted a Line.

Of the Pulse of the RIGHT WRIST.

WHEN the Disease comes from *Hyu*, Inanition, and resides in *Pyau*, the Outside, this Pulse is superficial, but weak, attended with spontaneous Sweats, great Chilliness, in the Back especially, an Itching in the Skin, and Running at the Nose.

If the Distemper comes from *She*, a bad Repletion, and resides in *Pyau*, the Outside, this Pulse is still superficial, but strong: The Patient perceives great Heat in his Body, and has the Head-ach, attended with a Stupor and Vertigo.

When the Distemper proceeds from Inanition, *Hyu*, and resides in *Li*, the Inside, this Pulse is deep and weak.

If the Distemper comes from *She*, Repletion, and resides in *Li*, the Inside, this Pulse is deep, but strong: Peccant Humours abound in the *Viscera*; the Patient has frequent Fits of Coughing, much Phlegm that cannot be brought up, a Shortness of Breath, and Oppression.

Of the Pulse of the Joint of the RIGHT WRIST.

WHEN the Disease comes from *Hyu*, Inanition, and resides in *Pyau*, the Outside, this Pulse is superficial, but weak: The Patient cares not to move his Arms or Legs, is heavy and drowsy; sometimes too the Face and Eyes are swelled.

If the Distemper comes from *She*, a bad Repletion, and resides in *Pyau*, the Outside, this Pulse is likewise superficial, but strong: The Belly swells, and the Breast and Diaphragm are greatly oppressed.

When the Distemper arises from *Hyu*, Inanition, and resides in *Li*, the Inside, this Pulse is deep and weak: The Kidneys are dry, performing their Functions ill, and secrete but little Urine; the Patient feels a great Load in his Reins, sometimes an acute Pain, and is not able to turn himself.

If the Distemper comes from *She*, a bad Repletion, and resides in *Li*, the Inside, the Pulse is still deep, but strong: The Patient has taken Cold, there is a Pain in the *Serotum*, which extends even to the Reins, and sometimes a Lientery.

NOTE.] As nothing is said relating to the Pulse of the Extremity of the right *Cubitus*, something seems to be omitted.

Of the PULSES of the Seven Passions or Affections of the Mind.

IN Joy the Pulse is *Wan*, moderately slow; in Compassion, *Twan*, short; in Sadness, *Se*, sharp or rough; in Phrenzy, *Kye*, very irregular; in Fear, *Chin*, deep; in a sudden Fright, fluttering; in Anger, close and hurrying.

DIFFERENCE of the Pulses according to the Sex.

In a Man the Pulse of the Wrist should always be brisker than that of the *Cubitus*; if the contrary happens, it is unnatural, and indicates a Defect in the Kidneys. On the contrary the Pulse of the Woman at the *Cubitus* ought always to be brisker than that of the Wrist; otherwise it is unnatural, and indicates a Defect in the *Tyan*, the superior Stove or Fire-place.

DIFFERENCES of the Pulses according to different Ages.

In an Old Man the Pulse is naturally slow and feeble; in the Bloom of Life firm and full; the contrary indicates a Disease: However, there are some Exceptions to be made. 1. First some Old Men have naturally a Pulse strong and pretty quick, yet firm, and not skipping: This shews a robust Constitution, and is called *The Pulse of Long Life*; but when the Pulse of an Old Man is strong, quick, and at the same time skipping as if disturbed, all his Strength is outward; he has not much within, nor can he last long. 2. A Man in the Flower of his Days sometimes has a Pulse slow and slender, but gentle and even, and pretty uniform, in the three Places where it is usually felt: *This is not much amiss*; it is a natural Pulse, but delicate, and proper to Persons who have been brought up tenderly; but if his Pulse is so fine and slender, that it rises up, and as it were grows hard by Intervals, if it is not the same at the Wrist as at the Extremity of the *Cubitus*, but very different, he cannot live.

Of the CONSTITUTION and STATURE.

In feeling the Pulse, regard ought to be had to the Stature and Habit of Body, and the natural Slowness or Activity of the Patient; if the Pulse correspond thereto, it is good; if not, bad.

NOTE.] Neither the Text nor the Commentary discover in what this Correspondence consists.

The COMPLEXION of the Patient ought to agree with the Pulse.

If the Complexion of the sick Person agrees not with his Pulse, it is a bad sign; a good one, if it does. But this is to be observed, that in case the Colour according to its kind overpowers the Pulse opposite thereto, if the sick Person dies, it will be soon; whereas if the Pulse, according to its kind, overpowers the Complexion contrary thereto, tho' the sick Person dies, yet he will linger for some Time. But if the Patient escapes, this further Observation is to be made, that if the Pulse alters agreeably to the Complexion, the Cure will be speedy: On the contrary, it will be slow, in case the Complexion changes, and becomes agreeable to the Pulse; but when the one and the other quadrate as they ought, the Danger is over.

(A) I think the Correspondence must be in its Slowness or Activity.

When it is known in which of the noble Parts the DISEASE lies, one may judge by the Patient's Pulse when he will die.

WHEN the Distemper is in the Liver, the Pulse is commonly tremulous; but if the Tremblings are hard, strong and quick, like so many repeated Stokes of a Blade whetted, at the proper Place for feeling the Pulse of the Liver, the Patient will not live above a Day: He'll die the next Day, between 3 and 7 in the Evening.

NOTE.] This Place is the joining of the *Cubitus* with the Wrist of the left Arm. See above.

IN Diseases of the Heart the proper Pulse is *Hong*, overflowing: If you find also Vibrations like the Head of a Drum when beaten, knowing from other Signs that the Distemper is in the Heart, you may be certain that the Patient will die the next Day, between Nine in the Evening and One in the Morning.

When the Disease is in the Stomach, the Pulse generally proper is *Yo*, feeble: If besides you find the Motion like that of Water falling Drop by Drop through a Crack, or if without the least Skipping it is flabby, like a small Vein of Water, the Patient will die the next Day between One and Five in the Morning.

When the Disease is in the Lungs, the Pulse proper is *Se*, sharp or rough; but if you find it mixt with a certain slight short Motion, such as is that of the Feathers or Hairs of Animals when they are put in Agitation by the Wind, the Patient will die the next Day between Nine in the Morning and One in the Afternoon.

When the Disease is in the Kidneys the Pulse is *Ke*, hard; but if you find, over and above, that its Motion imitates that of the Beak of a Bird in Pecking, the sick Person will die the next Day between Nine and Eleven in the Morning, or else between One and Three in the Afternoon, or between Seven and Nine in the Evening, or between One and Three in the Morning.

If there are sick Persons who, in these Cases, pass the Times fixed, their Stomach is naturally good, and they are able to eat to the very last.

The Aphorism, That any one of the five noble Parts being destitute of Spirits the Person will die at the end of four Years, is not admitted; but an ancient Book says, that if the Pulse of any Person after forty successive Beats omits one, it is because one of the noble Parts, called *Tjang*, is destitute of Spirits; and Death will follow four Years after in the Spring.

All those who have since treated of the Pulse say, that when it beats fifty times successively, without stopping, the Person is in perfect Health, and good Constitution: If after fifty successive Beats one fails, one of the noble Parts is destitute of Spirits, and Death will follow five Years after: If at the end of thirty Beats, three Years after.

If the Liver fails in its due Functions, Death will ensue in eight Days; if the Heart, in a Day at most; if the Lungs, one may survive three Days; if the Stomach, two; if the Kidneys, four Days: This is asserted in Books of credit. But when we read that, in case one of the noble Parts becomes destitute of Spirits, Death will not happen



happen till four Years after, and that in the Spring-season, I know nothing more ridiculous.

NOT E.] I know not to whom this Scrap of Criticism belongs, it is put into the Text with the rest, and consequently is attributed to Wang Shu bo, the reputed Author of this Book. I shall only observe that the Refutation of the Aphorism, which this Critic rejects, supposes that the Author of the ancient Book pretended that one may live four Years, tho' one of the noble Parts call'd *Tsang* was entirely destitute of Spirits; this is, to take it too strictly in the literal Sense; whereas the Author might only mean, that the Intermision of one Beat at the end of forty was a sign that one of the noble Parts, call'd *Tsang*, was in an ill State, and scarcely admitted any Spirits; insomuch that proceeding still from bad to worse, Death would follow at the end of such a number of Years: But to affirm that it shall be just four Years, and at Spring, is too pretending; our Critic has overlooked this Circumstance, and is himself as precise in his Determination, tho' for a much shorter Time.

THERE are Cases which, regard being had to the Cause and Nature of the Disease, will admit of Deviation in Practice from the common Rules of the Pulse.

When the Pulse is *Few*, externally-superficial, and easy to be felt, it is usual to prescribe a Sweat, but sometimes a Purge. For Example, says *Chong king*, tho' the Pulse be superficial and high, if the Patient feels Oppression at the Region of the Heart, and Heat in one of the noble Parts, named *Tsang*, an Evacuation must be made by Stool, not by Sweat.

There are several other such Cases; and 'tis a great Error always to follow the common Rules relating to the Pulse, without regarding the Cause and Nature of particular Distempers; for there are some in which, considering the Situation of the Pulse, the general Rules must be transgressed.

When the Disease is external, the general Rule is to procure a Sweat; but sometimes, according to the Indication of the Pulse, this Rule will not hold: For instance, says *Chong king*, in a Pain of the Head attended with Heat, if you find the Pulse is deeper than usual, and Pain in the Head only, there must be Provision made for the internal Parts, and no Sweating Medicine administered, but a Potion called *Su ni*.

Likewise in internal Diseases, the common Method is to give Cathartics; but when an internal Heat comes on in the Afternoon, and the Pulse is superficial and empty, do not purge at all, but procure a Sweat with the Decoction of the Tops of the Tree *Quey*. So, in a Stoppage at the Stomach, 'tis common to give a certain Potion which, carrying the Humours downward, frees the Breast, and on this Account is called a Pectoral: But if, in this Case, the Pulse be high and superficial, forbear Purging, because it will prove mortal.

Again, in certain wandering Pains, it is usual to administer a Potion composed of *Ma wbang* and the Tops of the Tree *Quey*, which commonly removes the Pains by Sweat: But if you find the Pulse at the Extremity of the *Cubitus* remarkably slow, take heed of Sweating; follow the Indication of the Pulse, and endeavour to re-establish the low State of the Spirits and Blood.

An important OBSERVATION relating to the Prognosticks of malignant Fevers in the Winter.

*Chong king* says, The superficial, moveable, strong, hurrying, slippery, Pulses are *Yang*.

NOTE.] They indicate Heat, sufficient, at least, if, not excessive.

The deep, sharp, tremulous, weak Pulses are *Yu*.

NOTE.] These indicate Cold, or at least a Defect of Heat.

If the Cause of the Distemper be *Yu*, and the Pulse *Yang*, the Patient, if taken proper Care of, will not die: If the Cause be *Yang*, and the Pulse *Yu*, he dies.

This is the most important Observation relating to the Prognosticks of malignant Fevers in the Winter; and whoever comprehends these few Words, knows more than half of the 397 Methods laid down by some for this Purpose.

#### Of WOMEN'S Pulses.

WOMEN have usually a pretty full Pulse at the Extremity of the *Cubitus*, but stronger in the right Arm than in the left; and if you find in them the Pulse of the Kidneys, which is that of the Extremity of the *Cubitus*, small, sharp, *Wey se*, and yet superficial, *Few*; or if the Pulse of the Liver, which is the Pulse at the Joint of the left Wrist, sharp, and hurrying, it indicates an Obstruction, and the Terms irregular: Likewise when the Pulse at the Extremity of the *Cubitus* is slippery and intermitting, or small and slow, the Terms come but once in three Months.

When a Woman, otherwise in good Health, has a Pulse regularly superficial or deep, as it ought to be, in the three Places where it is usually felt; if her monthly Purgations fail, it is a Sign that she is with child: Another Sign, is, when the Pulse at the Extremity of the *Cubitus* is high, and more vigorous than ordinary.

If the Pulse at the Extremity of the left *Cubitus* be overflowing and high, or overflowing and full, she will have a Son: If at the Extremity of the right *Cubitus* the Pulse is overflowing and high, or slippery, a Daughter.

Another Rule: When a Woman is of a weakly and delicate Constitution, if, at a time that she hath not her Courses, the Finger be pressed hard upon the Pulse of the *Cubitus*, and the Beats continue to be felt, it betokens Pregnancy: The same thing may be said of a Woman whose Courses cease, and whose six Pulses are in their natural Situation; otherwise, she would be sickly.

The ancient Book gives this plain Rule; When the Pulse is superficial or deep, as it ought to be, in the three Places of each Arm, and, the Finger being pressed upon it, the Beats continue to be felt, the Woman is with child. In the first Months of Pregnancy the Pulse of the Wrist is often small, and that of the *Cubitus* quick; if, in pressing it with the Finger, it seems to disperse, she is three Months gone; but if it does not disperse, but keeps its usual Consistence, she is in her sixth Month. When the Terms cease after Conception, if the Pulse be long-tremulous, 'tis a false Conception. In the 7th or 8th Month of Pregnancy, if the Pulse be full, hard, and strong, 'tis a good Sign; if deep and slender, the Woman will have hard Labour, and die in Childbed.

The ancient Book of the Pulse says, When a Woman with child, who is otherwise in good Health, has a deep but full Pulse in the left Arm, she is big with a Son; when she has a superficial and high Pulse in the right Arm, 'tis a Daughter: If the Pulse be deep but full in both Arms, she is big with two Boys: If superficial and high in both Arms, with two Daughters. The ancient Book of the Pulse stops here.

Some Moderns have prescribed Rules to discover whether a Woman goes with three Boys  
or

or three Girls, or with a Boy and a Girl: If they are sometimes right, it is mere Chance; but as for myself I never regard such ridiculous Fancies.

NOTE.] *Wang shu ho*, who lived under *Tsin shi wbang*, that famous Burner of Books, makes mention here of several Treatises of

the Pulse, which in his time he distinguished into ancient and modern: At present *Wang shu ho* is himself the most ancient Author on this Subject.

If a Woman has the Pulse at the Extremity of the *Cubitus* mostly small, weak and sharp, the Belly generally cold, and she be subject to violent Shiverings; tho' ever so young, she may be certain she will never have a Son; but if she be advanced in Years, she will have neither Son nor Daughter.

## The SECRET of the PULSE. Part II.

Translated from the CHINESE.

### Of the Pulse of the HEART.

THE Examination of the Pulse, with respect to the Heart, requires close Attention, and just Discernment: If the Heart is attacked, and the Distemper proceeds from *She*, a bad Repletion, the Patient has frightful and troublesome Dreams: If the Disease proceeds from *Hye*, Inanition, he dreams of Smoke, Fire, Light, and such like Things.

In a quick Pulse of the left Arm, the Heat is extraordinary in the Heart. There commonly arise small Ulcers on the Tongue, and Chaps in the Lips; the Patient talks idly, fees Spirits, and would drink without Intermission, if permitted.

When the Pulse of the Heart is *Kong*, like a Hole in a Flute, &c. there is a Loss of Blood, either by Vomiting or Urine, and sometimes by both.

When the Pulse of the left Wrist, otherwise the Pulse of the Heart, is *Kong*, and flows back, as it were, on the Joint, the whole Body is full of Pain, which seems to pierce to the very Bone: The Heart perceives a parching Heat, causing great Anxiety, and the Head, especially the Face, is all inflamed.

When the Pulse of the Heart is high and full, it indicates extraordinary Heat; the Fire retained, and as it were embarrassed, produces Wind: These are the parching Vapours which cause Pain and Anxiety, and communicate to the Face the proper Colour of the Heart: But when the Pulse is small, it shews want of Heat, and a kind of Inanition, panick Fears, and Alternatives of Heat and Shivering: If the Pulse is in a hurry, there are Pains in the Entrails, and Suppression of Urine. If at the same time it be full and high, and also slippery, the Patient is terrify'd, his Tongue falters, and he finds a Difficulty in Speaking; if only slippery, it is a Sign only of simple Heat, without Danger; but if sharp, the Heart is in a weak State, and there is likewise a Difficulty of Speaking.

If the Pulse of the Heart is deep and close, a cold Humour is the Occasion of the Disorder, whence proceeds a *Cardialgia*; but if the Pulse is tremulous, a Palpitation ensues, with an irregular Appetite.

When the Patient's Face is inflamed, and his Heart uneasy, when he has Fits of Laughter, with an excessive Heat in the Palms of the Hands, and a great Dryness in the Mouth, the Pulse agreeable to that State, is close, full, and somewhat quick: If, on the contrary, it is deep and flabby, the Disease is very difficult to heal.

### Of the Pulse of the LIVER.

The Pulse of the Liver (at the Joint of the left Wrist) in its usual and healthy Condition is long-tremulous; when it is superficial and short,

the Liver undergoes an Alteration, and the Patient has a Propensity to Anger. When it is full, he dreams of Mountains, Trees, and Forests; when empty, of Herbs and Bushes.

The Distemper, called *Fey ki*, proceeds from an Obstruction of the Liver; it is a sensible Swelling lying under the Ribs.

COM.] This Tumour usually happens in the Spring; and has its Rise in the Lungs; but the Liver not being able to get rid of the vitiated Humour that it receives, is swell'd up; whence often proceeds a troublesome Cough, and a Quartan Ague of long Continuance.

When the Pulse is long-tremulous in the three Places of the left Arm, the Liver is not in its natural State, but faulty thro' Excess; upon which is usually felt a Pain in the Eyes, and large Tears are shed by Intervals: The Patient is fretful, easily provoked, and apt to cry out vehemently.

If the Pulse of the Liver, being soft, inclines ever so little to the *Hye*, long-tremulous, it indicates nothing amiss; but if it inclines to *Kin*, short-tremulous, there is an Alteration in the Liver, but not considerable.-----When it is *Few ta*, superficial and strong, and at the same time, *She*, full, the Alteration is considerable; then commonly the Eyes are red, and painful, the Patient does not see clear, but imagines that something unusual covers his Sight. When this Pulse of the Liver is *Kong*, empty in the middle, the Sight becomes dim, the Patient sometimes vomits Blood, and the Arms and Legs are very feeble. If this Pulse be *Se*, sharp or rough, there is a Wasting of the Liver, and a Solution of the Blood; the Sides are commonly swelled, as far as the Armpits.

If this Pulse be slippery, the Liver is too hot, and this Heat communicates itself to the Head, particularly to the Eyes.

The Indication is quite otherwise when the Pulse is either *Kin*, short-tremulous; or *She*, full; or *Hye*, long-tremulous; or *Chin*, deep; then an Obstruction and Swelling are to be feared.

When this Pulse is *Wey*, small, *Ye*, weak, *Few*, superficial, and *Sau*, as it were dispersed, either there is a Failure of the Spirits, or they have not a free Course; then the Sight fails, they see as it were Stars, and it is Pain to look upon any thing exactly. When the Pulse is superficial to the last Degree, the Body droops entirely, and there is danger of a Palsy.

In short, in Distempers of the Liver the Face has commonly a blue Cast, there is Weakness or Pain in the Joints, the Patient has a choleric Look, and shuts his Eyes as if unwilling to see any Person. If the Pulse of the Liver is quick, and likewise long-tremulous, there is some Hope of a Cure; but if it changes to the superficial, short and sharp, the Distemper is incurable.

Of *Pi*, the Pulse of the STOMACH.

WHEN the Stomach is found, the Pulse proper to it, which is at the right Wrist, is moderately slow,

NOTE.] The *Chinese* distinguish the Mouth of the Stomach from the Ventricle; they call the first *Pi*, and the last *Wey*; they reckon the first among the *five Tsang*, and the second one of the *six Fu*. This appears contrary to Reason, at least, if we adhere to the Interpretation of some of the Moderns; who explain the first Character by another which signifies to retain, to shut up; and the second Character by another, which, according to the same Interpreters, signifies Gate, Passage; for it is plain that the Ventricle retains the Aliments more than the upper Mouth of the Stomach.

Thus, according to this Interpretation, there is reason to place the Ventricle among the *five Tsang*, but its Mouth among the *six Fu*; however the Physicians, in their Practice and usual Way of speaking, almost always join the *Pi* and *Wey*.

IF the Motion of the Pulse of the Stomach resembles that of Liquor swallowed without interruption, the Stomach has lost its sound and natural Constitution. This may proceed from two different Causes; either Fulness, upon which they dream of Music and Diversions; or Inanition, when they dream of Feasts. The Stomach dreads Moisture very much, and when it suffers by that, there is heard a Motion in it and the Intestines, and there ensues one of the five Fluxes.

COM.] The five Fluxes are, that of the Ventricle, the large Intestines, the Mouth of the Stomach, the small Intestines, and the Flux called *Ta kya*. In the first the Aliments are not digested; in the second there is a Tension of the Belly, in consequence whereof the Aliments are returned by the Mouth; in the third there is a Motion and Pain in the Entrails, and the Stools are of a white Colour; in the fourth there is likewise a Pain in the Entrails, but not violent, there comes away Blood, and sometimes a purulent Matter with the Urine; in the fifth there is a strong Motion to Stool, and the Patient goes often to no purpose.

NOTE. This last is called a *Tenesmus* in Europe: The Commentary calls it *Ta kya*, a Name the Origin of which I am unacquainted with: The Physicians of the present Age generally term it *Tschang*, which shews that they ascribe this Distemper to too great a Heat of the Intestines.

THE Stomach is subject to a Distemper called *Piki*; it usually begins in the Winter, and is a Defluxion which forms a Tumour: This Distemper, if it be lasting, is followed with a Jaundice, and a Decay of the whole Body.

COM.] This Swelling answers to the Pit of the Stomach, and appears there sometimes of the bigness of a small Plate turned upside down.

NOTE.] There are small Plates in *China* not above three Inches in Diameter.

IF the Pulse of the right Wrist, proper to the Stomach, and those at the Joint and the Extremity of the right *Cubitus*, are all moderately slow, the Stomach suffers from excess of Heat. The Mouth then has an ill Smell, the Patient is subject to troublesome *Nauseas*, but never vomits; the Gums are eaten away, the Hair turns dark, Cold and Heat often succeed by turns, and the Strength continually decays.

If the Stomach Pulse is *She*, full, and *Few*, superficial, the Digestion is not good; the Mouth is usually dry, and tho' the Patient eats and drinks, much he still is weak, and seems to be empty. But if the Pulse is only *She*, full, the Stomach is too hot; and sends up a stinking Breath. If it be *Se*, sharp, it is to no purpose to eat, for it does no good, nor does it ever cause the Person to thrive. If it be *Kim*, short-tremulous, there is a Pain at the Stomach, and dolorous Contractions at the Joints; the Patient is troubled with continual *Nauseas*, and would fain vomit but cannot. If this Pulse is *Hyeu*, long-tremu-

lous, there is an excessive Heat in the Liver, which spoils the Digestion of the Stomach. If it be extraordinary full, the Patient is troubled with inward Pains, and dreadful Anxieties, as if he were possessed with a Demon: But you ought not to apply to Conjurers for a Cure.

COM.] Diminish, by Evacuation, the too great Heat of the Heart, and the Disease will disappear.

IN certain Diseases of the Stomach, which are pretty often accompanied with Pains at the Joints, wherein the Countenance becomes yellow, and the Body heavy, there is an Indigestion and a Diarrhoea: As troublesome as this Condition is, if the Pulse be *Chin*, deep, *Wan*, moderately slow, *Sye*, slender, fine, and *Wey*, small, there is hopes of Recovery; but if it is *Kim*, short-tremulous, and *Ta*, strong, Death is unavoidable.

Of the PULSE of the LUNGS.

As the small Intestines sympathise with the Heart, in like manner the large sympathise with the Lungs; and any Alteration in that Part is soon seen also in the Nose. To speak too much, and drink too much Wine, are hurtful to the Lungs, cause a Cough, the Face is bloated, and sometimes full of Pimples.

There is a Distemper of the Lungs called *Sye pwen*; it begins in the Spring, and is commonly felt near the right Armpit.

COM.] It is a Defluxion which causes a Swelling, that sometimes feels as large as a small Cup turned upside down.

NOTE.] The Cups used in *China* for Wine are very small.

COM.] The Origin of this Distemper is a vitiated Blood sent from the Heart: The Lungs make an effort to throw it off, either to the Liver, or back to the Heart; but if the Lungs, thro' Weakness, cannot get rid of it, an Obstruction and Swelling follow; if Nature or Medicines do not quickly disperse it, there arises a Fever, which will be hot and cold by fits, and followed with an Ulcer of the Lungs.

WHEN the Lungs are found, their proper Pulse, at the Joint of the right Wrist, is *Few se twan*, superficial, sharp and short; when it is *Ta hong hyeu*, strong, overflowing, and long-tremulous, they are not perfectly sound; if it is disordered by *She*, a bad Repletion, the Patient dreams of Arms, Soldiers, Guards and Centinels; if by Inanition, of marshy Lands, and difficult Roads.

If at the three Places of the right Arm, where it is usually felt, the Pulse is *Few*, superficial, the Lungs have suffered, and do suffer from the Air or Wind; hence proceeds running at the Nose, viscous Spittle mixt at length with *Pus*; then the Patient is very fearful of Cold, keeps himself as warm as possible, and feels a superficial Pain almost throughout the Body, but especially a dry Tension of the Forehead, and a painful Heaviness in the Eyes, from whence proceed Tears by fits.

When the Pulse proper to the Lungs is *Few* and *She*, superficial and full, the Throat becomes dry, and is sometimes inflamed; the Body is bound, the Stools are fretting, and the Sense of Smelling usually fails. But if it is *She* and *Wha*, full and slippery, then the Skin and Hair shrivel and wither, the Eyes are full of Tears, the Spittle viscous, the Throat dry, and apt to be inflamed: All this is increased in the Autumn, if care be not taken in the Summer. Bleeding is proper.

NOTE.] The Text says that *Pyen*, a sharp Stone, is proper; and the Commentary adds, in such a Case it is necessary in the Summer to use a sharp Stone to evacuate what the Heart has too much of, that is, its excessive Heat; for, according to what is said elsewhere, the Heart, among the five *Yang*, answers to the Fire among the five Elements.

From this Place alone it is clear that Bloodletting was known to the *Chinese* a long time ago, as the Means to prevent the bad Consequences of an Excess of Heat, and it is often used in *China* for Horses and Asses. With respect to Men too it is frequently used, but usually in a manner which can have no great Effect, the Orifice is so small, and the Quantity of Blood taken away so little, generally but the third of a *toringer*, and sometimes less. It must likewise be owned that the Temperance of the *Chinese*, and the Lightness of their Nourishment, make this Remedy less necessary than in *Europe*. However in some Cases the *Chinese* esteem it almost the only Remedy, and an infallible one. A Man is sometimes seized with a sort of a Fit of the Gravel, which causes insupportable Pains: he cries out aloud, but his Voice is soon interrupted by the Violence of the Distemper, the Eyes are distorted, the Face turns livid, the extreme Parts are cold, and the Patient is almost at his last Gasps. The *Chinese* commonly attribute this Disease to the Gravel, without determining where it resides. A Christian of the Age of 25 was one Evening seized with this Distemper; they could not come to give me Notice of the Danger he was in, because his House was in the Suburbs, and the Gates of the City were shut: Every one said, when they saw the Patient, that his Distemper was the Gravel, and that it was necessary to send for such a one to bleed him; this Person was neither Physician nor Surgeon otherwise, however being sent for he came, tied the Patient's Arm above the Elbow, washed and rubbed the Arm under the Ligature, and then with a Lancet, made upon the Spot with a Bit of broken *China*, he opened the Vein at the bending of the Arm: the Blood spouted out very high, upon which the Ligature was untied, and the Blood suffered to run and stop of itself, and they did not so much as bind up the Wound. I was informed that instead of binding up the Orifice made by the Lancet, they generally apply a Grain of Salt; the Patient was cured, and the next Day in the Evening he came to Church. I was curious to see the Place where he was let Blood, and found it the same which is generally made use of by the *Europeans*; the Orifice was already almost entirely healed, being but very small at last. The Christians assured me that the Quantity of Blood would fill two Cups such as they usually drink Tea out of.

If the Pulse proper to the Lungs is *Chin*, deep and short, *Kin*, tremulous, and inclinable to be *Wha*, slippery, at the same time, 'tis a certain Sign of a Cough.

COM.] This Cough proceeds from Cold.

If the Pulse be *Wey*, small, *Few*, superficial, and *San*, as it were dispersed, then the Lungs are as they ought to be.

NOTE.] The Commentary expresses the Character of this Pulse, mixt with the three expressed in the Text, by comparing it to the Motion of a Heap of Feathers stirred by a small Breeze.

BUT if the Pulse proper to the Lungs is at once superficial, *Iew*, and overflowing, *Hong*, the Breast is oppressed with some Defluxion, and there is at the same time a Motion in the large Intestines.

If the Pulse be long-tremulous, the Cold has caused a Windiness in the Breast, which is commonly accompanied with Costiveness. If the Pulse be *Kong*, as it were empty in the middle, like a Hole in a Flute when the Finger is laid upon it, there is a Hemorrhagy, and a Dissipation of the Spirits.

If the Pulse is *Chin*, deep, *Sye*, slender, and *Wha*, inclinable to be slippery, the Bones are as it were stewed in a Vapour Bath; the Skin and Hair become rough, and there is a Succession of Heat and Cold.

In short, when a Man who has distempered Lungs spits Blood, or bleeds at the Nose, coughs violently by intervals, is melancholy and full of Complaints; if the Pulse in such a Case is superficial, and never so little sharp, the Sign is not quite so bad, nor is the Disease absolutely incurable; but if it is overflowing, strong, and borders upon the hard, there is no possibility of a Cure.

### Of the PULSE of the Kidneys.

If the Pulse proper to the Kidneys be deep and slippery in the Winter, it is in its natural State.

NOTE.] The Pulse at the Extremity of the *Cubitus* of the right Arm has reference to the right Kidney, and the same in the left Arm to the left Kidney: Here the Text speaks of both confusedly.

If the Pulse is superficial and slow, the Kidneys are disordered, and the Cause of the Distemper is in the Stomach.

It happens thro' Cold that some Persons are always spitting, and this draws off the Humidity necessary for the Kidneys, from whence ensues a troublesome Dytury.

There is a Distemper called *Pwen tun*, a kind of a Tumour or Swelling which is perceived in the umbilical Region, the Cause whereof is an Obstruction, and which commonly ends in a universal Palsy.

When the Kidneys are in a diseased State, if it happens thro' Repletion, there is perceived a Weight in the Loins, especially in the Night when a Person comes to lie down; if it is caused by Inanition or Weakness, the Urine is apt to come away insensibly when the Person is asleep.

If at the three Places where the Pulse is usually felt it is found to be sluggish, the Kidneys are disordered with Cold, and there is Heat and Roughness in the Skin; the Patient when asleep often dreams he is falling into Water, and when awake he is thoughtful, anxious and melancholy.

If the Pulse proper to the Kidneys seems to be dispersed, or if the Person makes Water too often, or too plentifully, or affected with is a simple *Gonorrhœa*, then there is a Pain in the Region of the Loins, and in the Knees; there even sometimes arise sudden and cold Sweats without any apparent Cause: In short, the Pulse above-mentioned is so much the worse, if it does not exactly indicate any of these particular Distempers.

If the Pulse proper to the Kidneys is full and slippery, it is an infallible Sign of a Dytury; the Urine is reddish and very hot.

If the Pulse be sharp, *Se*, there is a troublesome *Gonorrhœa*, the Patient is subject to a thousand extravagant Dreams, often imagining himself to be walking over Waters; and has frequently a Swelling in the Scrotum and the right Testicle.

If the Pulse is full and strong, there is a Heat in the Bladder, whence ensues a Suppression of Urine, or at least a Difficulty of making Water.

If the Pulse is slippery, and long-tremulous or else deep and short-tremulous, in both these Cases there is a Pain in the Loins, and Feet, which swell; but in these two Cases the Cause of the Pain is not entirely the same.

COM.] In the first Case the Pain is caused by humid but hot Winds; in the second Case by cold Winds.

WHEN the Pulse proper to the Kidneys is superficial, and short-tremulous, the Alteration in them is perceived in the Ears, which become deaf. When the Kidneys are so affected that the Countenance becomes livid, and Cold seizes the Legs and Feet, the Distemper is very dangerous; however, if the Pulse is then deep, slippery, and inclinable to be long-tremulous, 'tis

not

not incurable; but if the Pulse be then slow and strong, there is very little Hope.

*General Observations on the PULSE, wherever it is felt.*

1. IN whatever Arm and Place the Pulse is felt, regard ought to be had to the Season. 2. The Pulse of a healthy Person beats at least forty five times successively, without any considerable Intermision. 3. When the Pulse is perceived under the Fingers to be long-tremulous, or in a hurry, or overflowing, or short-tremulous, one may judge in general that there is an Excess of Heat and Wind. 4. When the Pulse becomes deep and slender all of a sudden, the Cause of the Distemper is Cold, and it attacks the Spirits. 5. When the Pulse imitates the Motion of Water dropping thro' a Crack, or the Pecking of a Bird, we may pronounce the Disease incurable.

*Observations on the Pulse of the LEFT WRIST, which is proper to the HEART.*

1. IF after 45 natural Beats it alters or ceases for a short time only, there is no great Danger. 2. When after 31 Beats it sinks, and is remarkably backward in returning to its first State, and in the Spring-season, the Patient will die the following Summer; the same may be said, in proportion, with respect to the other Seasons.

*On the Pulse of the Joint of the LEFT WRIST, proper to the Liver.*

1. IF this Pulse makes 50 natural Beats, or at least 45, without any remarkable Intermision, the Liver is sound. 2. If after 26 proper Beats it sinks and becomes deep, but returns quickly to its former State, there are great Heat and Wind in the Liver. 3. If after 29 proper Beats it becomes *Se*, sharp, and seems to conceal itself, the Liver is in a very bad State, and there is a remarkable Obstruction; the Joints are affected with it, and it commonly proceeds from bad to worse, till Death ensues. 4. If after 19 proper Beats it sinks, rises, then sinks again, the Liver is quite decay'd, unable to perform its Functions, all Human Assistance is to no purpose.

*On the Pulse of the EXTREMITY of the LEFT CUBITUS, proper to the left Kidney.*

1. IF there be 45 proper Beats without Intermision, the Kidney is sound. 2. If when pressed by the Finger, it seems to be in a hurry, or long-tremulous, the Kidney suffers from Heat and Wind. 3. If it becomes very slow all of a sudden, the Distemper is extremely dangerous, and demands speedy Aid; it generally proceeds from Cold, and will require much Trouble and Expence to make the Kidney sound. 4. If after 25 proper Beats it sinks, the Kidneys are wasted, and unable to perform their Office; all the Physician's Skill will not save the Patient, the most that can be expected is a Reprieve for a short time.

*On the Pulse of the RIGHT WRIST, proper to the Lungs.*

1. IF it makes 45 proper Beats without Intermision, the Lungs are sound. 2. If it is in a great hurry, the Lungs have suffered by external Air. 3. If it becomes considerably slow after 20 Beats, the Lungs want necessary Heat; get a speedy

Remedy, else it will sink, and sink again, so that the feeble Patient will some Morning not be able to quit his Bed; the Lungs will no more be able to perform their Office. 4. But if after 12 Beats it disappears, or undergoes any remarkable Change, the sick Person will soon have a troublesome Cough, accompanied or followed with purulent Matter, his Strength will fail, his Hair bristle up, and tho' the celebrated *Tsin pyen tsi* should arise from the Dead to prescribe for him, it would be in vain.

*On the Pulse at the JOINT of the RIGHT WRIST, proper to the Stomach.*

1. IF this Pulse makes 45 proper Beats without Intermision, the Stomach is sound. 2. If it falls into a great hurry, Excess of Heat will prevent Digestion. 3. However the Stomach most commonly suffers thro' defect of Heat, indicated by the extreme Slowness of the Pulse. In this Condition, which is common, there are Nauseas and Vomiting, and the Patient cannot live above ten Days.

*On the Pulse at the EXTREMITY of the RIGHT CUBITUS, proper to the right Kidney.*

1. IF it makes 45 proper Beats without Intermision, this Kidney is sound. 2. If after 19 healthy Beats it sinks, then sinks again, 'tis a great Sign of Death; one in a hundred does not escape. 3. If it is strong, hurrying, and inclinable to be tremulous, this Kidney is troubled with Wind, which may be cured by proper Medicines. 4. If after 7 agreeable Beats it sinks, and sinks again, without rising till long after, the Patient has but a few Hours to live.

*On the seven PULSES called Pyau, that is, the external and more sensible in comparison of the rest.*

I. *Of the PULSE called Few, superficial or Swimming, and its different Indications.*

1. THE superficial Pulse is that which pressed hard by the Finger is not felt at all, or but very little, and which, on the contrary, is very sensible when gently pressed. 2. In general when this Pulse is superficial at times and places when it should be otherwise, as has been explained elsewhere, there is either a Cough, or Difficulty of breathing, or cold Sweats, or Lassitude and Weight in the Back, or unquiet Sleep, or else a Complication of these different Symptoms. 3. When upon pressing with the Finger this Pulse becomes scarce sensible, and then upon feeling exceeding lightly it becomes very sensible; and if upon repeating this twice, the same thing happens exactly, then the Blood is too hot, and yet the noble Parts, or some of them, have not their due Degree of Heat: The Cure must be effected by restoring the Spirits, and reducing the Heat and Cold to a just Temperament. 4. When this Pulse is superficial both in the right and left Wrist, the Patient is disordered by the external Air, and there is Pain and Heat in the Head. 5. If this Pulse is the same at the Joints of the Wrist, the Stomach is as it were exhausted, and a Swelling or at least a Tension of the Belly ensues. 6. If it is the same at the Extremity of the *Cubitus*, the Air has hurt the Lungs, whereupon

whercupon enfues Drynefs or Roughnefs in the great Inteftines, and conſequently Coſtivenefs.

## II. Of the Pulſe called Kong, and its INDICATIONS.

1. IT yields a Senſation under the Finger like that of a Hole of a Flute; when it appears at a Time, and in Places difagreeable to its Nature, it generally indicates a Tenſion of the ſmall Inteftines, a conſtant Deſire to urine, but making it Drop by Drop with Pain; however by the Help of certain Pills and Potions theſe Diſorders may be cured. 2. If this Pulſe is perceived at the Wriſt, there is an Obſtruction, Stoppage, and perhaps a Deſluxion in the Breſt. 3. If this is found at the Joints of the Wriſt, it indicates an Abſceſs in the Inteftines. 4. If it is found at the Extremity of the *Cubitus*, the Kidneys are exhausted and a ſharp Blood is ſecretered by the urinary Paſſages, or even thick purulent Matter.

## III. Of the Pulſe called Wha, and its INDICATIONS.

1. IF, in the Places where the Pulſe is uſually felt there be perceived, under the Finger, ſome what like a Pearl, and if when preſſing a little harder it ſinks without going backward or forward, this kind of Pulſe is called *Wha*, ſlippery; when it is found at the three Places uſually felt, the Kidneys are diſordered, there is a Tenſion in the ſmall Inteftines, a Weakneſs in the whole Body, alternately hot and cold Fits, the Urine is ſharp and reddiſh; all this proceeds from too much Heat, which being mitigated theſe Diſorders ceaſe. 2. This Pulſe, found only in either Wriſt, indicates frequent Nauſeas. 3. When it is in either of the Joints, the Stomach is cold, and cannot digeſt. 4. When it is found at the Extremity of the *Cubitus*, the Belly about the Navel is as cold as Ice, and, according to the Commentator, makes the Patient thirſty, and he never drinks but a Grumbling in the Belly is heard.

## IV. Of the Pulſe SHE, full, and its Indications.

1. IT differs from the ſuperficial in that being preſſed hard it ſtill continues to be felt, tho' it is more ſo when but lightly preſſed. 2. If this Pulſe is found the ſame in the three uſual Places, it indicates exceſſive internal Heat, which cauſes Inanition in the Stomach or its Mouth, and tho' the Patient eats ſufficiently, he ſtill feels a Laffitude and conſtant Lowneſs of Spirits; in this Caſe he muſt uſe gentle Medicines, neither too hot nor cold. 3. When this Pulſe is found in the Wriſt at proper times, there is an Exceſs of Heat in the Breſt. 4. If it is found at the Joints of the Wriſt, there is Pain in the Hypochondria, and the ſecond of the three *Tſyan*, or Stoves, is out of order. 5. If it is found at the Extremity of the *Cubitus*, and feels under the Finger like a Cord, it indicates Swelling in the Belly, and a Dyſury.

## V. Of the Pulſe called Hyen, or long-tremulous.

1. IT has this in common with the *Few*, ſuperficial, that when preſſed hard with the Finger, it is ſcarce perceptible, whereas when gently preſſed it is very ſenſibly felt; but it differs from the merely ſuperficial, in that there is obſerved in it, with ſhort Intervals, a kind of Inequality or Trembling, much like that of the Strings of

the Inſtrument called *Tſeng*. 2. If this ſort of Pulſe is found at the three uſual Places, it indicates ſpontaneous Sweats, Lowneſs of Spirit, and threatens a Conſumption; the Hands and Feet ſeem numb'd, and full of Pain; the Skin and Hair wither: The Indication of Cure in this Caſe, is to maintain the natural Heat in the *Tan tyen*, which is three Inches below the Navel. 3. If this Pulſe is found in the Wriſts, there is ſharp Pain in the Region of the Breſt; if at the Joints, the Stomach is attacked with Cold, and the natural Heat of the loweſt Stove, *Tſyan*, is as it were extinguiſh'd by the Waters which ſtagnate in the lower Belly.

## VI. Of Kin, the ſhort-tremulous Pulſe.

1. IT is ſomething of the Nature of the *ſuperficial* and *overflowing*, but has this peculiar to itſelf, that tho' the Finger be preſſed hard, it is ſtill felt, but laying it lightly, a conſiderable Acceleration is perceiv'd. 2. When in all the uſual Places it is found as has been deſcribed, there are malignant Vapours kindled by an internal Fire, and Madneſs is near, and will ſoon diſcover itſelf by extravagant Words, ſenſeleſs Threats, Songs, and irregular Motions, and, unleſs a ſkilful Phyſician be called, there is no Cure. 3. If this Pulſe is only found at the Wriſts, there is a Pain in the Head. 4. If it is only at the Joints, the Pain is perceived, and increaſes by little and little, at the Region of the *Thorax*. 5. If this Pulſe is at the Extremity of the *Cubitus*, the Pain is in the lower Belly, and ſo violent, that the Patient holds his Hand there inceſſantly.

## VII. Of Hong, the overflowing Pulſe, and its INDICATIONS.

1. It is always found to be very ſenſible tho' preſſed ever ſo hard, but more ſo when gently touched. 2. When this Pulſe is found at the three uſual Places of each Arm, there is a ſuperficial Heat and Pain throughout the Body, Dryneſs of the large Inteftines, Coſtivenefs, Thirſt. 3. If this Pulſe is predominant in Summer, it indicates Exceſs of Heat, but not dangerous, it will cool of itſelf; but if in the middle of Autumn, or Winter, the Diſtemper requires a Remedy; the Patient ought immediately to ſweat, then, taking a laxative Medicine, the Exceſs of Heat will ceaſe. 4. If this Pulſe is only at the Wriſts, the Exceſs of Heat is in the upper Parts, from the Head to the Breſt. 5. If it is only at the Joints, the Stomach is overloaded, and a Nauſea and Vomiting enfue. 6. If it is only at the Extremity of the *Cubitus*, the Heat is in the ſmall Inteftines, which is communicated to the Kidneys; the Urine is ſharp and reddiſh, and there is an obtuſe Pain in the Legs.

## OBSERVATIONS upon the Eight Pulſes called LI, more internal and leſs ſenſible.

### I. Of the Pulſe called Wey, ſmall, and its INDICATIONS.

1, IT is diſtinguiſh'd by preſſing gently, but is very ſmall; then preſſing ſomewhat harder, it is ſtill perceivable, and that is all. 2. If it is found in the three uſual Places of each Arm, it indicates that the Spirits are greatly exhausted; and

and when it continues so long, it is followed with a simple Gonorrhœa, the Visage becomes livid, and, in length of time, the Bones grow dry. 3. If this Pulse is found at the Wrists, a malignant Humour attacks the Head or Breast. 4. If only at the Joints, then the Heart is affected. 5. If at the Extremity of the *Cubitus* only, the malignant Humour has its Seat in the Abdomen, the Patient perceives a Shivering over all his Body, and, when he drinks, there is a Rumbling of the Belly.

II. Of the deep, sinking PULSE, CHIN, and its INDICATIONS.

1. IT is discovered by pressing strongly, and feels slow and loose, like a Piece of worn out and half-rotten Stuff; and, if not pressed hard, it is not perceptible. 2. If this Pulse is found at the three usual Places, it is a Sign of a Swelling or Oppression in the Region of the Armpits, and of Cold at the Extremities of the Body; the noble Parts are exhausted, and the natural Heat of the three Stoves is not communicated as it ought, which causes Obstructions. 3. When this Pulse is only at the Wrists, the Breast is loaded with Phlegm. 4. If it is only at the Joints, there is an Oppression, and an acute Pain from the Breast to the Navel, with a great Difficulty of Breathing, which is sometimes ready to stifle the Patient. 5. If this Pulse is only at the Extremity of the *Cubitus*, there is a Weight in the Loins and Legs, the Urine becoming very thick and whitish by turns.

III. Of the PULSE WAN, moderately slow, and its INDICATIONS.

1. THE third of the internal Pulses called *Li*, less sensible, is the moderately Slow: The only Difference between this and the Sluggish lies in the Degree; the Pulse unnaturally slow generally indicates Dejection of Mind and Body, accompanied with Anxiety, which shews that the Motion of the Spirits is not free. 2. When this Pulse is found at the three usual Places of each Arm, the Kidneys are affected; a malignant Vapour from vitiated Humours affects the Head, and particularly the Ears, with a great Buzzing. Make an Aperture with a Needle behind the Head overagainst the lower Part of the Brain, repeat it three times, and the Pains will cease. 3. If this Pulse is found at the Wrists, there is a Pain in the Joints. 4. If it is felt only at the Joints of the Wrists, the Patient can hardly stand upright for the Extremity of Pain. 5. If it is found only at the Extremity of the *Cubitus*, and is *Wan*, slow, and inclinable to be *Wey*, small, there is an Obstruction from cold Humours, the Patient's Sleep is disturbed in the Night-time, and he imagines himself haunted.

IV. Of the Pulse SE, sharp, and its Indications.

1. IT is necessary to press hard, to perceive this Pulse, and its Motion has something like that of a Knife-blade scraping a *Bambu*: When this Pulse is found out of Autumn, if the Patient be a Man, it indicates Virulency; if a Woman with child, her Fruit will suffer, and perhaps take off the Distemper: If a Woman not with child has this Pulse, it indicates a Corruption of the Mass of Blood. 2. If this Pulse is only found at the Wrists, the Stomach languishes.

3. If at the Joints of the Wrist, the Blood is spoiled, and unfit to nourish the noble Parts. 4. If it be only at the Extremity of the *Cubitus*, there is a malignant Cold over the whole Body; and frequent Dejections of the Fæces.

V. Of the Pulse CHI, sluggish, and its INDICATIONS.

1. THE Characteristic of this Pulse, which requires pressing hard to find it, is a great Slowness of Motion, insomuch that in a Space of Inspiration and Expiration there are but three Beats; this indicates Emptiness in the Kidneys. 2. If this Pulse is inclinable to the following Pulse; *Fu*, flying downwards, the Disease is difficult to cure, especially in the Summer. 3. If this Pulse is found at the Wrists, the Heart is too cold. 4. If at the Joints of the Wrists, there is Pain in the Belly, and Liquids pass with Difficulty. 5. If at the Extremity of the *Cubitus*, there is a cold Weight on the Loins and Feet, which take no Warmth from Covering.

VI. Of the Pulse FU, flying downwards, and its INDICATIONS.

1. THIS Pulse seems when felt to fly away and hide itself, becoming insensible for a Moment; when if you press anew with the Fingers, and still harder, you meet with it again, but low and deep. If it is found at the three usual Places, it indicates occult Poison, and concealed Malignity; the Body droops entirely, and the Extremities are cold; there is an inward Pain, and the secret Poison disturbs the Temperament of the Blood and Spirits. In whatever Season this is found, it is necessary to procure a speedy Sweat, and from thence to begin the Cure of the Disease. 2. If this Pulse is only at the Wrists, there is an Obstruction in the Breast. 3. If it is found only at the Joints of the Wrist, there is an Obstruction in the Intestines, which affects the Eyes with a perpetual Twinkling.

COM.] If it be at the Joint of the left Wrist, this is true; but if it be at the right Wrist, 'tis the Stomach that is disordered, and the Distemper called the Piles ensues.

4. IF this Pulse be only at the Extremity of the *Cubitus*, there is want of Digestion, the Patient cannot rest sitting or lying, and has a Diarrhœa.

VII. Of the Pulse SYU, moist or liquid, and its INDICATIONS.

1. THIS is called *moist* or *liquid*, and seems like Water pressed under the Finger: It is commonly attended with troublesome Heat, a violent Pain in the Head, a great Noise in the Ears, and an external Cold in the private Parts. These sad Symptoms proceed from worse Causes. The Brain and the Marrow of the Back are dried up, and likewise the seminary Receptacles: A malignant Fermentation boils, if I may so speak, the Bones in a Vapour-Bath; in a short time the five *Tjang* are disordered, and certain Death ensues. 2. If this Pulse is met with only at the Wrist, the Feet are subject to sweat. 3. If at the Joints of the Wrist, the Spirits fail, and there is a Barrenness, or a great Disposition thereto. 4. If at the Extremity of the *Cubitus* only, and is slender like a Hair, there is a malignant Cold throughout the Body; the Flesh and the Bones are ready to separate, and no longer support each other.

VIII. Of the Pulse *Yo*, weak, and its INDICATIONS.

1. THIS Pulse is compared to the Sensation caused by a Piece of old Cotton, having this in common with the rest, that after it is discover'd, and more strongly pressed, it is no longer felt; besides its Motion is slow, and usually embarrassed. 2. If it be found such at the three usual Places, 'tis a Sign of malignant and excessive Wind. If it be found in a young Man, the Disease is mortal, in an old Man it is curable. 3. If this Pulse is only at the Wrist, there is an Inanition. 4. If it be only at the Joints of the Wrist, there is a Difficulty of Respiration. 5. If it is only at the Extremity of the *Cubitus*, the Blood is spoiled: There is a Stiffness and internal Pain, which is soon felt outwardly, and (*the Commentator says*) the Patient will die of it.

Observations upon the Nine Pulses called *TAU*, and their INDICATIONS.

NOTE.] The Character *Tau* signifies, among other Things, Fashion, Manner, Road, &c. Perhaps the Intention is here to examine the Nine Sorts, or Nine Properties, which may be found as well in the *Pyau*, the external and more sensible, as in the *Li*, the internal and less sensible Pulse.

1. *Chang*, long: That is, when the 3 Fingers being applied to the three usual Places it seems to be one continued Pulse, the Pulse of the Extremity of the *Cubitus* passing beyond its usual Bounds, as also that of the Joint: This Pulse in general indicates excessive Heat and Restlessness, as well asleep as awake: The Poison or Malignity of the Heat is communicated to the noble Parts, and arises from the Intemperies of the three Stoves; this ought to be dissipated by Sweating.

2. *Twan*, short: That is, when the two Pulses do not exactly fill their usual Places: This indicates Inanition, whence proceed malignant Shiverings, and cold Humours in the Belly, which hinder the natural Heat from spreading as it ought, and keep it as it were in Prison, whence proceed very imperfect Digestions. The Method of Cure is to evacuate these Humours.

3. *Hyn*, empty, or exhausted: This is, when the Fingers being pressed hard, or laid on gently, the Pulse falters, and is as it were exhausted. It indicates great Weakness, Fears, fainting Fits, and a Disposition to the Epilepsy, especially in Children; but wherever it is found, if in the three usual Places, the Blood cannot attain the necessary Perfection for the Nourishment of the internal and more essential Parts of the Body, which, wanting their necessary Supplies, undergo malignant and troublesome Fermentations. The Method of Cure is to re-establish, if it be possible, or at least to sustain, the natural Heat of the three *Tsyau*, Stoves.

4. *Tsu*, the close, hasty: That is, when pressed little or much by the three Fingers it seems all in a hurry, but stops as it were at the Wrist in such a manner that it omits, through Precipitation, a single Beat, and then begins again. This Pulse presages a dangerous Event; if it changes soon for the better, the Patient may recover; but if it continues in this Condition, Death is at hand.

5. *Kye*, embarrassed: That is, when the Pulse, being moderately flow, fails in one Beat, then returns again with an irregular Impetuosity, as if it could not have proceeded without stopping, if I may so speak, to take Breath, and disentangle itself. It indicates an Obstruction in the Stomach, whence follow a Weight and Numbness of all the Limbs, and often a violent Colic: The Distemper arises from the Excess of Heat in the three *Tsyau*, Stoves; correct this Intemperies gently, and the Disease will vanish.

6. *Tay*, which signifies Succession, Change of Generation, Substitution, &c. This is, when the Pulse feels irregular under the Fingers, and then rises of a sudden, and seems to move back instead of proceeding forward: In this Case the Face turns livid and sad, the Patient is not able to speak, because the Vital Spirits are entirely exhausted; a malignant Vapour has quite dispersed them; the Soul, (*adds the Commentator*) has no longer any Place to lodge in.

7. *Lau*, hard: That is, when it cannot be felt with a gentle Pressure, but is discovered afterwards by pressing hard, but so irregular and indistinct, that it sometimes seems to incline to the deep and flying, sometimes to the full and long, sometimes to the small but tremulous at the same time, retaining always a certain Tension or Hardness, which is its proper Characteristic.

NOTE.] This is otherwise named *Ke*, and is compared to the Sensation arising from the Head of a Drum when touched.

It indicates an internal Plethora, kept in by the troublesome Impression of external Cold on the outward Parts, which were too much exhausted to resist it, whence proceed internal Pains as it were in the Bones: Soon after the Skin changes Colour, and a Difficulty of Breathing ensues; at length a continual Oppression in the Breast, caused by the Combat of the internal Heat and external Moisture: This Case is desperate.

8. *Tong*, moveable: Not that it has any great Motion, but because it yields a Sensation under the Fingers not unlike that of smooth Stones felt under the Water. This Pulse is not discovered but by pressing hard, upon which it resists the Fingers a little, and when you repeat the Feeling of it twice or thrice, it seems to beat without pressing forward, as if fixed in the same Place. This indicates a weak and exhausted Body: There ensues a Flux and Loss of Blood, of long Duration, especially in Women; and if the Patient does not meet with a very skilful Physician, he falls into a Consumption, and dies very soon.

9. *Sye*, fine, slender, when it feels like a very fine Hair, and partakes also of the *Wey*, small: This Pulse shews an accidental Refrigeration of the Brain and Spinal Marrow: The Body is feeble, and the Legs seem to be asleep; there sometimes follows a Gonorrhœa; the Countenance changes Colour, and grows meagre; the Hair and Skin wither. When this Disease happens towards the End of Winter, it sometimes disappears in the following Spring, without taking any Medicines.



## The SECRET of the PULSE. Part III.

Translated from the CHINESE.

WHAT relates to the Heart, Liver, and Left Kidney, is gather'd from the Pulse of the Wrist, the Joint, and Extremity of the left *Cubitus*. In the same Places of the Right Arm, and in the same Order, they examine with regard to the Lungs, Stomach, and Right Kidney, otherwise called, *The Gate of Life*.

This is the Correspondence of the five *Tsang*, and the six *Fu*: The Heart, which is the first of the *Tsang*, and the Small Intestines, one of the six *Fu*, have a Correspondence with each other: There is likewise another between the Liver, one of the five *Tsang*, and the Gall-Bladder, one of the six *Fu*: Likewise between the Stomach, *Pi*, one of the five *Tsang*, and the Ventricle, *Wey*, one of the six *Fu*, to which it is contiguous: In like manner between the Left Kidney and the Bladder, the Right Kidney and the three *Tsyan*, Stoves, and between the Lungs and Large Intestines.

The Pulse is usually felt in three Places of both Arms; at each Place it is distinguished into superficial or raised, deep, and mean, which yield nine different Combinations in each Arm; but the mean or middle Pulse is that which ought to direct the Judgment, with regard to the rest. He who feels the Pulse ought to be in perfect Tranquillity: He should likewise be very attentive, and even the Motion of the Systole and Diastole ought in himself to be regular and just; then applying the Fingers gently to the Skin, without pressing, he is to examine what relates to the six *Fu*; then pressing a little harder, tho' not close to the Bone, he is to examine if he finds the Pulse in a just Moderation; then pressing hard upon the Bones of the Arm, he must examine the Pulses of the five *Tsang*; lastly he is to examine whether the Pulse has any Intermision or not, if it be quick or slow, and how many times it beats in the Space of one Inspiration and Expiration.

If the Pulse beat 50 times successively, without Intermision, this is Health; if it stops before 50 Beats, it is a Disease; and the Distemper is more or less dangerous, according to the Number of Beats before it stops.

If at the End of 40 Beats the Pulse stops, one of the five *Tsang* is vitiated: Those in this Case seldom live above four Years; if after 30 Beats the Pulse stops, three Years is the longest Period; if the Pulse stops at the End of 20 Beats, the Patient cannot live above two; but if it stops sooner than this, it is still worse, and a Sign of imminent Danger.

But this last Case, how dangerous soever, has its Degrees: For instance, if the Pulse stops after two Beats, the Patient commonly dies in three or four Days; if the Pulse stops after three Beats, he may live six or seven; if, after four, the Patient hardly outlives eight Days; and so of the rest in Proportion.

Prognosticks are likewise founded on the Opposition of the Pulse to the present State of the Health of the Person at the Time of feeling; for instance, a Man may feel no Disorder, and

even seem hail and strong, and yet have the Pulse of a sick Person, that is, superficial, short-tremulous, and sharp, and, according to the *Commentator*, be hastening to the Grave: He will fall sick, and very probably die. Again when the Pulse of one actually sick is like that of a robust Person, strong and overflowing, he is a dead Man, says the *Commentator*.

Fat People usually have the Pulse deep, and a little embarrassed, but lean Persons, superficial and long: In People of a low Stature it is confined, and as it were pressed; but somewhat loose in those that are tall.

## Of the Distemper called SHANG HAN.

NOTE.] *Shang* signifies to wound, to hurt; and *Han*, cold; that is to say, a malignant and dangerous Cold: This Distemper is very frequent in *China*; it is a malignant Fever, which has the Name of *Shang han* in Winter, and other Names in the other Seasons of the Year.

IN this Disease, notwithstanding its Name, the Physician in feeling the Pulse, and judging of its Indications, should follow the same Rule as in Distempers proceeding from Heat: Thus, when the Pulse is at the first what is called *Few*, superficial, and *Kin*, short-tremulous, but becomes by little and little *Tu*, strong, and *Hong*, overflowing, and is perceived to be so in the three usual Places of feeling, it is a good Sign; the Malignity seems ready to disperse, and there is room to hope the Patient will be out of Danger in seven Days time.

But if, on the contrary, the Pulse is *Wey*, small, *Man*, slow, and yet *Teng*, frisking, at times, and then, as it were, *Fu*, flying, and crouching below, the Patient is in great Danger: In this Case there must be an exact Knowledge gained of the Day and Hour that the Distemper began, that its Progress may be judged of by examining carefully the Changes of the Pulse, whether it be high or low, slow or swift.

NOTE.] *Man* and *Teng* occur only here, in other Places the Words *Wan* or *Cbi* are used to express the Slowness of the Pulse.

GENERALLY speaking, in the Distemper *Shang han*, as in those proceeding from Heat, the Pulse ought to be high and overflowing; and when it is small, slender, and almost imperceptible, all human Means are useless.

When after Sweating, which is to be procured at the Beginning of the Distemper, the Pulse becomes sedate, and the Fever ceases, all goes well: But if after Sweating the Heat and Anxiety continue, and the Pulse is still irregular, there is no Hope left.

There are Diseases, [malignant Fevers,] caused by a Poison, or malignant hot Ferment; others proceed from a Poison of a cold Nature. These are the different Diagnosticks and Prognosticks, viz. In those which are caused by a hot Poison the Patient seems robust, is restless, boisterous, and convuls'd; the Face turns red, and red Spots appear in other Parts; the Sick grows delirious, and says a thousand extravagant Things, and sometimes thinks he see Apparitions: These Symptoms are generally accompanied with a continual Looseness, and sometimes with profuse Sweats; the Patient opens his Mouth from time

to time in an extraordinary Manner as if he were ready to expire: However dangerous his Condition be, let him not be given over, but make use of gentle Medicine, proper to his Distemper; if he gets past the seventh Day, he will recover by degrees.

When the Poison is of a cold Nature, there is a Weight over the whole Body; the Back is stiff, the Patient feels insupportable Pains in his Eyes and lower Belly; the Lips turn blueish; the Heart is seized with a malignant Poison, which it cannot expel; the Extremities of the Body grow cold; there is a Nausea, Diarrhoea, and Rattling in the Throat, and the Pulse is generally deep and slender: In this dangerous Extremity the best Way is to give speedy Assistance to the natural Heat three Inches below the Navel: If the Patient holds out six Days, he is safe.

*Prognosticks of several Diseases by the Pulse.*

In the Swelling of the Belly, if the Pulse is high and strong, the Distemper disperses; but if it be empty and small, the Danger is great, and to make a successful Cure requires a great deal of Judgment and Attention.

In Dysenteries a small Pulse is good, a strong and overflowing one very bad.

In Ravings and Madness, a full and strong Pulse is good; but deep and slender, in the three usual Places, is a very bad Sign: I never heard that any Physician cured such a Disease.

In the Distemper called *Syan ko*; continual Thirst, the Pulse quick and strong is good; but if be small, and as it were empty, it is dangerous, and difficult to be cured.

In the Aqueous Dropsy, when the Pulse is strong and high, tho' a perfect Cure be not effected, yet the Patient will not die very soon; but if the Pulse is small, and hardly felt, he must take his Leave, for Death is at Hand.

After the Symptoms of the Distemper called *Kyo lwan*, if the Pulse is small and very slow, there is a Failure of the Spirits, and the Patient is reduced so low, that he hardly can or will speak a Word. In this Case the Distemper is very difficult to cure; on the contrary, if the Pulse is high and overflowing, the Cure is easy, according to the Experience of all Ages.

COM.] The Disease *Kyo lwan*, is a Distemperature, and a War between Heat and Cold in the Stomach and Intestines; this Disorder is caused either by some Irregularity in Eating and Drinking, such as a Debauch with Wine, eating too much cold and raw Food, or else by a Cold taken by sleeping on the Ground, while too much exposed to a high Wind, &c.

When the Symptoms of this Disease begin with a Sickness at the Heart, a Vomiting soon follows; when a Pain first seizes the Intestines, it is succeeded by a Diarrhoea; and, as sometimes the Ailments begin at once, there follows a Purgings both upwards and downwards: During the time of these Symptoms and violent Pains the Pulse is very irregular, variable, and yet usually partaking of that called *Few*, the Flying downward.

The Paroxysm being over, if the Pulse is strong and overflowing, the Disease is easy to cure; but if slow, small and slender, the Distemper is very dangerous, and hard to cure.

In Fluxes of Blood, whether by the Nose or Mouth, a deep and slender Pulse is good: A high, strong and tremulous Pulse shews that the Danger is great; but if it partakes of the hard too, the Patient will die, as says a Commentary.

In Cardialgies and Colicks a deep and slender Pulse, is good; but a high, tremulous, long and strong one is mortal.

COM.] Upon this a Comment says, that Cardialgies or Colics may proceed from very different Causes, so that the Rule just now laid down is not infallible.

THERE are several Sorts of Epilepsies, but in general a superficial and slow Pulse is proper to this Distemper. A full, strong and hurrying one, is a very bad Sign, especially if the Epilepsy is of that Kind which violently shuts the Mouth, and clenches the Teeth of the Patient; for when this last Symptom is found complicated with the Pulse abovemention'd, the three Souls are Orphans, and Death is at hand.

Some Epileptical Persons are not troubled with this Symptom, but, on the contrary, gape all abroad, and puff their Breath like a thick gross Steam, their Faces appearing as red as if coloured with Vermillion; these, tho' difficult to cure, may linger on for some time.

As for those whose Hair bristles, who froth at the Mouth, and can swallow no Medicine; who are sad, blunt, restless, rattle in the Throat like the Creaking of a Moor-hen, with strong convulsive Motions, such are incurable; especially if besides they have a blueish Cast, the Orb of the Eye contracted, and the Ball enlarged, with a Sweat, which sticking to the bristled Hair forms a kind of slimy Drop that will not run off. It is worse still when these Sweats are oily; a Man ought not to throw away his Labour on such Patients.

There is a Distemper owing to an inward Plethora of malignant Humours, in which the Belly swells, with a Tension and Pain; the Patient feels a Hardness, Straitness, and Dryness at the Pit of the Stomach, accompanied with Nauseas and Vomiting, and at the same time an unnatural and troublesome Heat in his Feet and Hands. In this Case a deep and slender Pulse is a very bad Sign, and the Sick commonly dies, especially when the Stool and Urine are fretting.

There are other Diseases caused by an outward Plethora, and an inward Heat, usually attended with Vomiting, which is no ill Preſage: but if there is a Diarrhoea, and the Stools are very liquid, the Disorder is very great; and if the Patient escapes, he will have much ado to recover his former Soundness: But if with a Vomiting and Diarrhoea together you find a strong and overflowing Pulse, give him over.

There is a sort of Dropsy, which is a superficial Swelling, caused by a Humour, or rising Vapour, commonly attended with a Difficulty of Breathing. The proper Pulse in this Case is a superficial and slippery one, but if it becomes all of a sudden small and slender, the Disease is mortal in spite of Art.

When the Patient has a dry Cough, makes bloody Water, and is dry and very lean: In this Disease, if you find a strong Pulse, consider well before you undertake the Cure, for it will be very difficult.

In spitting of Blood a deep and weak Pulse is good, a full and strong one mortal.

In an Oppression of the Breast, to whatever Distemperature owing, the *Wba*, slippery, Pulse is good; but if on the contrary it be *Se*, sharp, there is no Cure.

In the Distemper called *Chong ngo*, wherein there is a sudden Swelling of the Belly, the short-tremulous and slender Pulse is good, the superficial and strong, very bad.

COM.] According to the Book entitled, *The Sources of Diseases*, the *Chong ngo* is when a Man, by Constitution, or ill Order and Excess, grown very weak, and from thence very liable to external Injuries, is struck with some malignant Impression, which makes his Belly swell suddenly, causes violent Pains, and brings him to the Brink of the Grave.

IN Wounds where much Blood is lost, a Pulse slender, and as it were empty, is good; but the full, strong, quick one is bad.

When the Pulse at the Extremity of the *Cubitus*, and at the Wrist, is so short-tremulous, *Kiu*, and quick, *Su*, that the Beats are like the Pricks of a Bodkin, and the Patient has Fits of Vomiting by Intervals, the Distemper arises from certain Worms called *Ku*, and requires a speedy Remedy: Use quickly the most forcible Medicines, says one Version; Life is in great Danger: Another Version says, if the Pulse is so quick, *Su*, as to be soft at the same time, the Patient may be kept alive, but in a lingering Condition.

COM.] The Book intitled *The Sources of Diseases*, says; In the Composition of the Character, which is read *Ku*, there are three *Chong*, that is to say, three Worms, in the same Vessel, *Min*, where they fight and prey upon each other; the Conqueror is very dangerous, and gnaws the Inside of the Patient. They who are troubled with it have frequent Cardialgies, and something seems to gnaw them at the Heart, the Face often turns blueish, and the Eyes yellow, with several other extraordinary and irregular Symptoms of the same Nature: This Animal generally attacks the Midriff first, whence ensues spitting or vomiting of Blood; and if not prevented he'll devour the Entrails called *Tsang* and *Fu*, and bring on Death.

IN the Attacks of Poison, the Pulse strong and overflowing is good, but if small and slender, the Danger is great, especially if attended with vomiting Blood, for it is difficult to stop it perfectly, and Death frequently ensues.

COM.] In other Vomiting of Blood, the Pulse deep and slender is good; there is none, but that occasion'd by Poison, where the strong and overflowing is approved.

IN short, generally speaking, to pass the surer Judgment, whether the Patient will die of his Disease or not, the best Way is to consult the Pulse \* *Tay Shang*; if that be found to have Motion and Vigor, the Patient will escape; but if in this Place the Pulse languishes and stops, he is a dead Man,

COM.] \* This is an Inch and half from the Joint of the Great Toe.

NOTE.] At present the Chinese Physicians do not consult the Pulse in this Place, not even in Men.

PROGNOSTICS taken from a View of the SICK.

IF the Patient has the inner Corner of the Eyes yellow, it is a good Sign, he commonly recovers; the Stomach is good, says a Comment.

If the Eyes, that were swollen, sink all of a sudden, he is a dead Man; the five *Tsang* are depraved, says the Commentary.

When you perceive a blackish Colour spread itself over the Eyes, Ears and Nose of the Patient, the Distemper is not easy to cure; and if this Colour reaches as far as the Mouth, scarce three out of ten will recover; the Stomach is oppressed with the too great Moisture of the Kidneys, says the Comment.

When the Face is yellow, the Eyes purple or blackish, and the Patient moves his Arms in an unquiet and irregular Manner, a malignant Air has seized the Stomach, and produced a mortal Fermentation throughout the Body; the Stomach, says the Commentary, is oppressed by the Liver.

If the Face is black, but the Eyes white, the right Kidney, called *The Gate of Life*, is quite marr'd; the Patient has not above eight Days to live.

When the Face is observed to change suddenly to a purple, and grows blacker by degrees, the Liver and the Kidneys no longer do their Office, says the Commentary.

When the Face turns red, the Eyes white, with a Difficulty of Breathing, the Fate of the Patient will be determined in ten Days: If he gets over them, he will recover: In this Case the Lungs suffer from the excessive Heat of the Heart, says the Commentator.

When the Inside of the Eyes turns yellow, black or white, and this reaches as far as the Nose and Mouth, it is a bad Sign: The Stomach, says the Commentator, suffers from the moist Distemperature of the Liver.

If the Face turns purple, and the Mouth yellow, the Patient generally dies in 12 Hours, or, if some other Circumstance indicate a longer Term, he survives not two Days at most.

When the Eyes are muddy, or the Teeth break and grow black; when the Face turns to a pale white, or the Eyes grow black, these are all bad Signs. The first, says the Comment, shews a distemper'd Heart and Liver; the second, a depraved Stomach; the third, that the Lungs are affected; and the last, that the Kidneys are wasted.

When the Patient opens his Mouth like certain Fish, and cannot shut it again, the Expiration being strong, but the Inspiration very weak, he is a dead Man. According to the Comment, his Heart and Lungs are in good Condition, but the Liver and Reins cease from their Office.

When the Patient cannot bend his Back, his Eyes are fixed, and as it were immoveable, looking only one Way, and his Lips dry, and as it were parch'd, his Face swelled, and blueish or black, the Disease is very dangerous, and difficult to cure: If moreover there is a Delirium, unquiet and convulsive Motions, followed with the Loss of Speech, and accompanied with a cadaverous Smell, all Hopes are gone.

If the Sick perceives as it were an intire Repletion throughout the Body, and his Back turns of a purple Colour, he will not get over three Days: The Stomach, says the Comment, is oppressed by the Distemperature of the Liver.

When the Feet and Legs fail, and the Knees are greatly swelled, the Distemper is very dangerous; the Patient commonly dies in ten Days.

If the Joints become stiff and motionless, the Disease is mortal.

When the Lines in the Palms of the Hands are effaced, the Patient has but a short Time to live.

The Lips blackish, Teeth chattering, (another Version says, Chilliness in all the Body) involuntary Loss of Urine, Aversion to all Nourishment, are all bad Signs: If they meet at the same time, the Patient will live but four Days.

If the Nails of the Fingers and Toes turn purple, and then black, it is a bad Sign: If this continues eight Days, the Patient dies, at least the Distemper is very hard to cure: The Liver is decayed, says the Comment.

When the Patient perceives a Weight on the Loins, Pain in the Back, Uneasiness through-

out the Body, the Disease is in the Bones; he has but five Days to live.

If the Sick finds a great Heaviness throughout the Body, with red Urine, and these Symptoms continue, the Disease lies in all the fleshy Parts; in six Days the Patient will die.

When the Nails of the Fingers and Toes become blackish, and the Patient is fretful, finding fault with every one that comes nigh him, and the Joints lose their Motion, he will hardly get over nine Days; but if the Hair bristle up, and become like Hemp, he has but half a Day to live; in short, when the Patient fumbles for his Garments, and talks of Death, it is in reality very near.

*Diagnosics and Prognosics of the Distempers of the five TSANG, independent of the PULSE.*

#### *Of the LIVER.*

The Face swelled with blackish Boils or Pimples, the Tongue crooked, and of a purple Colour, a Weakness throughout the Body, and especially in the Arms or Legs, a remarkable Dimness of Sight, Tears falling without ceasing, and without reason; all these indicate the Liver to be decayed, and the Patient will die on the eighth Day.

A Pain in the Region of the Armpits, red Eyes, frequent Anger, Vertigoes, Deafness, shew the Liver to suffer from Repletion: This Entrail must be relieved by Evacuation, and the Cure may succeed.

A Stiffness in the Joints, and in the Region of the Armpits, Dimness of Sight, Fears, and Sighs without any great Cause, shew a Liver disordered through Inanition: The Intention must be to strengthen it, if a Cure is designed.

#### *Of the HEART.*

THE Face of a deep Yellow mixed with Black, a Stiffness at the Shoulders, Eyes fixed on one Place, swollen Hands, the Lines of the Hands effaced, Talk extravagant, and at random, indicate a Heart oppressed and as it were suffocated with Heat; in this Case the Patient will hardly live a Day.

If the Patient feels a Numbness and Pain in the Back, and yet laughs without Cause, perceiving from time to time an extraordinary Dryness in the Tongue; all this indicates a Heart suffering from bad Repletion. Evacuations are necessary, and the Physician ought to take Care that he is not deceived in attributing the Disease to Inanition.

But if the Patient grieves, and is sad, soon frightened, and pale; if he feels a Stiffness at the Root of the Tongue, and a Pain reaching from the Loins to the Back, the Disease proceeds from Inanition, in which Case Cordials and comforting Things are necessary.

#### *Of the STOMACH.*

WHEN the Feet and the Belly about the Navel swell, when the Face is yellow and puff'd up, the Excrements come away involuntarily, the Skin of the whole Body is rough, and the Lips as it were reversed; all this shews a Stomach entirely ruin'd, and the Patient will not live twelve Days.

A Swelling in the Belly, accompanied with Costiveness, a Palsy in the Feet, a Weight

throughout the Body, when the Patient eats much without being refreshed; all this shews a Stomach full of ill Humours, and makes Evacuation necessary.

But when a Swelling of the Belly is attended with a Motion of the Entrails, Vomiting, continual Indigestion, and a Diarrhoea, it shews a weak Stomach that stands in need of strengthening Medicines.

#### *Of the LUNGS.*

WHEN the Expiration is great, with little or no Inspiration, when the Lips are as it were reversed, and the Lines of them disappear, when they become black, and like a Match half-burnt, when the Skin, Hair, and Nails are grown dry; all this shews an entire Decay of the Lungs, and the Patient has nothing to do but to prepare for his Exit.

A Pain in the Shoulders, Back, Thighs, a Cough, a Difficulty of Breathing, and windy Vapours ascending, shew the Lungs are stuffed with bad Humours, and it will be necessary to relieve them by Evacuations as soon as possible.

When the Respiration is weak, the Voice small, with Fits of Coughing, and what is spit out is mixed with Blood, besides a great Weakness and Oppression, Strengtheners must be used previous to other Remedies.

#### *Of the KIDNEYS.*

WHEN the Visage becomes black, the Teeth ake, the Sight much confus'd, with spontaneous and plentiful Sweats, and a shooting in the Loins, when the Skin is always, as it were, soak'd, at the same time that the Hair becomes dry, then the Kidneys are quite decayed, and the Patient will die within four Days. A puffing up of the Belly, a Weight thro'out the Body, extraordinary Sweating at Meals, or immediately after; a quick Sensibility of the least Air, the Face and Eyes black and livid, and when the Patient speaks unwillingly and faintly; these are Signs that the Kidneys are over-loaden with ill Humours, and speedy Evacuation is necessary.

Extreme Cold felt in the Hypochondria, and a Pain down the Back, first a Noise in the Ears, and then a kind of Deafness, the Urine much varying both in Quantity and Quality, shew a Weakness of the Kidneys that ought to be removed.

#### *Of Women with CHILD.*

THE Pulse of the Wrist, *Wey*, small; of the Joint, *Wha*, slippery; at the End of the *Cubitus*, *Su*, quick; and these for a time regular enough, except that, at Intervals, a few Beats seem like the Pecks of a Bird feeding, shew the Woman is with child, tho' it does not appear outwardly.

If the Pulse, felt very gently, be quick and slippery, and, if press'd harder, it be small, the Woman is three Months gone.

If the Pulse is barely quick, and not faltering or scattering, the Woman is five Months gone: If it be the Pulse of the left Hand, the Woman goes with a Boy; if that of the right Hand, she is big with a Girl. This is spoken of the Pulse of the Wrist, and this Distinction of the right and left Hand must be applied to the slippery Pulse of the Joint before-mentioned: As for that at the End of the *Cubitus*, it is enough

nough to observe if there be no Intermiſſions in its Beats ; this Circumſtance, joined to what has been ſaid of the Pulſes of the Wriſt and Joint, indicates Pregnancy.

Another Copy of this Book ſays, When the Woman is four Months gone, if you would know whether ſhe goes with a Son or a Daughter, you may diſcover it two ways. 1. If the Pulſe in the left Hand be quick, the Woman is with child of a Boy ; if quick in the right Hand it is a Daughter. 2. If the Pulſe in the left Hand is deep but full, ſhe is big with a Son ; if ſuperficial and ſtrong in the right Hand, it is a Daughter ; if deep but full in both Hands, ſhe will have two Boys.

When a Woman is gone her full Time, and has a wandering Pulſe, *Li king*, and perceives Pain in her Belly and Reins at the ſame time, ſhe will be delivered in twelve Hours. [*This Pulſe, ſays a Commentator, is when there are three Beats in the ſpace of an Inſpiration : Another ſays it beats but once in an Inſpiration, and pretends that this happens when the Pulſe is at the ſame time deep, ſlender and ſlippery.*]

When a Woman in Labour feels an extraordinary Weight, and has ſometimes a Shivering, ſometimes Heat, the under part of the Tongue hot, the upper cold, her Child is dead or dying, and ſhe will die alſo without being delivered. If a Woman in Labour has a red Face, and a purple-colour'd Tongue, ſhe generally brings forth a dead Child, and ſurvives ; but when her Mouth and Lips are purple, and ſhe froths at the Mouth, ſhe dies. When the Face is purple, but the Tongue red, and ſhe froths much at the Mouth, the Child comes alive, and the Mother dies.

For a Woman newly delivered a Pulſe moderately ſlow and ſlippery is good ; but if it be full, ſtrong, tremulous and cloſe, Death is at hand : In like manner, if the Pulſe be ſmall and deep, it is good ; if hard and firm, it is a bad Sign. Likewise when the Pulſe of the Wriſt is very quick, all in a Flame, and irregular, ſhe will die : If it be ſlender and deep, inſomuch that, when you preſs with the Fingers hard enough to feel the Bone, the Pulſe continues ſtill ſenſible, ſhe will recover.

An EXTRACT of the *Pen tſau kang mu*, that is, The Chineſe Herbal ;

O R,

The Natural Hiſtory of *China* for the Uſe of PHYSIC.

*This Work was undertaken and compoſed by a Doctor of the Ming Family or Dynaſty, called Li ſhe chin: But Death preventing him from putting the laſt Hand to it, his Son, after having reviſed and augmented it, preſented a Petition to the Emperor Van Iye, in the twenty-fourth Year of his Reign, upon which the Emperor gave Orders to the Tribunal of Li pu, or Rites, to publiſh the Work, and it was reprinted the twenty-second Year of the Emperor Kang hi.*

The PREFACE, containing a general View and Diviſion of the whole Work.

THIS Hiſtory contains Fifty-two Books: The two firſt treat of all the *Pen tſau*, or Herbals compiled from the Emperor *Shin nong*, (firſt Inventer of the *Chineſe* Phyſic,) down to *Li ſhe chin*, and of all the Authors cited by him. They contain moreover ſeveral Fragments of the Works of the Emperors *Shin nong*, and *Whang ti*, who digeſted Phyſic into a System, that is to ſay, the Claſſical Books of Phyſic.

The 3d and 4th Books are Catalogues or Claſſes of various Remedies proper for all Diſeaſes.

The 5th, 6th and 7th treat of three Elements, viz. *Water*, of which there are 43 Sorts ; *Fire*, of 11 Sorts ; and *Earth* of 60.

The 8th and 3 following diſcourſe on Metals and Stones ; of Metals 28 Sorts, and 3 Kinds of Stones : (1) Precious Stones, 14 Sorts ; (2) Ordinary Stones, 71 Sorts ; (3) Foffils or Minerals, 20 Sorts ; beſides 27 other Sorts near akin to the former.

The 12th and following, to the 28th, treat of Plants under 11 Kinds ; (1.) Of Mountain-Plants, 70 Sorts ; (2.) Odoriferous Plants, 56 Sorts ; (3.) Field-Plants, 126 Sorts ; (4.) Venomous Plants, 47 Sorts ; (5.) Ground-Plants, that need Support, 73 Sorts ; and 29 Sorts, akin to the foregoing ; (6.) Water-Plants, 22 Sorts ; (7.) Plants which grow on Stones, 19 Sorts ; (8.) Plants of the Nature of Moſs, 26 Sorts ; beſides

Plants of a mixt Kind, 9 Sorts, which are uſed in Phyſic, and 153 Sorts not uſed therein, tho' all known by their Names. (9.) Plants whoſe Grain ſerves for Food ; as Wheat, Rice, Millet, Peas, Beans, &c. 44 Sorts ; (10.) Plants of whoſe Grain they make Wine or other Drinks, 29 Sorts ; (11.) Kitchen-Plants, 1.) Such as have a ſtrong Smell and Taſte, 32 Sorts ; 2.) Such as bear Fruit, as Cucumbers, Gourds, &c. 11 Sorts ; 3.) Thoſe that grow in Water, 6 Sorts ; 4.) Thoſe of the Nature of Muſhrooms, &c. 15 Sorts.

The 29th and following Books, to the 37th, treat of Trees, which are diſtinguiſh'd into 12 Kinds, 6 of which bear Fruit, and 6 bear none. Of Fruit-Trees, (1.) Such as grow in open Field, 11 Sorts ; (2.) Mountain-Trees, 34 Sorts ; (3.) Wild Fruit-Trees, ſuch as grow among the Barbarians to the Eaſt and North of *China* ; (4.) Trees whoſe Fruit helps to ſeaſon their choice Diſhes, 23 Sorts ; (5.) Such as bear Kitchen-Fruits, as Melons, &c. 9 Sorts ; (6.) Aquatic Fruit-Trees, 6 Sorts, beſides 23 Sorts akin to ſome or other of the preceding. Of Trees that bear no Fruit, (1.) Trees whoſe Wood is odoriferous, 35 Sorts ; (2.) Large Foreſt-Trees, 52 Sorts ; (3.) Shrubs, 50 Sorts ; (4.) ſuch as want Props for their Growth, 12 Sorts ; (5.) Such as grow in Sprigs, 4 Sorts ; (6.) Mixt Kinds, 7 Sorts.

The 38th Book treats of old Garments and old Utensils, that are used in Physic; of Garments or Cloth 25 Sorts, of Utensils 54.

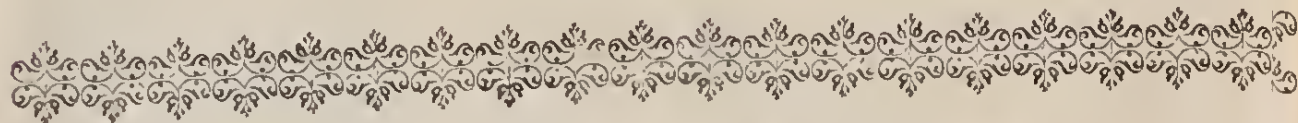
The 40th Book and following, to the 46th, treat of Insects under 4 Kinds; 1.) Oviparous Insects, 43 Sorts; 2.) Such as breed from rotten Wood, 31 Sorts; 3.) Such as are engender'd from Moisture, 23 Sorts; 4.) Scaly Insects, of which there are four Subaltern Kinds; 1.) The Dragon, and such like, 9 Sorts; 2.) Serpents, 17 Sorts; 3.) Fishes with Scales, 28 Sorts; 4.) Fishes without Scales, more than 30 Sorts; 5.) Those defended with Armour, whether such as the Tortoise, Crawfish, Crab, &c. 17 Sorts; or

like the Oysters, Muscles, and other Shell-Fish, 29 Sorts.

The 47th 48th and 49th Books discourse of Birds under 4 Kinds; (1. Water-Fowl, 13 Sorts; (2. Domestic and Game-Fowl, 22 Sorts; (3. Wild-Fowl, 17 Sorts; (4. Mountain-Birds, 13 Sorts.

The 50th and 51st treat of Quadrupeds, under 4 Heads, (1.) Tame Animals, 28 Sorts; (2.) Wild, 38 Sorts; (3.) Rats and such like, 12 Sorts; (4.) Strange Animals, as the Ape, &c. 8 Sorts.

The 52d Book treats of the Human Body, and all its different Parts, that are of Use in Physic, in Number 35.



## ADVERTISEMENT.

THE first Pen tsau, or Herbal, mentioned in the Chinese Books, is the Emperor Shin nong's, which being divided into three Parts contains 360 Sorts of Medicinal Drugs, distributed into three Classes: Afterwards there were added as many more, and this was styled, The Second Herbal, or Pen tsau, which appeared under the Name of Lyang tau hong king.

After these two came out several others at different times, especially under the Family of the Tang, and under that of the Song, which were much larger: But because these sorts of Works, in multiplying, became confused and full of Faults, Li she chin, moved with a Desire of serving the Public, composed this Work, wherein he has inserted every thing that was good in the former, and added much of his own.

Besides, with intent to methodize it for ready Use, he reduced all the Plants he treats of under Sixteen Pu, or Classes, which he subdivides into Sixty Kinds; and those under each Kind he distributes into three Orders, according to their Strength and Virtue.

And because Fire and Water are the two chief Elements, and as it were the two first Principles of all other Productions, this Work begins with these two Elements. 2. He treats of the Earth, because the Earth is as it were the Mother of all things. 3. Of Metals and Stones generated in the Bosom of the Earth, and which are as it were Parts of it. 4. Plants, Grain, Pulse, Roots and Trees which it produces out of its Bosom. 5. Old Garments and Utensils, the Matter of which is taken out of the preceding Kinds. 6. Insects, Fish, and other Kinds which have Scales, or are defended with Armour; of Birds and Quadrupeds. 7. The Body of Man. So that this Class begins with what is vilest and most common in Nature, and ends with what is most exalted and excellent.

As for the Order, which the Author has kept in treating of every Kind, he begins with explaining the Name; and in regard several Sorts of Things have different Names, according to the different Ages and Authors that have written about them, Li she chin has taken care to insert them all exactly, placing them next that which was most common in his Time, in order to preserve the Original of the Pen tsau or Herbal. He afterwards gives a Description of each, tells how and where it grows, and how it is to be kept or gathered. In short, he examines what is certain, dubious, or false with relation to each; and teaches how to prepare them for Keeping or present Use, treating afterwards of their Nature, Qualities, Smell and Taste: He then speaks of their Virtues and Uses, or Effects; and finishes with Prescriptions and Doses of each: So that in the antient Pen tsau are reckoned 2935 different Recipe's, to which are added 1161 modern ones.

## PEN TSAU TI I KUEN

### The CHINESE HERBAL. BOOK I. SECT. I.

Of the Origin of the PEN TSAU, or HERBAL, and of all HERBALS, antient and modern, down to the present.

1. IT is a very antient Tradition, that there was an Herbal, in three Books, intitled Pen tsau king san kuen, its Author the Emperor Shin nong; but no Person is known to have seen that Work. If we may credit what is said by an antient Author, Whay nan tse, this Emperor, in making Tryal of all Sorts of Plants and medicinal Herbs by the Taste, discover'd, in one Day, 70 Kinds of a poisonous Quality: And this gave Rise to Practical Physic. In antient times, before the Invention of Letters, this Science descended from one Generation to another by oral Tradition, under the Name of Pen tsau; but since the Reigns of the two Fa-

milies of the Han, Physicians being vastly multiply'd, and new Prescriptions added to the old, it began to appear in Form of Books of Recipe's, under the same Title.

In a Book or Chronicle, intitled *Ti wang ki she ki*, it is written that the Emperor Whang ti order'd *Ki pe kau* to examine the Savours of Plants or Trees, and from thence to compose a Pen tsau king, or Body of History, and draw up Prescriptions for all Diseases, which shews that the Term Pen tsau has been in use ever since the time of Whang ti. The Pen tsau of Shin nong contains the *Materia Medica* under five Classes, viz. Precious Stones, ordinary Stones, Plants, Trees, Animals;

Animals; but the Clafs of Plants, being the largeft, has given to the whole Performance the Name *Pen tſau*, i. e. The Origin or Root of Plants.

The Pen tſau publiſh'd under the Reign of the Family of the H A N.

THEY reckon no leſs than 39 different *Pen tſau*, including thoſe of *Shin nong* and *Li ſhe chin*: This latter ſays that the *Pen tſau* of *Shin nong* comprifes, under three Claſſes, 365 Sorts of Remedies, a Number anſwering the Celeſtial Degrees, which *Lyang tau hong king* doubling compoſed (2) his *Pen tſau*, containing 730 Sorts in ſeven Books, and called *Ming i pye lu pen tſau*, becauſe theſe 365 Additions were taken from the moſt famous Phyſicians that lived ſince the *Han*, and to diſtinguiſh one from t'other, he mark'd the firſt with red Characters. (3) Before this laſt, there appeared one intitled *Tſay yo lu*, i. e. *A Treatiſe of Herbs and Remedies*, in two Books, compoſed by *Tong kyun*, a Subject of *Whang ii*. (4) Under the Reign of the *Han* appeared the *Lwey kong ya twi*, a Sort of *Pen tſau* in two Volumes, made by *Lwey kong* (5). The *Pen tſau* intitled *Li ſhe yo lu* came out in the ſame Reign, in three Book, which was no other than the three Books of the *Pen tſau* of *Shin nong*, corrected by *Li tang ſhi*. (6) Next came out, in one Volume, the *Pen tſau* intitled *U ſhe pen tſau*, the Author *U*. (7) The laſt *Pen tſau* publiſh'd under the *Han*, is intitled *Lwey kong pau chi luu*, Author *Lwey kong*, in three Books. It treats of the Nature of Medicines, and how to prepare them.

The Pen tſau publiſh'd under the Family of the T A N G.

THE Emperor *Tang*, Head of the Imperial Family of that Name, employ'd 22 Perſons, the moſt ſkilful in his Empire, to make (8) a new *Pen tſau*, for that reaſon called *Tang pen tſau*, or *Tang ſu pen tſau*. It contains 53 Books, according to the Method of the *Pen tſau* of *Lyang tau hong king*. Next appears a Treatiſe entitled *Yo tſong kwe*, in two Books, the Author *Chang chin kven*. Then came out a new Herbal, intitled *Yo ſing pen tſau* in four Books. (9) One *Sun tſe myau* compoſed 30 Books under the Title *Tſyen kin ſhe che*. (10) Soon after appeared a *Pen tſau* intitled *Che lyau pen tſau*, in 13 Books, the Author one *Mong tſau*. (11) This was followed by another, intitled *Pen tſau ſhe i* in 10 Books, compoſed by *Chin tſang ki*. (12) Under the Reign of the ſame Family, *Li ſun* made a particular *Pen tſau* of the Plants and other Things of the Sea, contained in ſeven Books, with the Title *Hay yo pen tſau*. (13) The 13th *Pen tſau* is intitled *Tſe ſhin pen tſau*, and contains five Books, its Author *Syan ping*. (14) The *Pen tſau* called *Shan ſan pen tſau*, in five Books, the Author *Yang ſwen chi*. (15) The 15th is called *Tſau in i*, in two Books, Author *Li han quang*. (16) *Pen tſau ſing tſe kwey*, by an anonymous Author, in one Book. (17) The *Che ſing pen tſau*, in ten Books, by *Chin tſe lyang*. (18) *Shu pen tſau*, in 20 Books, compoſed by the Doctors called *Han ling*.

Under the Reign of the S O N G Family.

(19.) The *Kay pau pen tſau*, from the Name of the firſt Emperor of the Family of the *Song*, by

whoſe Order nine of the moſt able Men in his Empire compoſed this Work, which, beſides the Sorts of Plants and medicinal Things explained in the *Pen tſau* of *Shin nong*, contains 133 new Additions, in Characters mark'd with black, to diſtinguiſh them from the former, which are white. (20) The *Kya yew pu chu pen tſau*, in 20 Books, compoſed by the Mandarins or Officers of the *Quang lu tſe*, an Office that has the Care of the Expences of the Houſhold. (21) *Tu king pen tſau*, in 21 Books, where you ſee all the Figures of Herbs, Plants, and other medicinal Things, which the Emperor *Tſong jin tſe*, by Orders ſent throughout all the Provinces, had directed to be drawn, and ſent to Court, (22) *Ching kwey pen tſau*. Its Author called *Tang ſhin wey*, having collected all the *Pen tſau* of the preceding Ages, out of them compoſed his own, and preſented it to the Emperor *Whay tſong*, who, changing the Title, called it *Ta quen pen tſau*. (23) *Pen tſau pye ſhwe*, its Author *Ching ching*. (24) The *Je wha chu kya pen tſau*, in 21 Books, by *Je wha*. (25) *Pen tſau ywen i*, in three Books, the Author *Kew tſong ſhe*. (26) The *Kye ku chin chu nan*, only one Book, by *Kye ku*, or *Tſang ywen ſu*.

Under the Reign of the Y W E N.

(27) *Tong yo fa ſyang*, in one Book; the Author, who lived under the Family of the *Twen*, is called *Li kau* or *Wha tong quen*. (28) *Tang je pen tſau*, in two Books, the Author *Vang wha ku*. (29.) *Je yong pen tſau*, by *U ſwi*. (30) *Pen tſau ko ko*, by *Hu in*. (31) *Pen tſau ywen i pu i*, by *Chu ching king* alias *Tau ki*.

Under the Reign of the M I N G.

(32) The *Pen tſau fa wey*, in two Books, the Author *Syu yen ſhun*, in the Reign of the Emperor *Hong ſu*, the Founder of the *Ming* Dynaſty. (33) The *Kyew whang pen tſau*, in four Books. It was made by a Prince called *Ching chay*, who taking Pity on the People afflicted with publick Calamities, and eſpecially with Drought and Barrenneſs of the Earth, compoſed this Work (which contained 440 Sorts of Herbs or Trees) by the Aſſiſtance of the Peaſants or Labourers, who having nothing to eat, went ranging about the Mountains among the Trees and wild Plants, for ſomething to ſupport their miſerable Life, and every Day brought him ſome new Kinds. (34) *King ſu yu tſe*, in two Books, compoſed by a Prince, called *Ning hyen wang*, in the Reign of the Emperor *Sun te*. (35) The *Pen tſau ſi yau*, in eight Books, its Author *Vang leu*, in the Reign of *Hong chi*. (36) The *Che u pen tſau*, in two Books, by *Vang li*, in the Reign of *Ching te*. (37) The *Che kyen pen tſau*. Theſe two Works treated of medicinal Aliments, and Aliments proper for every Diſtemper. The Author was *Ning ywen* under the Emperor *Kya tſing*. (38) The *Pen tſau wey pyen*, in 20 Books, by *Vang ki*, under *Kya tſing*. (39) *Pen tſau mong ſwen*, in 12 Books, by *Chin kya mew*, in the ſame Reign. (40) The *Pen tſau kang mu*. This Work was begun under the Reign, and by Order, of the Emperor *Kya ching*, by the Doctor *Li ſhe chin*, when he was *Chi hyen*, that is, Governor of a City of the third Rank, and finiſhed under the Emperor *Van hwe*. The Author compiled it of all that

was best and choicest in every Herbal, or other Books of Physic, antient and modern, and enriched it with the Addition of 374 Receipts, the whole Work containing 8160, to which there is annexed an Index of all the Kinds of Plants and other medicinal Things treated of in every one of these *Pen tsau*, and of the Number and Kinds which *Li she chin* selected from each to compose his own.

*Extract of the Pen tsau of the Emperor Shin nong.*

THERE are 120 sorts of Drugs or Remedies of the first Order, that maintain their Rank in Physic, and are as it were sovereign in their Office; these are of the nature of Aliments, and by their nourishing Juicc serve to support Life, therein resembling Heaven.

As these Remedies have no venomous or malignant Quality, whatever Quantity you take, or how long soever you use them, they do no harm: In a word, if you would have the Body active and light, preserve the Spirits in a just Equality, and keep yourself in good Case, even in old Age, use the Remedies contained in the first Book.

There are also 120 Sorts of Drugs or Remedies of the second Order, which do the Duty as it were of Servants or menial Officers in Physic: These beget a Disposition of Body more capable of the proper Functions of Nature, which they in some measure preserve.

Among these Remedies some have a malignant Quality, others are quite innocent and harmless; take great Care therefore to know their Virtue and Use; in short, if you would weaken the Rage of Distempers, and restore decayed Strength, use the Remedies contained in the second Book.

As for those of the lowest Class, there are 125 Sorts, which in Physic do the Duty of extramenial Officers, and these are particularly useful in curing Distempers: They partake of the Nature of the Earth, and have all great Malignity, or some poisonous Quality; they must not be used long together: In a Word, if you would expel a Cold, unnatural Heat, bad Air, or a certain Malignity that may affect the Spirits, or if you would open Obstructions, disperse Humours, and heal Diseases, have recourse to the Remedies of the third Book.

Among Remedies some are in the Place of *Kyun*, or Sovereign; others in room of *Chin*, or domestick Servants; and others hold the Place of *Tso she*, or extramenial Officers; and the Goodness of a Medicine arises from a just Proportion and Temperament of these several sorts of Remedies: The *Kyun*, or Sovereign, ought to be Sole; there should be two *Chin*, or domestic Servants; three *Tso*, or general Officers residing abroad, and five *She*, or subaltern Officers: One *Kyun*, three *Chin*, and nine *Tso she*, are also a just Proportion.

Some Remedies partake of the Nature of *In*, and others of *Yang*, in mixing of which the greatest Care must be taken. Certain Remedies also are mutually related, like Mother and Child, elder Brother and younger.

The Things used in Medicines are of several Sorts: Those taken from Vegetables are the

Root, the Stalk, the Flower, the Fruit, the Leaves; those taken from Animals, are the Skin, the Bones, and the Flesh.

COM.] The Physician *Yuen fu* says that in all kinds of medicinal Things, which have their Root in the Earth, the Part above Ground is formed by the Heat and Spirits which ascend into the Body of the Plant; and the Boughs from whence the Leaves proceed are called *Ken*, or Branches: And the Part within the Earth is formed by the Juice and Spirits, which descend into the Body of the Plant; and its Branches which penetrate the Earth, are called *Shau*, or Fibres.

For Patients, whose Distemper lies in the *Shang tshau*, or *Chong tshau*, that is, in the superior or middle Cavity of the Body, it is necessary to use the *Ken*, or Branch, that is, the superior Parts of the Plant; and for those whose Disease lies in the Inferior Cavity, or *Hya tshau*, which is the lower Belly, it is proper to use the *Shau*, or Branches of the Roots, that is, the lower Parts of the Plant: The *Ken*, or Branches, of the Plant ascend upwards, and the *Shau*, or Roots, tend downwards.

The upper Half of the Body partakes of the *Yang*, and the Nature of Heaven; thus the Medicines suitable to that Part of the Body are the Head or Tops of the Plants; the Body of the Plant, that is, the Trunk, is for the Diseases of the *Chong tshau*, or middle Cavity; the lower Half of the Body of Man partakes of the *In*, and the Nature of the Earth, and consequently the *Shau*, or Roots of the Plants, are proper for Distempers lying in the lower Parts.

Medicines are distinguished into seven Sorts; some are simple, others compound: Among the latter some will bear no Separation; some lend mutual Assistance, some embrace; between others there is great Antipathy, some are opposite and contrary, whilst others even mortify or kill each other.

There must be great Care taken in compounding or using these Sorts of Medicines: You would do well to use such Remedies as cannot be without each other, and such as lend mutual Assistance; but beware of those which bear an Antipathy, and are of a contrary Nature: You may venture to use those that have a malignant or venomous Quality, provided they are mixed with such as have the Virtue to subdue this Malignity; but never compound such as bear a mutual Antipathy, or such as destroy one another.

NOTE.] *Pau shing* says; the *Pen tsau* of *Shin nong* treats of 365 Sorts of Medicines or Drugs, of which 71 are simple, and admit of no Mixture; 12 Sorts cannot be without each other, 90 Sorts lend mutual Assistance; 78 stand in fear of one another, 60 have an Antipathy, 18 are contrary and opposite; and 36 kill or destroy each other.

*Li she ching* says, Medicines are of 7 Sorts, differing in Qualities.

(1.) Simple which are taken alone. (2.) Such as cannot be without each other, but must always go together; such are the *Jin feng*, Liquorice, the *Whang ki*, the *Chi mu*, [Sorts of Roots] and such like. (3.) Such as lend mutual Assistance. (4.) Those which have a reciprocal Antipathy, and which reciprocally render their Virtues useless. (5.) Those that fear or hurt each other. (6.) Such as are contrary or incompatible. (7.) Those that destroy or kill each other. In the ancient Receipts they commonly used the fourth and sixth sort; the second and third take place in the Emperor's Receipts; the 5th and 6th are used in the Receipts of the Princes; and the 4th and 7th in the Receipts of barbarous and tyrannical Princes.

They distinguish their Drugs, or *Materia Medica*, by five several Tastes; Sharp, Salt, Sweet, Bitter, and Strong: And by the four Qualities of the Air, according to which they are cold or hot, temperate and cool.

NOTE.] *Tsong she* distinguishes the Drugs, with relation to the Spirits, that is, the small spiritual Bodies, that proceed from them, and are the Vehicles of Smells: Thus they are divided into two Classes; those of a good, and those of a bad Smell.

They are farther distinguished into two other different Kinds; those of a poisonous or malignant Quality, and those that have no ill Quality.

NOTE.] The Physician *Ki pe kau* says, there are inveterate and new Distempers, also Prescriptions great and small. According to the Nature or Quality of Diseases, either innocent Medicines are to be used, or such as have a malignant Quality. Remedies of great Malignity, if the Disease has ten Degrees of Enormity, may diminish



diminish six: Medicines of a moderate Malignity will diminish seven, and those which have very little Malignity will diminish eight; but Medicines of no malignant Quality will diminish nine.

As for those Kinds which are merely of the Nature of Aliments, such as Grain, and Flesh of Animals, Fruits, Herbs and Pulse, provided a Person does not run into Excess, there is no Danger to be feared from them.

The same Author says that in Distempers or Constitutions able to resist Medicines of a poisonous or malignant Quality, the stronger must be the Dose; in a different Case the Dose is but small.

There are Seasons proper to gather and prepare Medicinal Things, some of which are to be dried in the Sun, and others in the Shade.

COM.] *Hong king* says, That the Time of Gathering is the Beginning of the Year, and that this has been the Custom since the Beginning of the Reign of the *Han*: Most medicinal Roots are gathered in the second and eighth Moon, because in the beginning of Spring the Sap, rising in great abundance, is in its full Strength; and then only beginning to cause the Plants to bud, it is not yet dispersed nor consumed, as it is afterwards, in the Production of the Branches and Leaves: In the Autumnal Season, the Leaves and Branches withering, the Juice or Sap returns downwards to its Origin.

In short, if Roots be gathered in the Spring, it should generally be done in the Morning; and if in the Autumn, it should be in the Evening, for the same Reason.

As for the Time proper for gathering Flowers, Fruits, Leaves, and the Stems or Trunks of Plants, this only Rule is to be observed, That they be cropt in their perfect Maturity.

*Sing tse myau* says, That the antient Physicians, following this Passage of the Text of *Shin nong*, which relates to the Manner of gathering, preparing and drying the Drugs and Medicinal Simples, and using them according to the prescribed Method, out of ten Patients cured eight or nine.

But the modern Physicians, being ignorant of the Time of gathering and collecting Simples, as well as of the Nature of the Soil wherein they grow, and not knowing whether they are old or new, full of Juice or empty, out of ten Patients cannot set one half on their Legs.

*Ma chi* says, Multitudes abuse the Practice of drying Drugs in the Shade: For instance, the tender Horns of a Deer which just begin to sprout, dried in the Shade, will rot, but dried at the Fire will be good.

In short, Roots taken before the ninth Moon ought to be dried in the Sun; and those which are taken after that Time, in the Shade.

*Li she chin* says, That as the same Plants differ, on account of the Diversity of Soil or Climate, or the Times, or *Tse ki*, in which they grow, and with reference to the Roots and Stalks, so the Times and Manner of gathering and preparing them ought to be different, which is the Opinion of *Kong chi ye*, cited in this Place.

On this Subject, there is a common Proverb in the Market of *Kya nu*, the Sense of which is true enough, *viz.* 'Those who purchase Drugs and Medicines, ought to have two Eyes; that one is sufficient for those that administer them, that is, the Physicians; but those who take them from the Hand of a Physician need none at all.

As to Drugs and Medicines, there is a Method of knowing the Quality of the Earth or Soil in which they grow, and to discern the true from the false, the new from the old.

COM.] *Hong king* says, That all sorts of Drugs or Medicinal Things have a particular Soil in which they grow.

*Tsong she* says, That to make the better use of Drugs you must regard the Nature of the Country from whence they are brought.

*Kau*, mentions six Sorts of Drugs which ought to be kept long to have a good Effect in Physic; and says afterwards that all the rest ought to be fresh and new, according to the Opinion of *Hong king*; but he mentions several others, among which is the *Tay whang*, or Rhubarb, which he pretends to be better, and to have great Virtue when old than new.

Drugs and Medicinal Things, as their Nature is different, ought to be prepared in different Manners; on this account some are proper to make Pills, and others only fit to be pounded and reduced to Meal or Powder; some Kinds are to be boiled in Water, and others infused in Wine; others again are to be fried in Oil or Fat. Some Kinds, such as Hogs Lard, may be prepared several Ways, and others ought never to be given prepared with Wine, or any other Liquid:

In short, to avoid Errors in this matter, there must be regard had to the Nature of each Kind.

COM.] *Hong king* says, That according to the Variety of Distempers, Medicines must be administered either in Pills, Powder, or Potion, or mixed with Wine, or in the Form of an Electuary, that is, prepared and boiled, or fried with Fat.

*Wha to* says, That some Distempers are cured with liquid Medicines, others with Powders, some with Cathartics, some with Emetics, and others with Sudorifics.

Liquid Medicines are proper to scower the Entrails, and make the Blood circulate freely, putting *In* and *Yang* into a just Temperament: Pills serve to expel Wind and cold Indispositions from the Body, to open Obstructions, and to convey the nutritive Juice into all Parts.

Medicines given in Powder drive away the Malignity of the Air, Cold, Heat, and Moisture; they cure Obstructions in the Bowels, keep the Body open, and are friendly to the Stomach.

In Distempers which require Cathartics, the Neglect of them causes a Fulness of the Belly and Intestines, and a Puffing up near the Region of the Heart.

Where Sudorifics are necessary, if the Patient is not made to sweat, all the Pores of the Body are closed, Sadness ensues, the Spirits stagnate, and the Sick dies.

When the proper Use of Emetics is omitted, the Breast is puffed up, Respiration grows difficult, the Nourishment is not equally distributed, and Death comes in the Rear.

*Kau* says, That liquid Medicines, or Decoctions, are proper for curing great Disorders: Powders are proper for sudden Diseases: Pills are for the Cure of slow Distempers, which are a long Time in breeding.

Medicines prepared by Mastication were formerly in vogue, before proper Instruments were invented to cut them small: They then chewed the Simples they designed to use, squeezed out the Juice, and gave it to the Patient: This sort of Preparation served to facilitate the Motion of the Humours upward, and to distribute them more easily throughout all the Vessels.

When the Cure of any dangerous Distemper is attempted, the Drugs designed for use should be boiled in Wine to deprive them of their Humidity, with an Addition of green Ginger to revive the natural Heat, as also large Jujubes to expel Wind and Cold, together with the White of an Onion to expectorate Phlegm.

If the Medicines are not designed to penetrate to the Vessels, but to evacuate Humours contained in the Stomach and Bowels, they must be reduced to fine Powder, and made up with Honey: When they are of a Nature and Taste stronger than ordinary, the Medicines in Powder need only be diluted with warm Water; but when their Nature and Taste are more exquisite they should be boiled, and given to the Patient with the Sediment: To disperse or evacuate viscous Humours from the lower Belly Pills are used, but they ought to be large, round and smooth; they should be of a moderate Size for the upper Belly, and very small for the Breast; that they may descend whole into the Stomach, and take up a longer Time before they are dissolved, they may have a thin Covering of Glew; and to prevent their passing off too soon, they should be given with Wine or Vinegar.

*Ywen ju* says, When the Seat of the Distemper is the Head, Face, or Skin, the Drugs designed for Use ought to be boiled in Wine; if it is between the Navel and the Neck, they need only be washed in Wine; if it resides in the lower Belly, they may be used unprepared; those, however, which are of a cold Nature, ought to be infused in Wine, and then dried, to prevent them from doing Hurt.

When you undertake the Cure of any Distemper, you ought first to inquire into the Cause, with all the preceding and following Symptoms: If you find none of the five Viscera exhausted, nor any Irregularity in the Pulse, nor the radical Moisture, or natural Vigour wasted, you may set the Patient on his Legs by the Help of Physic. When once the Distemper is formed, you must not expect to cure above half your Patients; but when the Disease is dangerous, it is very difficult to find a Remedy.

COM.] *Hong king* says, Unless a Physician, however skilful, attends to the Voice and Complexion, how do you think it possible from the Pulse only to know if the Person be distempered?

*Li she chin* says, That in the first Age the Antients prepared Medicines, but seldom used them, their Health was so perfect: That in the middle Age, Vigour as well as Virtue being

being decayed, when any Disorder arose, of 10,000 Persons who took Physic; there was not one that did not recover his former Health: At present we use Medicines of a malignant and poisonous Quality for the Cure of Diseases rooted within the Body; and Caustics, sharp Instruments, and Matches to expel outward Distempers; and yet from all these Inventions we reap no great Advantage, &c.

*Shun in* says, There are six Sorts of Incurables (1.) the Proud and Presumptuous, who will not hearken to Reason. (2.) The Covetous, who take more Care of their Riches than their Bodies: (3.) The Poor, who want the common Necessaries of Life: (4.) Those who have the *Yu* and *Yang* irregular: (5.) Such as, on account of extreme Weakness and Leanness, are incapable of Physic: (6.) Those who have Faith in Quacks and Impostors, but none in Physicians.

*Tsong she* says, There are six Faults usually committed in Physic: (1.) Want of Examination into the Causes of Distempers: (2.) Want of Confidence in the Physician: (3.) Want of due Regard to Time: (4.) Want of Prudence in the Choice of a good Physician: (5.) Want of Discernment in discovering the Patient's Disease. [*The sixth is wanting in the Original.*]

Eight Things should be carefully observed in Distempers, *viz.* Fulness or Inanition, Heat or Cold, internal Causes of Distempers or external, and the Parts wherein they reside, whether outward or inward.

Every Time a Distemper is examined, Regard must be had to the Air, the Colour, and the Pulse of the Patient, as well as to his Strength, and the Condition of his Flesh, Bones and Skin, and even to his Natural Temper, and Passions. If the Patient has a Pulse not usual to the Distemper, and the Physician has no other Way of finding out his true Disposition, how can he give him fit Medicines? This is a great Fault among rich Persons; when Women are sick, they keep them close, and shut up behind the Curtains, and prevent their Arms to the Physician covered with Silk, as tho' he were to divine the Distemper: I have heard, that some will not suffer a Physician to touch their Arms in this manner, but only a silken Thread ty'd to the Wrist, on which the Physician is to lay his Hand at some Feet distance.

In the Use of Medicines of a malignant or poisonous Quality, it is proper to begin first with a slight Dose, no bigger than the smallest Grain of Millet, and then to desist till it is known whether the Disease be conquered or not; if not, the Dose must be doubled: If this has no Success, it must be decupled: In short, the Quantity precisely necessary to put to flight the Disease, is the just Measure or Dose of this sort of Remedies.

*Hong king* says, That among Medicines in present Use there are but two Sorts of Simples which are of a venemous Quality: If you try them, take about the Bigness of a Pea called *Pa tew*, agreeably to what is said in another Place of the Text of this Book. If you use a simple Remedy, of a poisonous Quality, uncompounded, take no more at once than a Pill of the Bigness of a Grain of *Sima* or *Gergelin*. Of Medicines composed of two Things, one of which is poisonous, take two Pills of the Bigness of a Hempseed. If your Medicines are compounded of three Things, one of which is poisonous, take three Pills of the Bigness of a Pea called *Hu tew*. Of Medicines composed of four Things, one of them poisonous, take four Pills as big as a Pea called *Syau tew*. If your Medicines are compounded of five Things, and one has a poisonous Quality, take five Pills of the Bigness of a large Pea of the Kind called *To tew*. If you use Medicines composed of six Things, one of which is of a poisonous Quality, take six Pills of the Bigness of a Grain of the Tree called *Tong shu*; and thus of other Medicines compounded of seven, eight, nine or ten Things, according to the Number of which the Patient ought to take the same Number of Pills, and all of the Bigness of a Grain of the Tree *Tong shu*, in which regard must be had to the Weight as well as the Size.

*Tong she* says, Tho' this Rule be certain, yet regard must be had to the Patient's Age, Constitution and present Disposition, that is, whether he be in a Plethoric or a wasting Condition, whether the Distemper be new or inveterate: It is necessary likewise to examine the Degrees of Malignity in poisonous Medicines, and not obstinately adhere to the Letter of this Rule on all Occasions; it must be limited as different Circumstances require.

DISORDERS from a cold Cause require warm Medicines; from a hot Cause cold ones: In those from Indigestion, Cathartics and Emetics are proper; malignant Tumours and Swellings of the Belly, if proceeding from Worms and

other Insects, are cured by Medicines of a venemous Quality; Imposthumes, Abscesses and other Tumours, by Remedies proper for Wounds.

Distempers caused by Wind and Humidity, that is, by certain cold Humours, require poisonous and moist Remedies: In short, each Remedy must be suited to the Distemper.

COM.] *Hong king* says, tho' all Remedies, considered separately, be simple, yet most of them are used for more than ten Sorts of Distempers; but special Regard must be had to the Virtue and principal Property of each.

*Li she chin* says, there are Medicines whose Taste and Smell, that is, the Qualities, are strong, others weak: Some operate gently, others roughly: In determining the Dose Regard must be had to the Strength of the Patient, &c.

In Disorders from Heat, the Heat must be allayed; in those proceeding from Cold, the Cold must be removed; if they proceed from Coolness, the Coolness ought to be dispersed; if from moderate Heat, it is necessary to remove it. In Diseases of the Breast and above the Midriff, take Physic after Eating: In those below the Heart and Stomach, take it before Meals: If the Distemper lies in the four Vessels of the Members, take your Physic in the Morning fasting; if it resides in the Bones and Marrow, after a plentiful Supper.

*Hong king* says, some Medicines are to be taken in Wine, and some in Water or Rice-Gruel; some to be taken infused cold, others hot; Medicines in Potions are to be taken at once or several times: Decoctions are taken after long Boiling or just bubbling up: In short, every Kind of Physic has its particular Preparation.

*Kau* says, the admired Praxis of the Antients in prescribing Physic was thus: In Maladies of the upper Parts, the Dose was several times repeated, but in small Quantities; in Distempers of the lower Parts they repeated it several times, but in much greater Quantities; small Doses are proper to moisten by little and little the upper Parts, and large Doses to moisten and re-establish the lower. In short, whenever we meet with these Words in Receipts, *Fen tsay fu san fu*, double and repeat the Dose, it ought to be understood with relation to the Constitution of the Patient, his Strength, and the Violence of the Disease, according to which the Number of Doses ought to be lessen'd or increased, without being wedded to Rule.

THE principal Distempers are caused by Winds and Cold: In others Cold and Heat succeed each other by regular Intervals, of which Kind are Intermittent Fevers, as the Tertian and Quartan: Besides these, there are Distempers accompany'd with Disorders of the Heart, Nauseas and Vomiting: There are moreover a Swelling of the Belly, Diarrhoea, Tenesmus, Costiveness, Suppression of Urine, and a Dysury, Difficulty of Breathing, the Jaundice, Indigestions, Obstructions, and Oppilations, Vertigo, Epilepsy, Frenzy, Quinzy, Apoplexy, Tooth-ach, Deafness, Dimness of Sight, several sorts of Abscesses, Tumours and Imposthumes, various Kinds of Distempers, Waste of Vigor and Spirits proper to Men, and several Sorts of Disorders proper to Women, &c.

COM.] *Hong king* says, Among all Sorts of Diseases, which give way to Medicines, if we speak only of those that are caused by Cold, and which are of the Kind of *Shang han*, one may reckon above twenty various Sorts, each with different Signs and Symptoms.

An Extract of the Pen tsau of Lyang tau hong king, intituled, Ming i pye lu.

Of the Preparation of REMEDIES.

AS to the Preparation of Drugs or Medicines taken in Pills or Powder, it is necessary to cut them into very small Slices, then dry, and afterwards pound them; some are to be pounded separately, and others together; in which regard must be had to the Prescription.

Of moist Kinds take the greater Quantity; and

them over again; and to this Purpose, if the Weather is moist and rainy, they must be set over a gentle Fire, and afterwards pounded, but not till they are grown cold again.

COM.] *Li she ching* says, That Drugs and Medicines from Trees or Herbs, and especially Corroboratives, ought not to be prepared with Iron Tools, but a Copper Knife must be used, or one made of *Bambu*: Some of them have even an Antipathy to Utensils of Copper; moreover, according to the various Preparations of Pills and Powders, it will be proper to make use of Mortars of several sorts of Stones.

To sift the pounded Drugs, which are taken in Pills or Powder, use Searces, of thin Stuff called *Chong mi kwen*: What is passed through the Scarce put again into the Mortar, and beat it with the Pestle over and over, till the Powder be impalpable and uniform.

Kinds that are oily, like Almonds, or the Kernels of Apricots, &c. ought to be roasted till they are brown, and then pounded in the Mortar; when they are pretty well pounded some proper Powder is to be added, which must be beaten and mixed together: Pass the whole thro' a Scarce of the Stuff called *King su kwen*, after which return it into the Mortar, and beat it again till it be entirely even and uniform.

As for liquid Remedies, called *Tang*, they are prepared with a gentle Fire, and boiled very slowly, the Quantity of Water the same as prescribed in the Receipt: Generally there are twenty *Lyang*, or Ounces of Drugs, to one *Tew*, or Measure of Water, which must be boiled away to four *Shing*.

If the Medicine be an Emetic or Purgative, the Quantity of Water should be less in proportion to the Juice of the Drugs.

For restorative Medicines, or cordial Draughts, take a greater Quantity of hot Water, and less of the Juice of the Drugs.

In short we must not take too much or too little of either; the whole must be strained thro' a Piece of new Cloth, which is to be pressed by two Men between two Pieces of Wood; afterwards the Decoction must be suffered to settle in order to free it from the Dregs, which will go to the Bottom, and it must then be kept in a Vessel close stopped.

No Medicine, when it is hot, should ever be put into Iron Vessels; when Medicines are to be taken by the Mouth, they are to be boiled by little at a time; when taken hot, they are easy to swallow, but cold, they turn the Stomach.

COM.] *Chi tsay* says, In liquid Medicines, wherein Wine is used, it should be hot.

*Li she chin* says, What is related in the Text is according to the antient Method; for at present in liquid Medicines they put two Cups of Water to one Ounce of Drug, increasing or diminishing this Quantity in proportion to the Dose of Drugs. If to a large Dose you put but little Water, it will not suffice to extract all the Virtue; and, on the contrary, if to a small Dose you put a great deal of Water, it will diminish their Virtue.

Generally speaking, for all Medicines prepared over the Fire, use no Utensils of Copper or Iron, but, if you can, let them be of Silver, and for washing the Drugs use Earthen ones.

The Vessels for keeping Medicines should be well stopt, and entrusted to careful People: In boiling them regard must be had to the Degrees of Heat: The most proper Fire is of Reed and Charcoal: The Water ought to be soft, cool, and newly drawn, whether it be River or Well-Water.

In liquid Medicines, prepared over the Fire, exactly follow the Receipt, and consult the Treatise upon Waters. Sudorifics and Purgatives are to be prepared over a good Fire, the former given hot, the other, after boiling till they appear a little yellowish, to be administered a little warm.

Medicines for dangerous Distempers, proceeding from a cold Cause, or a Wasting of the *In*, ought to be prepared over a quick Fire, and given very hot to the Patient: If it

be in the time of great Heats, and the *In* be entirely drained, the Medicine ought to be cooled in fresh Water before it be given to the Patient.

The Physician *Ki pe* says, That the Spirits are susceptible of more or less; that the Habit of the Body is strong or weak; the Cure of Diseases sometimes quick, and sometimes slow; therefore we have great and small Receipts.

He says also, some Diseases are distant, and some near; their Symptoms or Indications are internal or external; the Doses of Medicines are strong or weak: Near Distempers are cured by the *Ki fang*, or odd Receipts; distant ones by the *Nghew fang*, or even Receipts; the Receipts called *Ki fang* are never used to procure a Sweat, and the *Nghew fang* have no Place in Purgations.

When the Intention is to restore the Vigor of the upper Parts, and cure any Distemper there, we make use of *Whang fang*, or slow Receipts; and when the inferior Parts are to be strengthened, and their Distempers removed, we must use the *Ki fang*, or quick Receipts.

To drive away near Distempers, first use the *Nghew fang*, or even Receipts; and afterwards the *Ki fang*, or odd Receipts, in such a manner, however, that the Doses may be small; on the contrary, to cure distant Diseases, use first the *Ki fang*, or odd Receipts, then the *Nghew fang*, or even Receipts, but let the Doses be large. Medicines in large Doses are to be taken seldom, but small Doses are to be often repeated; the most frequent Repetitions ought not to be above nine times, and the least frequent not above once. Where the *Ki fang*, or odd Receipts, are not sufficient to remove the Distemper, make use of the *Nghew fang*, or even Receipts; and when the *Nghew fang*, or even Receipts, avail nothing, strengthen them with some Sorts of Drugs or Medicines, which by their cold or hot, their cool or temperate Qualities, have most Relation to the present Distemper.

COM.] Near Diseases are those which have their Seat inwardly, and distant Diseases have theirs outwardly.

*Vang ping* pretends, That the first are those which have their Seat in a neighbouring Part, such as the Lungs or Heart, and that the second are those which have their Seat in some distant Part, such as the Liver or Kidneys.

The same Author says, That among the Viscera some have their Situation above, and some below; of the Entrails some are distant, others near; that the Symptoms, or Indications, of Distempers are either internal or external; that Medicines are taken in strong or weak Doses; that Receipts of simple Drugs or Medicines are called *Ki fang*, and Receipts of compound ones, *Nghew fang*; that the Heart and Lungs are counted near, the Liver and Kidneys distant, the Spleen and Stomach in the middle, &c.

The *Ki fang*, or odd Receipts, have an odd Number in their Weight and Measure, and the *Nghew fang* an even. When you manage Distempers which have their Seat in any neighbouring Part, use the *Nghew fang*, and repeat them several times; and when you undertake those in a distant Part use the *Ki fang*, or odd Receipts; but these must not be often repeated.

If the Distemper has its Seat in the Lungs, the Patient is to take nine several Doses; if it be in the Heart, he is to take seven; if in the Spleen, five will suffice; if in the Liver, three; in the Kidneys, one is enough: This is the general Rule.

In taking Physic, small Doses are preferable to large; Drugs of no malignant Quality are preferable to the contrary; and short Receipts are better than long, &c.

*Li she chin* says, If the Distemper is non-natural, or caused by some bad Quality of the external Air, such Medicines must be used as will restore a good Habit of Body; but if the Distemper be natural, and proceed from some internal Cause, auxiliary Medicines must be used, or such as by their hot or cold Qualities have the greatest Relation to the Distemper; that is, when the Heat is concentrated in the lower Parts, by reason of some unnatural Cold that possesses the upper Parts, the chief Medicines should be of a cold Quality, mixed with some of a heating Nature. Thus the Heat concentrated beneath the Midriff being qualify'd by the cold Simples, which are the Basis of the Composition, the Cold in the superior Parts will be also removed by the warm Simples added thereto; on the contrary, if the Distemper be caused by Cold concentrated below, and an unnatural Heat in the upper Parts, that hinders it from dispersing itself, the Basis of the Composition ought to be Simples of a hot Quality, to which should be added, for Auxiliaries, some cool Simples: Thus while the Cold concentrated below, beneath the Midriff, comes to be dispersed by the Simples of a hot Nature, which

are the Chief of the Composition, the Heat in the upper Parts will likewise be quality'd by the auxiliary cold Simples. In this consists the admirable Secret of Physic, which sometimes uses the Cold as a Vehicle for the Hot, sometimes the Hot as a Vehicle for the Cold, and expells or restores one by the other: We ought to reason in the same Manner as to the cool and temperate Qualities.

*Van fu* says, The Alteration of the Humours is an Effect of Distempers, the Cure of which depends on Prescriptions determined by the Will of Man: Of these there are seven Sorts. 1. the *Ta fang*, or great Receipt; 2. the *Syau fang*, or small Receipt; 3. the *Whang fang*, or slow Receipt; 4. the *Kyi fang*, or quick Receipt; 5. the *Ki fang*, or odd Receipt; 6. *Nghew fang*, or even Receipt; and 7. the *Fu fang*, auxiliary or doubly even Receipt.

In the Composition of Receipts regard must be had to the Qualities and Tastes of the Simples: The four Qualities, *viz.* hot, cold, cool, and temperate, have their Original from Heaven; and the six Tastes, *viz.* acid, bitter, strong, [*gravis sapor*] salt, sweet, and insipid, are derived from the Earth.

The grosser Qualities, which have, as it were, a Body, are the Tastes; and those which are more subtle, and have nothing of the corporeal, are properly the five Qualities. The Qualities partake of the *Yang*, and the Tastes of the *In*; therefore among Tastes those which have the Property of dispersing and driving out by Sweat, and insensible Perspiration, such as those of a strong and sweet Taste, are the Tastes of the *Yang*; and those which have the Property of working upwards, as Emetics, for instance, or of sending downwards by Stool, as Cathartics, such as the acid and bitter, are the Tastes of the *In*; the saline ought to be placed in the same Rank: As for the insipid, which has an opening and expulsive Virtue, it is a Taste of the *Yang*.

Therefore in the use of Medicines regard ought to be had to the Symptoms and Indications of the Inward Parts, according to the Disposition of which a Physician determines whether he ought to use the astringent or dissolving, quick or slow, moistening or drying, weakening or strengthening Physic, according to the Tastes and Qualities of each: This has given occasion to the seven sorts of Receipts in use.

The Physician *Ki pe* says, That the *Ta fang*, or great Receipt, is composed of twelve Kinds of Drugs or Simples, one of the Order of *Kyun*, or Supreme; two of the Order of *Chin*, or the Minister, that is, of the second Order; and nine of the Order of the *Tjo*, or subaltern Officers, that is, of the third Order.

The *Chong fang*, or middle Receipt, is composed of nine Kinds, of which there is one of the first Order, three of the second, and five of the third.

The *Syau fang*, or small Receipt, is composed only of three Kinds, one of the first Order, and the other two of the second.

*Chong ching* says, There are two Sorts of *Ta fang*, or great Receipts: The first is composed of 13 Kinds, one of the first Order, three of the second, and nine of the third: In Distempers which have different Indications or Symptoms, and which consequently have a complicated Cause, Compounds of more than one or two Kinds of Drugs ought generally to be used: The second Sort is that wherein the Dose is strong, and not repeated; and this Sort of Receipt is proper to cure Distempers in the Liver and Kidneys, that is, in the most distant and lower Parts, &c.

*Tjong ching* says, The *Syau fang*, or small Receipt, is of two Sorts; the first is compounded of three Kinds of Drugs one of the first Order, and two of the second: In Distempers where there is no Complication of Symptoms, and consequently the Cause of the Distemper single, one may use Receipts compounded of two Kinds. The second Sort is when the Dose is small, and not often repeated: This Receipt is proper for Distempers of the Heart, Lungs, and upper Parts; in which we must proceed by Degrees, and slowly.

*Wan fu* says, The Situation of the Liver and Kidneys is at a Distance: Thus to cure Distempers of the Bowels, instead of using Medicines which should be often repeated, the Virtue of these Sorts acting but slowly, and not quickly penetrating to the lower Parts, it is necessary to use large Doses, and not often repeated, for they operate more speedily, and sooner penetrate to the lower Regions. On the contrary, the Heart and Lungs being near, to cure their Maladies, instead of using Receipts not often repeated, and whose Virtue, being speedily exerted, and tending downwards, will not stay in the upper Parts, it is necessary to take those which are small in Quantity, and often repeated: This amounts to the same as the Aphorism of *Whang ping*. "In Distempers of the Lungs repeat the Dose nine several times, in those of the Heart seven times, in those of the Spleen five times, in those of the Liver three times, in those of the Kidneys once is sufficient."

The Physician *Ki pe* says, If you would restore and strengthen the upper Parts, or cure any Distemper residing

there, use the *Whang fang*, or slow Receipt; but if you would strengthen the inward Region, or drive away any Distemper situated therein, make use of the *Ky fang*, or speedy Receipt, which is that whole Drugs have Qualities and Tastes very energetic; as the *Whang fang* is that whole Drugs are of weak Qualities and Tastes: These several Sorts of Medicines must be used according as the Distemper is near or distant.

*Vang ping* discoursing on this Subject says, In Distempers of the Kidneys, the Spirits of the Heart are defective; therefore the Patient must use the *Ky fang*, or speedy Receipt, and not fatigue the Heart by the tedious Repetition of Medicines, the Medicines proper for Diseases of the Kidneys abating the Force of the Heart, and rendering it weaker the more you take of them.

*Vang fu* says on this Subject, That the Sages or Doctors of Physic, when they use Remedies to restore the Health of the upper Parts, take a special Care not to excite any Disorder in the lower; when they endeavour to cure the lower Parts, they take great Care not to disturb the upper; and when they try to re-establish the middle Parts, they are as careful not to embroil the upper or lower: *Tjong ching* distinguishes five Sorts of the *Whang fang*, or slow Receipts, &c.

*Vang fu* says, That the Drugs of a strong Taste partake of the *In*; and those of a weak Taste partake of the *Yang* proceeding from the *In*; for this Reason the former are proper for Cathartics, and the latter to open Obstructions.

The Drugs of strong Qualities partake of the *Yang*, and those of the weak Qualities of the *In* proceeding from the *Yang*: For this Reason the former are proper to refrigerate, and the latter to promote Sweating.

*Wha ku* says, That the *Whang fang*, or slow Receipt, serves to cure Distempers where the Cause is internal, and it carries the Medicine to the Root; and the *Ky fang*, or quick Receipt, serves to cure Distempers proceeding from external Causes, and it carries the Medicine to the outward Parts: Both the outward and inward Parts, and the Distempers wherein Sweats and Purgatives are necessary, have Receipts both slow and speedy.

*Tjong ching* distinguishes four Sorts of *Ky fang*. *Vang ping* says, that the *Ky fang* is a simple Receipt, or without Composition. *Tjong ching* says, there are two Sorts of *Ky fang*: The first has but one Ingredient; this Receipt is proper to cure Distempers of the near, or upper Parts; the second is compounded of an odd Number of Drugs, proper to the *Yang*, *viz.* one, three, five, seven or nine; and this Sort of *Ky fang* is administer'd not when Sudorifics, but Cathartics are required. He says also, There are three Sorts of the *Nghew fang*, or even Receipt: The first compounded of two Kinds of Drugs; the second, of two ancient Receipts; These two Sorts of the *Nghew fang* are proper for Distempers of the distant or lower Parts; the third Sort is compounded of an even Number of Drugs, proper to the *In*, *viz.* two, four, six, eight, and ten; and this Sort of *Nghew fang* is proper to promote Sweating, but not to purge.

*Vang ta pu* says, That in Sudorifics, if the *Nghew fang*, or even Receipts, are not used, the Virtue of the Remedy will not be strong enough to pass to the outward Parts; and in Cathartics, if the *Ky fang*, or uneven Receipts, are neglected, the malignant Quality in these Kind of Remedies operates too violently. The Reason is this: Purgation is easy, on which Account the simple Receipt, which is of little Force, is sufficient; but Sweating being generally difficult to be promoted, the Receipt for that Purpose ought to be compounded, and of sufficient Strength.

*Ki pe* says, In Distempers incurable by the *Ky fang*, or odd Receipts, recourse must be had to the *Nghew fang*, or even Receipts; and this Method is called *Chong fang*, or double Receipts.

*Wha ku* says, That if you cannot cure a Distemper by the *Ki fang*, or odd Receipt, make use of the *Nghew fang*, or even Receipt; and if you cannot gain your End with the *Nghew fang*, use the *Ky fang*; and this Manner of managing Diseases is called *fu*, or double. This amounts to an Aphorism, which imports that in some Distempers wherein ten restorative or corroborative Medicines have been used, and only one Cathartic, without any Amendment, it will be necessary to use several Cathartics, and only one Restorative: And more than this; for instance, in a Distemper caused by taking Cold, if the Pulse be like what is usual in Distempers caused by Wind; or if, on the contrary, in a Distemper from Wind, the Pulse is like that in Disorders owing to a Cold, inasmuch that it does not answer to the Distemper, you must treat the Patient according to the Method of *Fu fang*, or the double Receipt.

*Tjong ching* says, There are three Sorts of *Fu fang*, or double Receipts; the first is compounded of two, three, or more Receipts; the second, of a determinate Receipt, and some other Simples added thereto; the third is compounded of Simples that are in equal Quantities.

## A Collection of RECEIPTS in use with the Chinese Physicians for the Cure of DISEASES.

Of JIN SENG, a Plant of the first Rank in the Chinese Physic; of its Nature, Qualities, and various Receipts, which shew the Use they make of it.

THE Book *Pye lo* says, *Jin seng* grows in the Mountains of *Shang tang*, and in *Lyan tong*. They pull the Root the first ten Days of the second, fourth, and eighth Months, which they dry in the Sun without exposing it to the Wind: This Root has a human Shape, and is of a spirituous Nature.

*Pu* says, It grows also at *Han shan*; in the third Month it shoots forth small pointed Leaves, the Branches are black, with a hairy Stalk; the Root is pulled in the third and ninth Months; it has Hands, Feet, a Face, and Eyes like a Man, and abounds in Spirits.

*Hong king* says, *Shang tang* is to the South-West of *I-chew*. What comes thence at present is long and yellow, resembling the Herb *Fang fong*, and is full of a thick sweet Juice: That most in esteem now comes from *Pe tsi*, and is thin, firm, and white, but has not so strong a Taste as that of *Shang tang*,

Next to this, in use are those of *Korea* and *Lyan tong*, the Root of which is large, but soft and sapless. It is not to be compared with those of *Pe tsi* or *Shang tang*. This Plant shoots forth only one Stalk, which grows directly perpendicular, its Leaves are either four or five to a Branch, with a purple Flower.

The *Koreans* in praise of *Jin seng*, say: 'The Branches from my Stalk are three, and my Leaves are five in order; I turn my Back on the South, and look towards the North; whoever would find me, must look for the *Kya shu*; the *Kya shu* and the *Jin seng* court one another.' This *Kya* resembles the *Lu tong*, (a kind of *Sycamore*) growing very high, and casting a large Shade. In these Kind of Places the *Jin seng* is found in great Plenty.

*Kong* says, Almost all the *Jin seng* in use comes from *Korea* and *Pe tsi*. What grows on the *Kay han* Mountains, in the Territory of *Lu ngan fu*, and on the Mountains of *Ise twen*, is called *Ise twen seng*, or the *Seng* of *Ise twen*.

*Sun* says, The *Jin seng* which the Kingdom of *Sin lo* pays Tribute of, has Feet and Hands, resembles a Man, and is above a Foot high. It is kept pressed between Planks of a Tree called *Shamu*, [a kind of *Fir*], which are ty'd round with red Silk. The *Jin seng* of *Shan chew* has a small short Root, and is of no use.

*Song* says, All the Territory of *Shan si*, to the East of the Yellow River and the Mountain *Tay shan*, produces *Jin seng*; what is brought under the Name of *Jin seng* of *Sin lo*, from the Countries of *Shan si* and *Ho nan*, which are northward of the Yellow River, as well as that of *Ho kyen*, is not so good as that of *Shang tang*: It begins to shoot in the Spring, and grows plentifully on the northern Parts of the vast Range of Mountains, near the *Kyang*, and in marshy Plains.

When it begins to grow, and is not above three or four Inches high, it shoots forth a Branch with five Leaves, and at the End of four or five Years a second with the same Num-

ber of Leaves, however it hath neither Stalk nor Flowers as yet: At full ten Years it shoots out, a third Branch, and many Years after a fourth each with five Leaves: Then begins a Stalk to arise from the middle, which they commonly call *Pe che shu*, i. e. a *Pestle of a hundred Foot*.

During the third and fourth Months it bears small Flowers, of the Size of a Grain of Millet, the Filaments of which are like Silk. They are of a violet Colour, inclining to White, and have Seed at the End of Autumn, to the Number of six or seven Grains, of the Largeness of the *Ta tew*, [a kind of *Pea* or *Bean*] which is at first green, but becomes red as it ripens; when it is quite ripe it falls off, and the Plant produces itself.

The Root has the Shape of a Man, and is spirituous. The Stalk and Leaves of the *Jin seng* on the Mountain *Tay shan* are purple, and the Root white: Besides, there grows another Kind of this Plant in the Country between the two Rivers *Whay* and *Hyang*, the Stalk of which when it begins to shoot is one or two Feet high. It bears Leaves of the Shape of a small Tea-spoon, but less, and like those of the *Ki ken* (a Plant); the Root resembles that of *Ki ken*, but is tenderer, and the Taste sweeter and more agreeable. In Autumn it bears Flowers of a greenish Purple. They dig the Root in the Spring, and in Autumn the Country People put it among other Roots and fell it.

To know the true *Jin seng* of *Shang tang* they make the following Experiment: Two Persons walking together, one goes with *Jin seng* in his Mouth, and the other with his Mouth empty. At the Length of half a League he who has the *Jin seng* in his Mouth does not find his Breathing at all incommoded, when the other on the contrary is tired and quite out of Breath: This is an infallible Mark of the Goodness of the Plant.

*Isong chi* says, The *Jin seng* of *Shang tang* has a long Root, sometimes above a Foot deep in the Earth, and often divided into ten Branches. It is sold for its Weight in Silver. (This was true formerly, but at present it is sold for near its Weight in Gold). It is a little difficult to find; when the Country People have discovered the Place, and gather'd a sufficient Quantity, they clap it between small Boards, which they wrap in Taffety. *Kya mew* says, The *Jin seng* of the *Ise twen* resembles a Man; it is of a violet Colour, and somewhat flat: That of *Pe tsi* is firm, white, and perfectly round; they call it *Pe tsi yan seng*, *Ram's Horn*: That of *Lyan tong* is yellow, full of Juice, long and slender, and has Fibres like a Beard; 'tis commonly called *Whang seng*, or yellow *Jin seng*, and is better than the others. The *Jin seng* of *Korea* inclines a little to the Purple, and is not solid: That of *Sin lo* is of a Pewter-yellow, and has no great Savour; its Figure resembles the human, and it is very spirituous; that, in particular, of the Figure of a Hen's Foot, is of extraordinary Virtue.

What

*She chin* says, The antient Country of *Sbang tang* is what we call *Lu chew*. The People look on the *Jin seng* as the Ruin of the Country where it grows, doubtless because all that was gather'd of it was for the Emperor's use, for which reason they have forborn to cultivate it.

What is used at present comes from *Lyan tong*, *Korea*, *Pe tsi*, and *Sin lo*, which are dependant on *Chau syen*, or *King ki tau*, Capital of *Korea*. You may take the Seed of what is brought to Market, and sow it towards the tenth Moon, and manage it after the same Manner as your Pot-Herbs. What is gathered in Autumn and the Winter is firm, and full of Juice; on the contrary, gather'd in the Spring and Summer Seasons, it is soft, and void of Juice; which Difference does not proceed from the good and bad Quality of the Soil, but from the Time wherein it is gathered.

The Rind of the *Jin seng* of *Lyan tong* is of a burnith'd Yellow, like the *Fang fong*; but underneath it is white and solid like Pease-Flour; they who sell it mix it with the Roots of *Sba feng*, *Tse ni* and *Ki keng*. The Root of *Sba feng* is a sapless Substance, quite spiritless and insipid; the *Tse ni* has neither Juice nor Spirit, and the *Ki keng* is solid, but bitter. The *Jin seng* is of a juicy Substance, hearty, and has a Spice of Bitter with its Sweetness, agreeable to the Palate. The fine-tasted is commonly called *The Golden Well*, bordered with Precious Stones; the human-shaped *Hay eul seng*, or *the Child's Jin seng*; you meet with much more counterfeited of this Sort than any other. What you see the Figure of in the Herbal of *Song su fong*, made under the Dynafty of the *Song*, and cut in Wood, with three Branches, and Leaves five in order under the Name of the *Jin seng* of *Lu ngan fu*, is the right *Jin seng*: That of *Chu chew* hath a Stalk and Leaves like the *Sba feng*, the Shoot and Leaves like those of the *Tse ni*. What they call the *Jin seng* of the Country between the Rivers *Kyang* and *Whay* is nothing but *Tse ni*; they are usually confounded for want of examining. At present there is none found at *Lu ngan fu*, and you ought to be very cautious how you take for the true *Jin seng* what comes from other Places. There are Cheats now-adays, who by steeping *Jin seng* in Water extract all its Juice, afterwards dry it, and sell it; but it has no Virtue, and is good for nothing. Therefore you ought to examine it well for fear of being cozen'd.

*Che yong*, sometime an Officer in the College of Physicians belonging to the Court, has left a Treatise of *Jin seng* in two Volumes, in which he describes at large all the Particulars relating to this Simple, the most remarkable of which you will find in the following Paragraphs.

#### The Manner of preserving JIN SENG.

*SONG king* says, *Jin seng* is very apt to breed Worms; to preserve it a Year without Damage, you need only stop it up close in a quite new Vessel.

*Ping* says, When the *Jin seng* is continually exposed to the Sun and Wind, it is apt to breed Insects; to preserve it you must stop it up in an earthen Jar, used to keep Oil of *Gergelin*. First wash it and soak it till it be thoroughly clean; then dry it by the Fire, and put among

it some *Wha in* and *Si sin*, (two other Plants) and so stop it up very close, by which means you may preserve it a whole Year: Or you may keep it in common Ashes, prepared as aforesaid.

*Li yen* says, *Jin seng* grows in such a Manner that its Leaves turn up their Back towards Heaven, and it loves neither Sun nor Wind. When they take it crude, they put it in their Mouth, without any other Preparation, and chew it. To prepare it, they dry it before the Fire on a Sheet of Paper, or else steep it in a sort of Wine called *Sbun tsyn*, then bruise it, and after warming make use of it: It must neither be kept in an Iron Vessel, nor prepared with Instruments of that Metal; however I have often enough seen it cut without these Precautions, and with a common Knife.

#### The Taste and Qualities of the Root of Jin seng.

It has a sweet Taste, and is in a very small Degree cooling; it has not the least hurtful Quality. *Pu* says, *Shin nong* ascribes a small Degree of Cold to *Jin seng*; *Tong kym* and *Lwey kong*, Bitterness; the Emperor *Whang ti*, with *Ki pe*, ascribe to it Sweetness, and own no hurtful or deleterious Quality in it. *Iwen su* says, it is of a temperate Nature, has a Sweetness mix'd with something of a Bitter, its Taste and spirituous Parts are quick and subtle, and very volatile. It is the purest Spirit of the gross Matter, or of the imperfect *In*; he says elsewhere it is the least pure Spirit of the subtle Matter, or of the perfect *Yang*.

*Chi tsay* says, *Fu lin* and *Ma lin*, two other Plants, are a kind of Officers belonging to *Jin seng*: This Root has an Anripathy to Land that abounds with Vitriol, and to Salts; the *Li lu*, (another Plant) is contrary to it.

*Iwen su* says, *Jin seng* mixt with *Sbin ma* (the Seed of a Plant) which serves it for a Vehicle, and taken at the Mouth, repairs the Spirits of the Breast, and cools the unnatural Heat of the Lungs.

*Jin seng* taken with the *Fu lin* repairs the radical Moisture of the lower Belly, and dissipates the Heat of the Reins; it cools the Reins, being taken with *Scorzoneria*; it recovers a lost Pulse if mixt with dry'd Ginger, and fortifies the Vital and Animal Spirits.

*Mew* says, The *Jin seng* taken with *Whang ki* and Liquorice, is a noble Remedy; and as this Composition is mild, it assuages feverish Heats, causes hot and humid Vapours to exhale, and restores the Radical Moisture: 'Tis likewise an excellent Remedy for Boils and Imposthumes.

*Chin ken* says, *Li lu*, (a kind of Herb) bears a great Enmity to *Jin seng*, and that by mixing the tenth Part of an Ounce of the former with a whole Ounce of the latter, you may deprive it of all its Virtue.

#### The Virtues, Properties, and Effects of the Root of JIN SENG.

It fortifies the noble Parts, keeps the Body in good Plight, fixes the Animal Spirits, cures the Palpitations occasion'd by sudden Frights, dispels malignant Vapours, clears the Sight, opens and dilates the Heart, and strengthens the Judgment: When it is taken a considerable Time together it makes the Body light and active, and prolongs Life. These are the Words of the Author himself, I mean *Shi chin*.

It warms a cold Stomach and Bowels, cures Pains and Swellings in the Belly, remedies the Disorders of the Heart, and Obstructions of the Breast, and stops Loosness or Vomiting: It re-establishes the upper Orifice of the Stomach, prevents Dropsies, removes Obstructions in the Vessels, resolves Callosities in the Bowels, penetrates into the Veins and Blood, and quenches Thirst. This is taken from different Authors.

It is excellent for all kinds of Diseases which weaken and emaciate the Body, as likewise for Weaknesses occasion'd by excessive Labour either of the Body or Mind: It cures Vomitings, and Sickness of the Heart; fortifies the noble Parts, and all the Intestines in general; it dissolves Phlegm in the Stomach, cures weak Lungs: Is good against malignant Fevers arising from cold Seasons, when attended with Vomiting; against Faintings, Interruption of Sleep by troublesome Dreams and Phantoms. It must be taken for a considerable time together. This is extracted from the Author *Chin kwen*.

It assists Digestion, rectifies the upper Orifice of the Stomach, whets the Appetite, renews the Vital and Animal Spirits, and is a Counter-poison to Venom drawn from Stones or Metals: This Account is from *Ta ming*.

It fortifies weak Lungs, cures a feeble and precipitated Respiration, the Asthma, and a short Breath; allays Heats in the Heart, Lungs, Liver and Stomach; appeases Thirst, produces Lymph in the Blood; in a word, it is good against all Maladies of both Sexes, which proceed from want of Spirits, or from Weakness; it cures Fevers attended with Sweats; is good against Vertigo's, Dimness of Sight, Pains of the Head, Disorders of the Stomach, and Vomiting; against intermitting Fevers, inveterate Diarrheas and the Tenesmus; against Faintness and Weariness, against Wind or Inflammations in the Bowels, against Spitting or Vomiting of Blood, against the Bloody-Flux, and all Sorts of Maladies peculiar to Women both before and after Pregnancy.

## R E C E I P T S.

There are nine ancient, and 68 modern ones.

## Electuary of JIN SENG.

TAKE ten Ounces of *Jin seng*, cut it into small Slices, and infuse it in twenty small Poreclain Vessels of Spring or River Water till it is thoroughly soaked, and then pour the whole into a stone or silver Vessel, boiling it over a gentle Fire made of Mulberry-wood, till half the Water is wasted: Then, having strain'd off the Liquor, pour ten middling Poreclain Vessels of Water upon the Dregs, and let them boil till they are reduced to five. Take this Liquor, and add five Cups of Water to the ten Vessels which you had before drawn off; boil it over a gentle Fire till it comes to the Consistence of an Electuary, which put up in a Por, and as occasion offers give it in a Decoction proper for the Distemper.

*Tan ki* says, A Man quite worn off his Legs by Debauchery, fell into a deplorable Distemper: By a Decoction of green Ginger and the Rind of *Ku pi* (Orange) in which I steeped Electuary of *Jin seng*, I made a perfect Cure of him.

*Ching hyong* being seized with a kind of *Tenesmus*, occasioned by a Debauch, on a sudden he

fwooned, and lost his Senses, his Hands were quite stiff, his Eye-sight gone, his Body bathed in Sweat, he rattled in his Throat like a Saw in Motion, could not hold his Water, and had a high and very irregular Pulse; all which Symptoms discover'd plainly an almost entire Loss of the Radical Moisture. I order'd some of this Electuary of *Jin seng* to be immediately prepared, and applied 18 Cauterics of a kind of Mugwort on the Reservoir in the lower Belly just below the Navel. Upon this the left Hand immediately recovered Motion, and after having applied two more Cauterics the Lips and Mouth began to stir a little. I presently made him take a middling Cup of Electuary of *Jin seng*, and about a Minute after three more, upon which his Eyes began to move; he had not taken three Pound before his Speech returned, and after having taken about five Pound his *Tenesmus* was stop'd; and when he had taken about ten Pound in all, he found himself perfectly cured; whereas if he had been treated like one in an Apoplexy, he had been a dead Man.

A Person had an Imposthume in his Back, which, after taking the Medicine called *Newi to she swen*, broke, and purulent Matter came from it, which was followed with excessive Vomiting, and a high Fever; the \* six Pulses of his Hands were deep, stiff, and strong, all bad Symptoms in these Cases: I made him presently take Electuary of *Jin seng* in distilled Water of *Bambu* fresh cut; we laid out no less than sixteen Pound of *Jin seng*, and cut more than an 100 Foot of *Bambu*, after which he found himself well. Ten Days after, there happening a Storm of Wind, the Imposthume gather'd again, and filled with Matter; there appeared in the middle of it a red Streak, which pass'd under the Shoulder-blade, and reached almost to the Right Ribs; I instantly ordered some Electuary of *Jin seng* to be made, and that he should take it in a Decoction of *Kong quey* and the outer Rind of Orange-peel, putting some *Bambu* Water and Ginger-Juice in it: After he had taken three Pound of this Medicine the Imposthume broke, and the Patient, being well managed, was cured.

If after the Breaking of an Imposthume the Patient finds his Blood and Spirits exhausted, if he vomits, and can take nothing, or has other unfavourable Symptoms, he must take of *Jin seng*, *Whang ki*, *Tang quey*, *Pe chu*, equal Quantities, which boiled to the Consistence of an Electuary will prove an excellent Remedy for it.

## A Decoction for the STOMACH.

SONG says, To cure Oppressions in the Breast, Stoppages in the Stomach, or Pleurisies, Take *Jin seng*, *Pe chu*, (the Root of a Plant) dry'd Ginger, and Liquorice, three Ounces of each; hoil them in eight large China-ware Vessels containing eight Measures of Water, until the whole be reduced to three; give a Measure at a time, thrice a-day, augmenting or diminishing the Dose as the Symptoms require.

From the Dynasties of the *Tsin* and the *Song*, down to that of the *Tang*, there was no Phylis-  
K k k

\* The Chinese feel the Pulse in both Hands one after the other; they lay three Fingers on the Artery, the Forefinger to the Root of the Wrist, the middle Finger, and the Ring-Finger, and these three touch one another; and the Pulse answering each Finger has a particular Name, which makes three Pulses to each Hand. They pretend to say that each Pulse marks the Disposition of the vital Parts which answer to it.

cian of Reputation who did not constantly make use of this Remedy in all Disorders of the Belly or Heart, sometimes making Decoctions of these four Drugs, sometimes a kind of Pills made up with Honey, or reducing them to a kind of Meal, in each of which Shapes they produced wonderful Effects.

*The Decoction of the four Wise Men.*

THIS Decoction is good for those who have weak Stomachs, and eat and drink in Pain; it is excellent for all Disorders proceeding from Emptiness, and Waste of Spirits: Take a Dram of *Jin seng*, two Drams of *Pe chu*, one Dram of white *Tu lin*, five Sticks of Licorice dry'd by the Fire, three Slices of green Ginger, one Jujube, and two Cups of Water; boil them to one half: Take it lukewarm and fasting, augmenting or diminishing the Dose according to the Strength of the Disease.

*To procure an Appetite, and dissolve Phlegm.*

WHEN the Appetite is lost (*This serves equally for Children and Persons advanced in Years*) take two Ounces of *Jin seng* dry'd before the Fire, infuse it in the Juice of Ginger and *Pen hya*, (*a kind of Plant*); then let it dry, and take the Quantity of half an Ounce, which you must reduce to a Powder; then take Flower, and knead it up with the Powder into Pills of the Size of a small Pea, which give thrice a-day in a Decoction of Ginger, thirty five at a time, after eating.

*For Feebleness, and Weakness of Stomach.*

WHEN you find you have no Appetite, take half a Pound of raw Ginger, and squeeze out the Juice; take likewise ten Ounces of Honey, and four Ounces of Powder of *Jin seng*; boil the whole to the Thickness of an Electuary, and then take about the Size of a Hasle-nut of it dissolved in warm Water, or boil'd Rice-water.

*For weak Stomachs, and Ailments of the Heart.*

WHEN amongst the Matter thrown off the Stomach by vomiting you find Phlegm mix'd, take one Ounce of *Jin seng*, and two Cups of Water; set them over the Fire till one half is wasted; then add a small Cup of *Bambu* Water, and three Spoonfuls of the Juice of green Ginger; give it a good while after Eating, and continue it till the Distemper goes off. This Medicine has more effect upon old People than others.

*For cold Stomachs which retain no Nourishment.*

WHEN the Patient can't digest his Food, take *Jin seng*, Cloves, the scented Wood called *Ko hyang*, two Drams and an half of each; five Drams of the outer Coat of Orange-peel, and three Slices of green Ginger; boil the whole in three Cups of Water to one, and let the Patient drink it hot.

*For Vomitings occasion'd by a Turning of the Stomach.*

WHEN the Sick throws up his Nourishment as soon as taken down, and finds himself extremely weakened, and in a manner half dead, take three Ounces of the best *Jin seng*, bruise it with a Hammer, put it into a large Porringer of Water, and boil it till reduced to two small Cups, then drink it hot twice a Day; after this take of the Juice of Ginger, pour it on Rice, adding thereto the White of an Egg with the White of *Quey* (*a sort of Chibbol*) and make

a Rice-Liquor of it, for the Patient to drink. A Person named *Li*, a Mandarin of the *Military Tribunal*, being sent by the Court to *Honau* was seized with this Distemper, which held him above two Months in spite of Physic: This set him on devising this Remedy, by which he was presently cured; and about ten Days after, being returned to Court, he communicated it to the most celebrated Physicians.

*For a loose STOMACH.*

TAKE two Ounces of *Jin seng*, boil it in a Cup and half of Water to one Cup, in which put the White of an Egg, and set it over the Fire again, and drink it hot; some put a Clove in it.

*Against REACHINGS.*

TAKE of *Jin seng* and the Heart of a Cinnamon-tree, of each half an Ounce (*There is a Cinnamon in China, in the Province of Yun-nan, but it is very coarse, and the Tree, if we may judge by the Bark, seems of a different Kind from the true Cinnamon-Tree*) boil them in two middling China-ware Vessels of Water, and give it the Patient to drink.

*For a Looseness and Vomiting.*

WHEN the Disorder is obstinate, take two Ounces of *Jin seng*, three Ounces of the outward Coat of Orange-peel, one Ounce of green Ginger; boil the whole in six Measures of Water, and divide it into three Doses.

*For Loss of Strength, and Shortness of Breath.*

WHEN the Patient sweats, and the Sweat re-enters the Pores, when the Respiration is short, with Giddiness and Dimness, take half an Ounce of *Jin seng*, one Ounce of *Fu tse* prepared, which divide into four Parts, adding to each Part ten Slices of green Ginger with two Cups of Spring-Water, and boil them to one half, which give the Patient a considerable time after Eating.

*For the Asthma of Child-bed Women.*

THIS comes when the Blood returns upon the Breast, and enters the Lungs, which is a dangerous Disorder: Take one Ounce of *Jin seng* pulveris'd, two Ounces of *Su mew*, (*Brazil Wood*) pour on them two large Cups of Water, and boil the whole to one Half, to which add some more Powder of *Jin seng*, and let the Patient take it: This Medicine operates immediately.

*For a Woman after Delivery, when she feels her Blood in Agitation.*

TAKE one Ounce of *Jin seng*, half an Ounce of *Tse su*, (*a Plant*) three small Cups of Child's Urine, Wine and Water; boil the whole together, and give it the Patient to drink.

*For all kinds of Weakness after Delivery.*

WHEN Women newly delivered have a Fever, and sweat much, take an equal Quantity of *Jin seng* and *Tang quey* (*an Herb*), and reduce them to Powder; then cut a Hog's Kidney in small Slices, having first taken off the Skin, and boil it in three Porringers of Water, with a large spoonful of the Rice called *No mi*, and two Heads of Chibbols; when the Rice is boiled take from it a middling China-Cup of Liquor, which mix with the abovementioned Drugs, and boil it to an eighth Part of the Liquor; this must be taken warm and fasting.

For



*For Women troubled with a great Loss of Blood in Child-bed.*

TAKE *Jin seng*, Hempseed husked, Bark of *Tse*, and Bran; toast them till they come to a Powder, which make into Pills of the Size of a small Pea with clarified Honey; take fifty of them at a time in Rice-broth.

*For Women when the Child lies a-cross, or the Feet come foremost.*

TAKE *Jin seng* and Frankincense pulveris'd of each a Dram, half an Ounce of the Mineral *Tan sha*; pound the whole together, then dilute it with the White of an Egg, and about half a Spoonful of Juice of green Ginger, and let the Patient drink it cold, upon which both Mother and Child will be immediately relieved, for the Medicine operates in an instant.

*Against Melancholy and Oppression at Heart.*

BOIL an Ounce of pulveris'd *Jin seng*, and ten Ounces of Hog's Grease, mix it thoroughly with good Wine, and give it the Patient twice a-day, a small Cup at a time. After he has taken it a hundred Days successively, he will be quick of Sight and Hearing, his Bones will be full of Marrow, his Skin and Flesh of Juice, and he will be able to learn 1000 Verses a-day by heart. This Medicine also cures Disorders arising from Wind, excess of Heat, or Phlegm.

*For the Distemper which the Chinese call Li when i chi, and the Portuguese Pefadelo.*

'TIS a kind of Swoon, Lethargy or Drowsiness, in which the Soul seems to retire from its Seat. The Patient, in his Sleep, fancies that somebody lies by his Side; he has no Power to speak, and consequently can't beg to be relieved from the Weight he feels on his Breast. In Sleep the Soul retires into the Liver, its proper Seat: While the Liver is void of Spirits, the Soul returns not to its ordinary Residence; for which Reason this Distemper is called *Li when*, that is, *Absence of the Soul*.

Take of *Jin seng*, Dragon's-Tooth, red *Che fu lin*, of each a Dram, boil them in Water to one half, then add a Dram of the red Mineral *Chu sha*, finely pulveris'd, and give it the Sick when he is ready to sleep. A Dose is enough for a Night, and after thrice taking the Patient will find Relief, to his great Joy.

*For the Palpitation of the Heart, attended with Sweating.*

WHEN the Heart wants Spirits, Take of *Jin seng* and *Tang quey*, of each five Drams prepared; boil two Hog's Kidneys in two Cups of Water to one and half; then taking out the Kidneys, cut them in small Slices, and boil them together with the *Jin seng* and *Tang quey* which you had prepared till a fifth be wasted; eat these Kidneys with the Decoction fasting, after which take the Dregs, dry them before the Fire, and pulverise them; then make Pills of it with the Powder of the Root *Shan yo*, about the Size of a large Pea, of which the Patient may take fifty at a time, with help of a little Gruel of Jujubes, after fasting a good while; two Doses generally prove a Cure: Some have added two Drams of Frankincense to this Receipt.

*In Fevers caused by Inanition.*

TAKE *Jin seng* of *Shang tang*; *Chay hu*, and *Lu*

chew, of each three Drams, a large Jujube, and three Ounces of green Ginger; boil the whole in a Cup and half of Water, to the Consumption of three tenths. This Medicine must be given lukewarm to the Patient a good while after Eating; he must take it twice a-day, and continue to do so till the Distemper has left him.

*For Lungs spent with Shortness of Breath, and for other inveterate Disorders of Respiration.*

TAKE three Ounces of *Jin seng* pulveris'd, an Ounce and three Drams of the Jelly of Hart-horn dried and reduced to a Powder; then take a Cup of Decoction of *Po hi* (an Herb) and *Tow she* (a Bean) with a bit of an Onion; boil the whole a Walm or two, then pour it on the *Jin seng*, &c. and whenever you find yourself inclin'd to cough take four or five Gulps of it; this is an excellent Remedy.

*To stop a Cough, and cut Phlegm.*

Put two Ounces of fine transparent Roch Alum in two Pints of good Vinegar, [the Chinese Vinegar is not made of Wine] and boil it to the Thickness of an Electuary; add thereto an Ounce of *Jin seng* in Powder, and with Honey make it into Pills of the Bigness of a Hasle-nut, and let the Patient hold one of them under his Tongue; it immediately stops the Cough, and dissolves the Phlegm.

*For an Asthma with a dry Cough, accompany'd with spitting of Blood, and a weak Pulse.*

TAKE three Drams of Powder of *Jin seng* moisten'd with the White of an Egg, and give it the Patient at the Beginning of the fifth Watch (The Chinese divide the Night into five Watches; the fifth Watch ends at Day-break) and let him betake himself to his Bed, and sleep with his Head low, without a Pillow, and lying on his Back. One Dose works a Cure, except for elderly Persons, who must take two; those who throw up a great deal of Blood at a time, will be perfectly cured with one Ounce. Some take a black Fowl's Egg, and beating it a good while in Water, mix it with the Powder of *Jin seng*. 'Tis an excellent Medicine; Vinegar, Salt Meats, such as breed Phlegm, as Fish, &c. are forbidden in this sort of Distempers.

*For a Consumption attended with Vomiting of Blood.*

WHEN the Distemper is urgent you must first stop the Spitting of Blood with *She yo san*, (a Powder of ten Ingredients). Then let the Patient exercise till he be quite tired. Crude *Jin seng* is the most effectual Remedy, take one Ounce of the best therefore, likewise five large Jujubes, with two Cups of Water, and boil them to one, which is the Quantity of a Dose; after taking this, as Sleep comes on the Disease will go off; however it must be continued for five or six times more, the Patient in the mean time observing a proper Regimen.

*For Hemorrhages, or Loss of Blood.*

WHEN there happens a Rupture of some Vessel in Diseases, caused by violent Transports of Passion, or an extraordinary Debauch, a large Quantity of Blood issues either from the Mouth or Nose; without speedy Remedy the Disease will become too powerful for any Medicine: The following is an excellent one.

Take of *Jin seng* dry'd at the Fire, of *Cy-*  
press

pres first stew'd in a Vapour-Bath, as the former, of *King kyay* roasted, and *Tsin sing*, (two Herbs) of each half an Ounce, which you must reduce to a Powder; then adding three Drams of Flour, mix it up with fresh Water; thus it becomes a kind of clear Paste, which the Patient must take frequently in small quantities; the first time it is taken the Bleeding will instantly cease.

*For obstinate bleeding at the Nose.*

TAKE *Jin seng*, Twigs of a Willow planted fifteen Days after the vernal Equinox, and reduce them to Powder, of which give a Dram at a time, thrice a-day in Water of a River or Brook that runs toward the East. For want of Willow, you may take the Heart of those small Hasles that bear the Oriental Nenuphar.

*For bleeding at the Gums.*

OF *Jin seng*, red *Fu lin*, *Me men tong*, take of each two Drams; boil the whole in a Pipkin of Water to the Consumption of three tenths; give it hot to the Patient once a Day. *Su tong po*, the Inventer of this Receipt, used to say it was a wonderful and divine Remedy.

*For Pissing of Blood, the Gravel and Stone.*

TAKE *Jin seng* dry'd by the Fire, *Whang ki* (an Herb) boiled in Salt Water till it become quite dry, pound them to a Powder; then take a red Turnep, and cut it into four Slices, which boil one after another in two Ounces of Honey, till they be perfectly dry, and fry them over again, without burning, and continue so to do till the Honey be consumed; give the Patient a Slice at a time in a little of the Decoction, or of the Salt Water.

*To help Digestion.*

TAKE an Ounce of the Powder of *Jin seng* in the White of an Egg, three or four times a day.

*For a Dropsy.*

CHIN, in Remedies for a Dropsy, which had been delivered down to him by Tradition from Father to Son, prescribes one Ounce of *Jin seng*, and two Ounces of the Herb *Fen tsau*, likewise half a Dram of Hogs Brains infused in the Gall of the same Animal, and toasted to a Powder; make up all this into Pills with Honey of the size of a Nut, which give one at a time in cold Water.

*For intermitting Fevers which turn to continual.*

OF *Jin seng*, *Hing whang*, [*Male Sulphur*] of each take 5 Drams; pulverise them: Then take the Tops of Palm-tree Branches, gather'd the 5th Day of the 5th Moon, and well ground, make the whole into Pills of the size of a small Pea, of which take seven the Day of the Fever very early in the first Draught [i.e. the first-drawn after standing a Night] of Well-Water, and again before the Access of the Fit. You must give nothing hot with this Medicine, which works immediately. Some add of *Shin kyo* (fine Leaven) an equal Quantity with the rest.

*For a Tenesmus proceeding from Cold.*

WHEN the Pulse is weak, and almost sunk, take of *Jin seng* and *Ta fu tse*, of each an Ounce and half, (half an Ounce goes to a Dose) ten Slices of green Ginger, five Cloves, and a Pinch of good Rice; boil the whole in two Cups of Water to the Consumption of three tenths; give it hot to the Patient fasting, and six Doses will be enough to cure him.

*For an old Man afflicted with a Tenesmus, and much wasted.*

WHEN in this Distemper the Sick can neither eat nor drink, take an Ounce of Powder of the *Jin seng* of *Shang tang*, with half an Ounce of Hartshorn, stript of its Skin, toasted, pounded, and reduc'd to a Powder; let the Patient sup it by little and little in a Decoction of Rice three times a-day.

*For malignant Fevers.*

THE following Remedy is excellent for all sorts of People, Men and Women, young or old, Women with Child or not; tho' the Distemper be outrageous, and threaten immediate Death, though the Pulse be in a manner gone, and the Patient have lost his Senses after seven Days Illness, there is no Danger of a Cure by this Medicine, since not one in a hundred miscarries; for which reason they have given it the Name of *To ming san*, that is to say, *The Medicine which restores lost Life.*

Take an Ounce of *Jin seng*, and boil it in two Cups of Water over a fierce Fire till one half be wasted, cool it in Well-Water, and then give it the Patient to drink; soon after a Sweat will proceed from above the Nose, the Pulse will return, and he'll find himself instantly cured.

*Su tau kong*, President of one of the six Sovereign Courts, says: I made use of this Remedy to relieve near a hundred Persons; and when I was Governor of a City of the third Order, the Wife and Children of my second Assessor had laboured more than a Month under a malignant Purple Fever, when I made them take this Medicine, which cured them.

*For the Falling Sickness in Children, attended with Stretchings and Contractions of the Arms and Legs.*

TAKE *Jin seng*, Powder of Oyster-Shells, a dry'd Frog, and *Shin sha*, of each an equal Quantity, pulverise the whole, and with a Pig's Heart, and his Blood, make it up into Pills of the size of a small Pea, of which give 50 at a time, twice in ten Days, in a Decoction of Gold and Silver (wherein Pieces of those Metals have been put). It has wonderful Effects.

*For Children's splenetic Ills, owing to Wind.*

TAKE *Jin seng*, Pompion Kernels, of each half an Ounce, with an Ounce of *Nan sin*, and boil them in Water of *Tsyan*; after this pulverise them, and take a Dram at a time hot in an Ounce-weight of the Water of *Tsyan*.

*For Blindness owing to Wine.*

A lusty Man, who loved to drink Wine extremely hot, was suddenly seized with a Distemper that made him blind. He had a slow uneven Pulse, the Effect of drinking hot Wine to excess, his Stomach was destroy'd, his Blood stagnated in it and corrupted, which was the Cause of all his Disorder. They made him a Decoction of Brazil-Wood, into which they put a Dram of Powder of *Jin seng*; the second Day of taking it his Nose and the Palms of his Hands became black and blue, this proceeded from the Blood beginning to circulate, which had stagnated in the Stomach. He then took for some Days Decoction of Brazil-Wood, Peach-Kernels

ernels, *Hong wha*, and the outside Rind of dried Orange-Peel, to season the Powder of *Jin seng*, and was perfectly cured.

For *Imposthumes caused by Wine* (the Venom of Wine).

A WOMAN was a mighty Lover of Wine: An *Imposthume* bred in her Breast with a very quick Pulse. They took *Jin seng* and *Rhubarb*, both roasted dry, and then steep'd in Wine, of each an equal Quantity, and reduced it to Powder, of which they gave her a Dram in the Decoction of *Ginger*. She immediately fell a spitting, and into a Sweat, and was cured.

For the Bite of a Dog.

WHEN the Wound is swelled and painful, lay some *Jin seng* on burning Coals of the Mulberry-tree, and scorch it so as not to reduce it to Ashes; then cover it with a China Dish, soon after pulverise it, and throw the Powder on the Sore, which will be healed in an instant.

When the Entrails come out by the Side.

REPLACE them as soon as possible with your Hands rubb'd with Oil; mix a Decoction of *Jin seng* with the Juice of *Ken ki* (a Plant) and therewith bathe the grieved Part. Let the Patient eat Rice boil'd to a thin Pap, in Water wherein Mutton Kidneys have been boil'd; in ten Days he will be whole.

NOTE.] IT is difficult to understand thoroughly the Names of Distempers in *China*, and therefore we may perhaps be mistaken in the Names of some of these Diseases: We have given these Receipts Word for Word, that the Reader may form a Notion of the Way of Thinking among the *Chinese*, and the Manner of making up their Medicines.

At present *Jin seng* pays a great Duty to the Emperor, and 'tis Death to defraud him of any part of it. *Jin seng* comes to *Pe-king* from various Places, as *Lyau tong*, *Korea*, and *Northern Tartary*, and also from *Japan*, but I suppose that is not so much valued: This Plant, if good, is at present very dear, and sold at least for six times, and some of it at *Peking* for eight times, its Weight in Silver, and often for more. It is prepared in the following manner; they cut it first of all in small Slices, and then without more ado boil it in a little Water; the Pots must be Earthen, and cover'd close, tho' People of Fortune use Silver Pots made on purpose: The Decoction is given to the Patient, and a little more Water is thrown upon the Dregs, which are boiled over again to get out all the Juice of the Root: The common Dose is the tenth part of an Ounce.

When they put *Jin seng* into any Medicine, they use only to pour this Decoction amongst it. The Dose is not fixed; a Dram and a half is thought very it ong, tho' I have seen three Drams of it taken, but then the Patient must be extremely walk'd; sometimes five Drams or more have been given, but this is only in dangerous Cases, as in an Apoplexy, or such like; but here Regard must be always had to the Patient's Age, Constitution, &c.

A Missionary living in the Province of *Shan si*, inquired of a Physician of that Country, whether *Jin seng* still grew there? He answered it did, but that it was wild, and of no Use in Physic; and that besides the Gathering of it was severely prohibited.

The *Chinese* Pound weighs nineteen Ounces and four Drams, wanting some Grains, of our Weight. The Ounce is one sixteenth of a Pound, a Dram the tenth of an Ounce, a Grain the tenth of a Dram, and so on, diminishing in a decuple Proportion. Wherever you meet with these Terms, Pound, Ounce, &c. you may reduce them to ours by the Rule above.

The *Chinese* call a Pound, *King*; an Ounce, *Lyang*; a Dram, *Tsen*; the tenth part of a Dram, *Fawen*. These Terms of Weights are common to Gold and Silver, because in trading they make use of Scales to weigh them. There are a great number of *Chinese* Herbals; the last which was compiled, and from which these Receipts are extracted, is entitled *Pent suu kan mu*, *The Herbal which has a Main Cord and Meshes*; that is to say, that as a Net has a Main Cord and Meshes, so this Herbal has general Titles, under which the various Matters it treats of are ranged, as the Meshes are ranged and joined to the Main Cord of the Net.

We may remark, by the bye, that there is no Nation in the World which abounds so much in odd Titles to their Books as the *Chinese* Nation: The Names they give to Countries, and to many other things, discover this Fantasticalness; not but that these Names frequently have a good Meaning included in them.

Of TEA, another Plant of Use in Physic.

THE Leaf which we call [*The*] Tea and which likewise goes by that Name in the

Province of *Fok yen*, is called *Cha* in all the other Provinces: The *Europeans* gave it the Name of Tea [*or The*] because the Merchants of *Europe*, who first pass'd by *China* in their Voyage to *Japan*, landed in the Province of *Fok yen*, where they first came to the Knowledge of it.

The *Chinese* have given different Names to this Vegetable at different times; they have called it *Kucha*, *Ku*, *She*, *Ming*, *Kye*, &c. *Song* says, The *Cha*, which is gather'd in the first Season is called *Cha*, and that which is gather'd towards the latter Season is named *Ming*.

An Account of it from different Authors.

*SHIN nong* in the *Shu king* says, that Tea grows in the Territories of *I cheu* and *Shan ling*, on the sides of the Roads; that the severest Winter never kills it, and that they gather the Leaves the third Day of the third Moon, and dry them. *Kong* says, Tea grows in *Shan tong*, towards the South, in watery Valleys. We read in the Book of *Ko pu*, that the Tea-Shrub produces Leaves in the Winter fit for Decoction.

*Song* says, that at present this Shrub is found in the Provinces of *Fo kyen*, *Che kyang*, *Kyang si*, *Hu quang*, in the Country of *Whay nan*, and amongst the Mountains: It bears Leaves about the middle of Spring, which are then very tender; they put them in a Vapour-Bath, and extract a bitter Water from them, after which they dry them, reduce them into Powder, and then make a kind of Tea of it; but this is not according to the old Fashion.

*Long yu* in his Treatise on Tea says, that the Tea which grows Southward is the best; the Tree which bears it is from one to two Foot high; there are some from twenty to thirty Foot in the Provinces of *Shan si*, *Shan tong*, *Se chwen*, &c. and some whose Trunk two Men can't clasp, but then they cut them down as useless: It bears a Flower like that of *Jessamine*, with six upper and six under Leaves; it produces a small Fruit of the Shape and Size of a little Apple, which tastes somewhat like a Clove; it has a Root like that of a Peach-tree; the best grows in rocky Places, and the worst in a yellow Soil. It is sown in the same manner with Cucumbers or Pompions, and at three Years end the Leaves may be gathered.

The best Tea grows in the Heart of the Trees most exposed to the Sun, and takes a little of the Purple; for the quite green is inferior to the other: The Tea with long and large Leaves is the best; that with curled Leaves is the most valuable, and that which hath them quite smooth the worst: The Leaves of this Tree in the second, third, and fourth Moon are from four to five Inches long, when planted in stoney Places. These tender Leaves must be always gather'd in the Morning when they are laden with Dew before Sun-rising; they grow from the middle of the Tree to the End of three, four or five Branches; when gathered they must be set in a Vapour-Bath, and then dry'd. There are a thousand and ten thousand sorts of it, which have so many different Names, &c. The true Tea is of a cold Quality, for only that which grows on the *Mong shan*, a Mountain in the Territory of *Ta cheu*, is of a moderately warm Nature, and used in Physick.

The Author of a Treatise on Tea, intitled *Mau ven si*, says, The Mountain of *Mong shan*

has five Eminences, upon which are always Tea-Shrubs; the middle Eminence is called *Shang tsung fong*, where formerly lived a Bonza, who had been a long time troubled with a Distemper proceeding from a cold Cause; this Bonza one Day met with an old Man, who told him that to gather the Tea on the middle Rising of the Mountain *Mong shan* he should chuse the Vernal Equinox, that is to say, a few Days before or after the first Thunder; then said he, employ as many Hands as you can procure to gather the three Days following all the Tea you can find: If you take an Ounce of this Tea, and infuse it in boiling Water of the same Mountain, it will cure all sorts of inveterate Diseases: Two Ounces of it will prevent any new Distemper, three Ounces will mightily corroborate the Flesh and Bones and the whole Constitution, and if you take four Ounces you will become a true *Tsyen*, that is to say, an eternal Inhabitant of the Earth.

The Bonza, following the old Man's Advice, hoarded up several Ounces of this Tea, and before he had used it all he found himself perfectly cured of his Disease; since that time they constantly gather the Tea Leaves from the other four Eminences of this Mountain; but for the fifth, as it is cover'd with a thick Wood and Briars, envelop'd in Clouds and Mists, and besides infested with a great Number of fierce Birds and Beasts, they dare not gather it often there, which is the Reason it is sold so extremely dear: This sort of Tea is superior to any other in the medicinal Way.

*Tjay syang*, in our Time, speaking very fully concerning the Tea of *Fokyen*, says, that it affords none but that to which they give the Name of *La cha*, *Waxen Tea*: Some of this Tea is brought every Year to the Emperor; they lay it in Frames, and take great Pains to dry it in the Sun; for the more Heat it takes the better it is. All other sorts of Tea are either in Leaf, and so called *Ta cha*; or in Powder, and for that reason called *Mu cha*. These two Sorts, when press'd, and shewn to the Fire, grow hard and won't keep long, but lose both Colour and Taste: None but the Tea-Leaves of *Ting chew* come in the least near the Tea of *Fo kyen*, either for Taste or Qualities: At present, in some Places, as *Pan chong*, *Ho pe*, *King si*, they grind the Tea, and reduce it to Powder, and then, knavishly give it the Name of *La cha*.

*Long she* affirms that what was formerly called *Ku cha* is the same with the modern *Cha* or *Tea*. That Writer speaks of four different Authors who composed each of them a very large Treatise on Tea.

There is a sort of Tea all of tender Leaves an Inch long and more, which passes for a Tea of the first Rank, but its Excellency arises entirely from the Nature of the Water and Soil.

*She chin* says, there is a wild Tea which grows spontaneously, and a Tea that is propagated by Seed. In order to sow Tea, they take its Seed, which is about as big as the end of one's Finger, perfectly round and black, the inside of which being put in the Mouth seems at first to have a sweet Taste, and afterwards a bitter one, and sticks much in the Throat. (The Inhabitants of the Province of *Fo kyen* make an Oil of the Seed, which they use for Sauce to their Meat) It is sown in the second Moon, when they put six,

seven or eight Seeds in one place at a time, tho' sometimes only one or two Shrubs sprout from them, the Reason of which is that these Seeds are for the most part quite hollow.

This Shrub in some Places will hardly bear Sun-shine or Water. Where it is planted by the Sides of Rivers or Canals they sprinkle the Ground with Watering-pots.

The Tea which is gather'd about fifteen Days after the Equinox is the best, a middle sort is what is gather'd about fifteen Days later, and for that reason called *Lauming*, that is, *Old Tea*.

In a large Treatise on *Tea*, intitled *Cha pu*, there is a very ample Description of the Manner of gathering it, of managing it in the Vapour-Bath, with Directions how to chuse it, and to prepare it for Drinking.

The Custom of paying a Tribute of Tea every Year to the Emperor commenced from the time of the Monarchy of the *Tang*, under the Reign of *Te tsong*, and has continued down to the present, because it is in common Use with the Natives, as well as exported by foreign Merchants to the Western Parts.

The Sorts of Tea mention'd by the old Sages and Philosophers are, particularly, those which were most in use during the Reign of the *Tang*; and they were almost infinite in Number, and distinguish'd by different Names. We have a Book of *Tau in kyu chu*, wherein that Author treats of a kind of Tea called *Kucha*. In all Parts of *Yewyang*, *U chang*, *Lu kyang*, and *Tsin ling*, there is a good Tea called *Min*. Drinks fit for Man are made of (1) *Min*, (2) the Sprout of *Tyen men tong*, (3) the Leaves of *Pe ki* [*the 1st a sort of Tea, the 2d a Plant, the last a Tree.*] The other Kinds being of a cold Nature are hurtful. There is besides a kind of Tea that comes from *Pa tong hyen*, which is dry'd in such a Manner that it comes all curled. The Use of it hinders Sleep. Many People also boil the Leaves of *Tan*, (*a Tree*) and those of a kind of Plum-tree which bears a large black Plum, and sup the Decoction like Tea; but this Drink is of a cold and hurtful Nature.

#### Its QUALITIES.

THIS Leaf has a bitter-sweet Taste; it has a small degree of Coldness, but no malignant Quality. *Tsang ki* says, that Tea must be drank hot, for it produces Phlegm when taken cold. *Hu ba* says, Tea drank with *Pi* [*a Tree like Cypress*] makes the Body heavy. *Li ling si* says, that when one is disorder'd with Wine, and drinks Tea to quench Thirst, it forces Urine, and produces a Coldness and Pain in the Reins, Feet, and Bladder, which may often be the Cause of a Dropsy, or even all sorts of Palsies: However that be, when you drink Tea you must drink it hot, he says, and in small Quantities, taking care above all not to drink it fasting, and when the Stomach is empty. *She chin* says, When you prescribe to a Person *Wey ling syen* or *Tu fu ling* [*Plants*] you must forbid him Tea.

#### Its EFFECTS.

THE Tea-Leaf is good for Tumours or Imposthumes in the Head, and for Diseases of the Bladder; it dissipates Heat caused by any Phlegm or Inflammation in the Breast, quenches Thirst, prevents Drowsiness, and revives the Heart. This Account of it is taken from the Books of *Shin nong*.

*Su kong* tells us, that it removes Obstructions, helps Digestion; and is extremely wholesome when the Seeds of Onion, Ginger, and *Chu yu* are join'd with it. It cools the Entrails overheated, and is a great Friend to the Bowels, if we believe *Tsang ki*. It purifies the Brain, clears the Sight, is good against Wind in the Body, and helps Lethargies, &c. It likewise cures inflammatory Fevers, and by giving it boiled in Vinegar will remove a Diarrhea and Tenesmus, and produce other wonderful Effects, says *Chin ching*.

The Decoction of the roasted Leaf drank cures the Itch proceeding from a malignant Heat, and the Tenesmus, both the bloody one, and that wherein white Matter is voided; boiled with the White of an Onion, and the Root of *Kon kong* [a Plant] and drank, cures the Head-ach. These are *Utwi's* Prescriptions. *She chin* says, A strong Decoction expells Wind, and frees the Inside of Phlegm by Spitting.

*A Receipt for Lowness of Spirits, and Pains in the Head.*

TAKE of the best Tea in Powder, and make a thick Electuary, which close in an earthen Pot, turning it upside down; then take four Grains of *Puteu*, and burn them at two several times under the Pot, in order to dry by its Smoke and Heat the Electuary contained in it, which afterward you may make up into a kind of Paste: For a Dose, take about the Quantity of a small Nut, adding to it other Tea in Powder; then boil them together, and give it the Patient after Eating.

*A Receipt for the Litsi, or Tenesmus, caused by Heat, where the Excrements are bloody.*

*MENG tsau* says: That a Tenesmus, either from Heat or Cold, is cured by Tea prepared in the following Manner: Take a Pound of good Tea, dry it before the Fire, then reduce it to Powder, boiling it after this thoroughly in a Cup or two of Water, and thus let the Patient drink it.

*Another Receipt called Tong chi.*

TAKE of the Tea called *La cha*, and if the Excrements are stained with Red, give the Patient a Decoction of it in Honey-Water: If they are mixed with a White Matter, boil the Tea in a convenient Quantity of Water with the Juice of Green Ginger pounded with the Rind; two or three Doses are a Cure.

*Another excellent Receipt, called King yen.*

TAKE of *La cha* Tea two Taels, or Ounces, seven Condorins [Chinese Penniweights] of *Tang zven*, with as much Oil of Gergelin as an Oyster-Shell will hold, give it all at once to the Patient, who will immediately be grip'd, and have a plentiful Stool, whereby the Disorder will cease.

*Another Receipt.*

TAKE of the Tea aforesaid pounded to Powder, and the Pulp of white Prunes, make it into small Pills, of which, if the Tenesmus be owing to a hot Cause, take a hundred in a Decoction of Liquorice; or of black Prunes, if the Distemper proceed from Cold.

*Another.*

BOIL Tea of *Fo kyen* in Vinegar; let the Patient drink it, and he will be instantly cured.

*For Loss of Blood by the Fundament.*

IF the Distemper be owing to unwholesome Air, or raw and cold Food, eating roasted Meats, or an Excess in Eating or Drinking, whereby the Intestines are overheated, and the Stomach disturbed, so as to cause a sharp Humour, that hinders a Retention of Food, while the Patient too labours under a dismal Flux of pure Blood from the lower Parts, with Pains at the Navel, and a continual Desire of going to Stool; or if a Debauch in Wine occasion a sudden Loss of Blood this Way; or whatever be the Cause, the Sick may be help'd by the following Prescription, viz. Take half a Pound of fine Tea reduced to Powder, with five Grains of *Pe yo tsyen* [a Berry] roasted at the Fire; let the Dose be one fifth in Rice-Water twice a-day.

*For inveterate Pains at the Heart.*

THOSE who have been troubled with these Disorders, for ten or fifteen Years together, need only boil some of the Tea of *Hu quang* with good Vinegar, and drink of it, and it will prove an excellent Remedy.

*For Costiveness in Child-bed.*

INTO a Decoction of Onions put a hundred small Pills of *La cha* Tea reduced to Powder; Rhubarb is too violent a Medicine, for in these Cases, when you make use of violent Medicines, not one Patient out of a hundred is the better:

*For a Pain in the Kidneys, when the Patient can hardly turn himself.*

PUT two small Cups of Vinegar into five of Tea, and let the Patient drink it.

*A Receipt against all Sorts of Poison.*

TAKE an equal quantity of the fine Tea called *Ya cha*, and of Allum, pound them together, and take them in cold Water.

*For the Itching of the Small-Pox.*

BURN the Leaves of Tea in your Chamber Night and Day, and keep in the Smoke.

*Against Phlegm sticking in the Throat.*

TAKE Tea in the Bud, *Chi tse*, [a kind of *Almond*] an Ounce of each, boil them together, and give the Patient a large Cup of the Liquor: This Medicine will carry off inveterate Phlegm.

*For Sickness at Heart, and an Inclination to vomit.*

TAKE the tenth Part of an Ounce of powder'd Tea, and boiling it in Water mix with it a tenth Part of powder'd Ginger, and give it the Patient, and he will immediately recover.

*For the Stoppage of the Terms.*

TAKE a good Cup of Tea with a little candy'd Sugar, let it stand a Night open, and then give it the Patient. Women with Child must be cautious how they use this, for fear of an Accident.

*For a hoarse Cough.*

WHEN the Patient cannot sleep, Take Powder of good Tea and *Pe kyang tsan*, of each an Ounce, and infuse it in a little Cup of hot Water. When the Sick is going to sleep, you may add a little more hot Water, and give it him to drink.

Of

## Of the SEED of T. F. A.

## Its Qualities.

**S**HI chin informs us, That it is of a sweet Taste, of a cold Nature, and has some kind of Malignity in it; that it is good against a Cough and Asthma, and purges Phlegm; that when reduced to a Powder, it is made use of to scour Cloaths, and will take out Grease, or any other Spots.

## A Receipt for an Asthma, when it hinders Respiration.

WHEN the Patient coughs, take Tea and *Pe-bo* in equal Quantities, reduce them to Powder, make small Pills of them, and give seventeen of them at each Dose in Water fresh from the Spring.

## For an Asthma, when the Nostrils are stuff'd.

TAKE a little Water in which *No mi*, [a Sort of Rice] has been wash'd, bruise in it the Seed of Tea, and infill this Water Drop by Drop into the Nostrils, enjoining the Patient to let it pass, by drawing in his Breath; then let him take a *Bambu* Tube between his Teeth, and you will instantly see the Phlegm come out of his Mouth like Threads. After practising this once or twice more, the Cause of the Disease will be removed.

## A Receipt for a Noise in the Head.

TAKE white Ants of the largest sort dry'd, with some Seed of Tea, reduce them to a Powder, and blow them up the Nostrils: This Remedy has a good Effect.

## Of the ELEPHANT.

**S**HI chin gives us the following Account: There are Elephants in the Kingdoms of *Tong king* and *Cochin china*, and in the Provinces of *Quang si* and *Yun nan*: In the Western Countries there are Herds of wild ones. Their Kings ride on Elephants magnificently equip'd. There are of two Colours, the White and the Ash-grey; their Body is heavy and unwieldy, they are very ugly, have the Eyes of a Hog, and their four Feet are like so many Pillars; when they sleep they bow their Fore-Legs, and rest them on the Ground; they can neither bend the Head nor turn the Neck; their Ears lie very backward, and are closed; their Trunk is as long as their Fore-Legs, and reaches to the Ground; it is hollow and deep, and opens and shuts; it is furnished with Caruncles like (a Horse's Toe) to take up the smallest Things from the Ground, as a Needle, or a Grain of Mustard; they make use of this Trunk for eating and drinking, by bending it up, and raising it to the Mouth: The whole Strength of this Animal is united in its Trunk; if he be wounded in this Part, he is sure to die: Behind the Ear he has a hollow Place, cover'd with a Skin no thicker than Vellum, which prick'd is likewise certain Death.

From the two Corners of his Mouth proceed two large Teeth, between which the Trunk is situated; the Teeth of the Male are six or seven Foot long, but those of the Female not more than a Foot; he eats Grass, Pease, Sugar-Canes, and drinks Wine; he dreads Smoke, Fire, Lions, and a kind of Serpent called *Pa*: The Southern People kill these Elephants, making use of Pits and Engines to throw them down, or else

plant a kind of Snare in the Places they frequent, called *the Elephant's Shoe*, which seizes them by the Feet: If they want to take them alive, they make use of the Females to allure them into the Snare. When they have tamed the Elephant, and fed him for some time, he becomes tractable, and obedient to his Keeper, who manages him with an Iron Hook, by which he makes him advance and retreat, or turn to the right or left; and this Creature never fails to do as he is order'd.

## Of the Flesh of an Elephant, its Properties and Effects.

THE Flesh is soft, insipid, mild, and harmless. Being burnt, and the Ashes mixt with Oil, it cures Scald Heads if anointed with it: when boiled without Seasoning, and the Decoction drank, cures a Dyfury; the Ashes taken in any kind of Liquor stop a Diabetes, as it then contracts the Qualities of Fire, and from being a Diaphoretic becomes an Astringent.

## Of the Gall of an Elephant: The Way of Preparation; its Properties and Effects.

**KYO** says, in using the Gall, take care it be not mixed; the Gall of an Elephant dried, is streak'd and spotted like green *Bambu*; it is smooth, fat, and shining. Before you put it in any Composition you must reduce it to a fine Powder, by pounding it in a Mortar: It is bitter, cold, and in the smallest degree hurtful. It clears the Sight, cures the Wind-Dropsy in Children, and Swellings that contain Matter; for which purpose it must be dissolved in Water, and the griev'd Parts anointed with it. If you wrap some of it in a Bit of Cotton, and apply it to the Gums, and afterwards wash your Mouth every Morning, it takes off a Stinking Breath in a few Months.

To cure a Pearl in the Eye resembling a Half-Moon turned upside down, or a Jujube-Flower, Take half an Ounce of Elephant's Gall, seven Galls of Carps, the tenth part of a Dram of sweet Gall, half an Ounce of Ox-Gall, the tenth part of a Dram of Musk, an Ounce of Powder of *She kve min*, [a sort of Oyster-Shell;] mix all these Ingredients with Pap, and make them into Pills of the Size of a Pea, of which take ten twice a-day in Tea.

## Of the Eyes of an Elephant: Their Effects.

INFUS'D in Woman's Milk, and the Liquor let fall Drop by Drop into the Eye, proves a sovereign Remedy against Soreness of that Part.

## Of the Skin of an Elephant: Its Effects.

**S**HI chin says, The Flesh of an Elephant is plump and solid; the Wounds which he receives, either from an Ax or any other Weapon, are closed up again in less than a Day; for which reason the Ashes of his Skin are made use of for the Cure of Wounds difficult to close, and as a sovereign Remedy for the Wind-Dropsy in Children, being mixed with Oil, and the griev'd Part anointed therewith.

## Of the Bones of an Elephant: Their Virtues.

THEY prepare of them an Antidote against Poisons: A little Bone, which runs across the Breast of this Animal, being reduced to Ashes, and taken in Wine, makes the Body more active, supports it above Water, and assists a Man in swimming.

Take

Take four Ounces of Elephant's Bone roasted dry, one Ounce of *To tew kew*, [a kind of *Cardamom*] roasted over live Coals, and as much of the Bark of *Che* roasted dry in a Skillet, with two Ounces of Liquorice, and half an Ounce of dry Ginger; reduce the whole to a Powder, and take three Drams of it for each Dose in a Gallon of Water, which must be boiled 'till a fifth part is consumed: Take this Decoction warm thrice a-day before Meals, and it will prove a Cure for Weakness and Disorder of the Stomach and Spleen, for Indigestion, four Belching, vomiting after eating, the *Cholera Morbus*, Dysentery, Pains of the Belly about the Navel, and the Tenesmus.

#### OF IVORY.

THERE are three Sorts of Ivory; that which is taken from the Elephant after he is kill'd, and this is the best; that which is taken when he dies a natural Death, which is not so valuable; lastly, that which sheds of itself, and is found afterwards on the Mountains, which is much inferior to both the other Sorts.

#### Its Properties and Virtues.

FOR Heat of Urine, attended with a Swelling, and Tension, take crude Ivory, boil it in Water, and drink the Liquor.

For a Diabetes, take Ivory and burn it, and after it is reduced to Ashes take of it in some proper Liquid.

For the Falling Sickness, roast some Scrapings of the Teeth that grow within the Mouth of an Elephant, and when they are red, grind them, and take the Powder in some Liquid.

#### Of the CAMEL, (or DROMEDARY.)

BOTH wild and tame Camels are found in the Countries bordering on the North of *China*, and which are Westward of the Yellow River: The Fat of either of the two Bunches on the Back is indifferently used in Physick; at present wild Camels are only to be met with in the Countries North-West of *China*.

*Sbi chin* says, The Camel resembles a Horse in the Body, and has a Head like a Sheep; he has a long Neck, and hanging Ears, three Joints to his Legs, and two Bunches of Flesh on his Back, which form as it were a kind of Saddle; he chews the Cud, endures Cold without inconvenience, but is naturally afraid of great Heat; whence it comes that, at the Summer Solstice he quite moults and casts all his Hair; he will carry a thousand *Chinese* Pound Weight, and travel two or three hundred *Li's* a Day: He knows by natural Instinct where there are Springs of Water under Ground, and when the Wind is going to rise: If you dig in those Places where the Camels stamp with their Feet, you will discover Water running under Ground: Hot Winds often rise in the Summer Season, which suffocate Travellers in an instant; when the Camels flock together with a Cry, and bury their Snouts in the Sand, 'tis a sure Sign that this Wind is on the point of blowing. The Belly of these Creatures never touches the Ground when they sleep, and those of them, under whose Belly one can perceive the Light when they are squatted on their bended Legs, are called *Min to*, or transparent Camels; these are able to travel the farthest: To some they

give the Name of *Fong kyo to*, or Camels with Feet of Wind, because of their extreme Fleetness; these will travel a thousand *Li's* a-day.

#### Of the Fat of a Camel.

WE mean here the Fat of the Bunches, called the *Oil of Bunches*; the wild Camel's is the best in Composition of Medicines.

#### Its Properties and Effects.

It is sweet, mild, and has no offensive Quality; it cures Numbness in the Limbs, Ulcers, Imposthumes, mortify'd Flesh, Contractions of the Skin and Nerves: For this purpose you must roast it at the Fire, and rub the Part affected with it, that the Heat may serve as a Vehicle for the Spirits to make them penetrate the Flesh.

You may make small Loaves by mixing it with Rice-Flour, and then bake them, and eat them as a Cure for the Piles: It is a Specific in Wastings, Consumptions, Wind, and tough Matter coagulated in the Body by Cold; it must be taken mix'd with *Aqua Vitæ*: For an universal Numbness of the Limbs, take a Pound of wild Camel's Grease well clarified, mixing with it four Ounces of Butter, and give it thrice a-day from half a Spoonful to a Spoonful.

#### Of the Flesh of a Camel; and its Virtues.

It dispels Wind, makes the Respiration free, strengthens the Nerves, makes the Flesh juicy, and cures Boils and Imposthumes.

#### Of the Milk; and its Virtues.

It strengthens the Breast, revives and augments the Spirits, and fortifies the Bones and Nerves.

#### Of the Hair; and its Virtues.

THE Hair under the Chin of this Animal, when burnt, and the Ashes of it taken in Water, cures the internal Piles; about a Spoonful of it is a Dose.

#### Of the Dung; and its Virtues.

DRY'D and reduced to a Powder it stops Bleeding at the Nose by being blown into it: Being burnt, the Smoke destroys Gnats, and all kinds of Vermin.

#### Of the HAY MA or Sea-Horse.

THIS Creature is likewise called *Shwi ma*, or Water-Horse. *Song king* says, This Fish is of the Craw-fish Kind, and resembles a Horse in its Make; for which reason they give it the Name of *Hay ma*, or Sea-Horse.

#### Accounts from various Authors.

*TSANG KI* says, The Sea-Horse is found in the Southern Ocean, and in Body resembles a Horse; it is five or six Inches long, and is of the Kind of the *Hya*, as Craw-fish are: *Nanchew ywe chi*, that is to say, the Book which treats of curious Things, gives the following Account of it: The *Hay ma* is of a yellow Colour, a little inclining to the Grey: When a Woman is under such hard Labour that you must be forc'd to cut the Child, and take it out piece-meal, you need only put this Insect into her Hand, and she will be deliver'd with the same Ease as a Ewe when her Time is come.

*Tjong che* tells us, His Head is like that of a Horse, his Body like a Crayfish's; his Back resembles the Spine, being nothing but a

Continuation of Joints and Articulations. His Length is two or three Inches. *Song* says, The Book intitled *I yu tu*, that is, *the Figures of uncommon Fishes*, relates, that when the Fishermen draw their Nets in the Sea they find abundance of these Fishes hanging a-top of the Threads; they take them, and dry them, and pair them a Male and a Female together.

*Shi chin yue* says, We read in the Book intitled *Shing tsi tsong lu*, that the Female *Hay ma* is yellow, and the Male grey.

In the *Su pyau*, &c. we have this Account of it: There is in the Sea a kind of Fish, the Head of which resembles that of a Horse; it has a Sort of Snout hanging down. Some of them are yellow, and others blackish. Seamen frequently catch them, but not to eat; when they have dry'd them, they either roast or broil them, to assist Women in Delivery.

*Pau po tse* says, *Fong i* took Water-Horses, *Shwi ma*, with a sort of Spider spotted with red Points, and made a kind of Pills of them called *Shwi syen wan*, which communicated a Faculty of tarrying a long time under Water; but the Receipt is lost.

#### *Its Qualities and Effects.*

THE *Hay ma* has a sweet Taste, is somewhat hot in Quality, without Venom: Its Virtues are, *viz.* If a Woman is difficult to be deliver'd, carrying this Creature about her will have a very good Effect: When her Labour approaches, you must burn it, reduce it to Powder, and give it her to drink, putting a whole one into her Hand at the same time, and she will immediately find herself relieved. *Tsang ki* assures us of this, and *Su tong* says much the same. It gently warms the noble Parts, is good against pestilential and other invenom'd Tumours, and especially the Disease call'd *Hyan quay*. This is a Lunar Disease, which seizes the Patient the first and fifteenth Day of each Moon in such a manner that he can neither eat nor drink, and is disorder'd for these two Days with a perpetual rattling in his Throat: Some have been afflicted with this Distemper from their Infancy to a great old Age.

#### *Decoction of HAY MA.*

'Tis good for the Disease just mention'd; when it is inveterate, take a Male and a Female *Hay ma*, one Ounce of *Mu byang*, [*an odoriferous Wood*] of roasted Rhubarb and *Pe kyen nyew*, of each two tenths of an Ounce, 49 Grains of *Pa tew*, [*a wild Bean*] and two Ounces of *Tsing pey*; infuse the whole in a Child's Urine till it be softened, and the *Pa tew* becomes of a purple Colour, after which it must lie seven Days longer in the Urine, then be taken out and fry'd dry with Wheat Bran till it becomes yellow; throw in some Husks of *Pa tew* among it, and lastly grind the whole to a Powder, of which let the Patient take one fifth of an Ounce, when he is going to sleep, in a Cup of Water that hath boiled up four or five times.

#### *Powder of HAY MA against Poyson.*

THIS Powder is excellent for Boils, Swellings and Ulcers in the Back. Take a Male and Female *Hay ma*, and dry them at the Fire till they turn yellow; take of *Chwen shan kya*

[*a Sort of Scaly Hedge-bog*] yellow Earth dry'd over the Fire, *Chu sha*, [*a Mineral*] Quicksilver, of each a Mas, three Mas of *Hyong whang*, a small Quantity of Dragon's-Brain, with a little Musk; pound the whole to a Powder so that the least Globule of the Quicksilver cannot be distinguished. Apply never so little of this to any Boil or Ulcer but once a-day, and it will infallibly draw out the Venom.

#### *Of the Che hyay, or petrify'd Crab-fish.*

*The Description of it taken from divers Authors.*

*CHI* says, this Fish is found in the Southern Sea of *China*; it is generally said that 'tis of the common kind of Crab-fish, which after a great Length of Time is petrify'd by means of the Slime which mixes with the Water near the Shore, and penetrating with that into their Bodies fixes there, and grows hard by degrees till it forms a kind of Stone; for the Crab-fish come out of the Slime which is on the Sea Shore every Tide, and bury themselves in it again when the Tide goes out: There is another kind which retires into Holes, and is form'd in the same Manner. Both Sorts, when beaten to a fine Powder, are compounded with all Sorts of Medicines, and are of great Use in Physic.

*Song* says, At present they are found in all maritime Places, with their Flesh and the rest of their Body petrify'd, and are in all respects like other Crabs; they lie upon the Mud and the rough Stones.

*She chin* says, We read in the Book intitled *Hay tsi tu*; That in a Village of the District of *Ngay chew*, called *Yu lin*, there is a Stream about half a League in length, wherein there is a kind of Earth very fat and very cold, which penetrating by means of the Water into the Bodies of the Crab-fish, and not being able to circulate with the Juices, hardens gradually into Stones. They who find them call them Stone-Crabs.

We read in the Book intitled *I ngan*, that these Crab-fish have Virtue to clear the Sight. There are also Stone Crab-fish, which resemble the common ones, and are found on the Seashore; and there are Fishes of Stone, like true Fish, in the Territory of *Syang shan hyen* in a Mountain called, from that Effect, *She yu shan*; but neither of them are used in Physic.

The Book intitled *I tong shi* relates that in the Territory of *Fong Syang fu* there is a City called *Ten byang hyen*, West of which is a Mountain, where on breaking the Stones they find Fish inclosed in them. They say, these Fish are good to cure the Venom that Caterpillars leave on the Skin in crawling over it.

#### *Its Qualities.*

THE petrify'd Crab-fish has a salt Taste, is of a cold Nature, and has no pernicious Quality.

#### *Its Virtues.*

IT cures cutaneous Diseases proceeding from Debauchery, and other such like Swellings, says *Kay pau*. It is an Antidote against all Sorts of Poisons; it is likewise good against a venomous Kind of Worm bred in the Body, called *Ku tu*; it is used with Succes in contagious Fevers, assists Delivery, contributes to the Motion and Circulation



Circulation of the Blood: It must be pounded in warm Water, and then given to the Patient: these are Doctor *Ta min's* Prescriptions. They pound it in Vinegar, and rub large Ulcers and extraordinary Tumours with it. Pounded in warm Water it is given as an Antidote against the Poison of Metals or Minerals. These Receipts have *Su song* for their Author.

*A Receipt for Weariness, Pain, Puffing up and Swelling of the Throat.*

POUND petrify'd Crab-fish in Quick-silver, and stroke the griev'd Part with a Feather dipt in it.

### Of MUSK:

*Its Preparation.*

**H**YAU tells us, That the best Way of using Musk is to take it entire with the Cod that contains it; this Cod must be open'd on those Days of the Year which have for Characteristic the Letter \* *Tse* and the Musk bruised a little. [\* According to the Chinese Period, which consists of two different Numbers of ten and twelve Letters; these combin'd together make the sexagenary Period, or of sixty Couple of Letters, the different Names of distinguishing their Years, Days and Hours.]

*Its Taste.*

It is of an insipid Taste, hot in a low Degree, but without any Malignity: *Chin kven* tells us that Musk is insipid, and an Enemy to the Eye; *Li ting fey* says, We must not suffer it to come nigh the Nose, because it contains little white Insects, which penetrate to the Brain. If those who are troubled with an inveterate Itch carry any of it about them, it will penetrate their Skin, and cause some new Distemper.

*Its Virtues and Use.*

It purifies a bad Air, expells the three Sorts of Insects that breed in the Stomach of some sick Persons, is good for intermitting Fevers, and for Disorders occasion'd by sudden Frights; the frequent Use of it subdues the Malignity of Diseases, and prevents troublesome Dreams.

It delivers from all Sorts of Ills and Fascinations, from those Disorders of the Heart and Stomach, where the Patient seems swollen and over-charged with ill Humours; takes off Blemishes in the Face, and Pearls in the Eye; procures easy Child-birth: So say various Authors. Carry'd about one, or worn in an Ear-ring, it drives away evil Dreams and Fantoms, cures the Bite of a Serpent. This is taken from *Hong king*.

*Pau po tse* gives us the following Direction: When you go among the Mountains put a little Ball of Musk between the Nail and Flesh of one of your Toes, and you will find it a Security against Serpents: The Reason is, that the Animal that carries the Musk feeds on Serpents, and consequently the Musk has the Virtue of driving them off; it is good also against the Bite of a Serpent, and against the Venom of certain little Worms or Insects found in standing Waters; it destroys Worms bred in the Stomach, and all Kinds of Insects infesting the Entrails; it is good against intermitting Fevers, carries off Phlegm produced by cold Wind, and, in a word, is successful against the Malignity of all kinds of Diseases: It forwards Conception in Women, kindly warms the noble Parts, and cures a Tencismus proceeding from a cold Cause; All

this from *Je wha*. When diluted a little with Water it cures sudden Frights in Infants, fortifies the Heart, maintains a good Complexion, cures the dismal Disorders of the Natural Parts, and has the Virtue of bringing all Kinds of Tumours and Imposthumes to a Suppuration. This is from the *To sing*, a Book that treats of the Nature of Remedies.

They say, if a Person takes a Pill of Musk, he emits a Smell of Musk from all the Passages or Pores, and from every Hair of his Body. It cures a hundred Sorts of Distempers, cleanses all Sorts of bad Air, is a Remedy against Frights and Melancholy. This from *Meng sin*. It penetrates into all the Channels of the Body, opens the Vessels, enters the very Flesh and Bones, is good against the Distempers of Drunkards, digests cold Fruits and Vegetables which lie on the Stomach, remedies Inconveniences from unwholesome Winds, and every thing hurtful in the Body, is good against Phlegm, and against a Complication of all sorts of bad Humours: This Account is from *She ching*.

*For a sort of Distemper occasion'd by Wind, whereby a Person loses his Senses.*

TAKE two tenths of an Ounce of Musk, reduce it to a Powder, mix it in two Ounces of transparent Oil, and beat them well up together; then pour it all into the Patient's Mouth, and he will come to himself.

*For Infants subject to sudden Frights, and to be always crying, with an obstinate Thirst.*

TAKE a little Musk, and infuse it in fair Water, and then let them take of it thrice a-day,

*For the Disorders of Infants, whose Excrements are clear as Water.*

You need only take Pills of Musk, of the Bigness of a good Pea, soak three at a time in the Mother's Milk, and let the Child take them three or four times.

*For Wounds that have been exposed to the Air.*

IF the Wound swell and look angry, and the Pain be insupportable, take a little Powder of Musk, and throw it into the Place, and you will immediately see the Effect, for the Matter will all work out.

*For Sickness of the Heart, and an Inclination to Vomiting.*

TAKE one tenth of an Ounce of Musk in half a Tea-cup of Vinegar.

*For Stomachs chilled with eating of Fruits.*

IF the Belly be hard, and the Breath short, take of Musk, Wood of green Cinnamon, an Ounce of each, with some boil'd Rice, and make them into Pills of the Size of a small Pea; you may give fifteen of these for a Dose to a grown Person, and seven to a Child, washing them down with warm Water. The Reason is, because Musk makes Trees to shed their Fruit, and Cinnamon their Wood to wither.

*For Pains in the Head, whether in the Middle or Sides.*

IF the Pain be inveterate, when the Sun has been risen some time, put aside the Hair from the afflicted Part; then take half an Ounce of Musk, and a tenth of green Rice, reduce both to a Powder, which wrapt up in a thin Paper apply to the Place where the Pain is felt, warmly

by covering the Musk with some parched Salt bound in a hot Linen-cloth; when the Salt grows cold, change it, doing the same thing over and over, after which the Pain will be gone.

*For a speedy and easy Delivery.*

LET the Patient take a tenth of an Ounce of Musk infus'd in Water, and she will be immediately deliver'd. This is an admirable Receipt.

*Another Receipt, more precious than Gold.*

TAKE one tenth of an Ounce of Musk, and one Ounce of *Yen she*, wrap them in a Piece of clean old Linen, roast them over the Fire, and reduce them to a Powder; then give one fifth of an Ounce of this Powder to the Patient in a Glass of Wine, upon taking of which she'll be immediately delivered. *The Yen she is made with black Beans boil'd, and kept for some Days till there is a kind of Mouldiness on the Top of them, when they must be wash'd, dry'd and pickled.*

*For a Woman labouring with a dead Child.*

TAKE a Cod of Musk, two Mas of Heart of Cinnamon, reduce them to Powder, which give the Patient in warm Wine, and she will soon be freed of her Load.

*For the Piles, when they are much swell'd, and don't bleed.*

TAKE a Cod of Musk, and as much Salt-peter which grows on the Walls, and rub the griev'd Part only three times with it.

*For the Bite of a Rat.*

RUB the Hurt with Musk, which will prove an excellent Remedy.

*Against the Insects which are the Cause of the Tooth-ach.*

TAKE of the Oil called *Hyang yew*, and rub the Gums with it; then take of the best Musk, and wrap it up in a little Cotton, heat it, and clap it hot to the Patient's Teeth overagainst the Part where the Pain is felt, changing it two or three times. This will destroy the Insects, and root out the Cause of the Disease.

Of some other Drugs used in the  
CHINESE Phycic.

*Of the Hyau tsau tong chong: A Description of this Plant.*

THIS Plant during Summer is an Herb, but when Winter comes it changes to a Worm. Indeed we need only look on it, to be convinc'd that this Name was not given it without Reason. Nothing better represents a Worm, nine Lines long, and of a yellowish Colour. You see the perfect Form of the Head, Body, Eyes, Feet, the two Sides of the Belly, and the several Folds on the Back: This is most visible when it is fresh gathered, for in time it grows blackish, especially if expos'd to the Air, and soon corrupts by reason of the Delicacy and Softness of its Substance. This Plant passes for an Exotic at *Pe king*, being very scarce, and rarely to be seen but at Court. It grows in *Tibet*; it is also found, but in small Quantities, on the Frontiers of the Province of *Se chwen*, which joins to the Kingdom of *Tibet*, or *Laza*, called by the *Chinese Sang li*. We have not been able to get an Account of the Shape of its Leaves, the Colour of its Flowers, or the Height of its Stalk.

*Its Virtues.*

THESE are very like those ascribed to *Jin seng*, with this Difference, that the frequent Use of this Root does not occasion Hemorrhages, as *Jin seng* doth. It never fails to corroborate the Body, and restore lost Strength, whether proceeding from Excess of Labour, or long Sickness. "This, says Father *Parentin*, I have experienc'd myself: I had lost my Appetite and Rest, and, notwithstanding the various Remedies they gave me, I was grown very low and faint, by the frequent Journies I was oblig'd to take during the Rigour of a cold and wet Season. The *Tsong tu* of the two Provinces of *Se chwen* and *Shen si* being come into *Tartary*, to pay his Duty to the Emperor, brought with him according to Custom the most curious Things he could procure in his District, and amongst others some Roots of *Hyau tsau tong chong*: As I had been acquainted with him before, he came to see me, and being concerned for my ill State of Health, advis'd me to use that Root, which I knew nothing of. He prais'd it highly, as they commonly do, who give, or think they give, specific Remedies, and taught me the Way of preparing it. Take, said he, five Drams of this Root whole with its Tail, stuff the Belly of a tame Duck with it, and boil it over a gentle Fire; when it is boil'd take out the Drug, the Virtue of which will have pass'd into the Flesh of the Duck; eat of this Morning and Night for eight or ten Days together. In effect, when I had made the Experiment, I found my Appetite return'd, and my Strength restored. The *Tsong tu* was ravish'd to see before his Departure the Success of his Remedy. The Emperor's Physicians, whom I consulted on the Virtue of this Root, gave me the same Account as the *Tsong tu*, but told me that they only preferib'd it at Court, because of the Difficulty they had to procure it, and that if it was to be met with in *China*, it was only in the Province of *Hu quang*, which, among Plants peculiar to it, produces many others that grow in the neighbouring Kingdoms. I wrote to a Friend who lived there, and desired him to send me some of it; but that little of the Root, which he made me a Present of, was black, old and rotten, and cost four times its Weight in Silver."

Of the *SAN-TSI*:

*A Description of this Plant.*

THE *San tsi* is easier to find; it is a Plant that grows without cultivating on the Mountains in the Provinces of *Tun nan*, *Quey chew*, and *Se chwen*. It shoots forth eight Stalks with never a Branch, the middle Stalk being the highest, and of a round Body, from which proceed three Leaves like those of Mugwort, hanging to the Stalk by a Tail of a moderate Bigness, these Leaves are not tufted but shining, and of a deep Green; the other seven Stalks, which are not above a Foot and half high, and of a triangular Form, spring from the middle one, three on one Side, and four on the other; these have only one Leaf each, which grows on the Top. Hence they gave it the Name of *San tsi*, that is to say, three and seven, because the middle Stalk has three Leaves, and the seven others only seven in the whole: All these Stalks sprout from a round Root of four Inches diameter

diameter, which shoots out other small ones, oblong, and of the Thickness of one's little Finger, the Rind of which is hard and rough, but the inner Substance softer, and of a yellowish Colour. They are these small Roots which are particularly used in Physic: The middle Stalk is the only one that bears white Flowers, which grow to a Point like a Grape, and blossom at the End of the seventh Moon, that is, in July. To propagate this Plant, they take the large Root, and cut it in Slices, which they set in the Earth towards the vernal Equinox: In a Month the Stalks begin to appear, and at the End of three Years the Plant is full grown.

*Its Uses.*

THE *Chinese* Physicians gather the Stalks and Leaves towards the Summer Solstice, then they pound them to get out the Juice, which mixing with Lime, they work like Meal into a Lump; this they dry in the Shade, and then use it to cure Wounds. This Juice also, mixed with Wine, is used to stop the Spitting of Blood. But this Medicine has no Virtue but in Summer, and upon those who are on the Spot. For this Reason, at the End of Autumn they take up the large Roots, and cut off the small oblong ones, which I just now mention'd, then dry them in the open Air, and transport them to other Provinces. The heaviest of these small Roots, which are of a grey Colour, inclining to black, and grow in a dry Soil on the Hillocks, are esteem'd the best; those which are light, yellowish, and grow on the Banks of Rivers, have little or no Virtue. A Dram of these small Roots pulveris'd will cure spitting of Blood, and Hemorrhages. What is said above is taken from a *Chinese* Physician and Botanist, who lived in the Country where that Root grows. He transported it into the Province of *Kyang nan*, where he resided. He assures us that it thrives very well there, but he had not made trial of its Virtues.

Of RHUBARB.

I AM not ignorant that this Plant and its Properties are very well known in *Europe*; however the Reader may perhaps be glad to see this Description of it, which was given by a rich *Chinese* Merchant, who bought it in the Place where it grew, and came to sell it at *Pe king*.

The *Tay wbang*, or Rhubarb, grows in many Parts of *China*. The best is that of *Se chwen*; that which comes from the Province of *Shen si*, and the Kingdom of *Tibet*, is much inferior to it. The Stalk of Rhubarb is like the small *Bambu*, [*Chinese Cane*]; it is hollow and very brittle, three or four Foot high, and of a dark purple Colour: In the second Moon, that is, *March*, it shoots forth long and thick Leaves, four and four in Order on one Spray, facing each other, and forming a Calix. Its Flowers are yellow, tho' some are purple. In the fifth Moon it produces a small black Seed, of the Size of Millet; in the eighth Moon they dig it up. Its Root is thick and long, and that which is the most weighty, and marbled within, is the best and most esteem'd; it is of a Nature very hard to dry. The *Chinese*, after pulling and cleaning it, cut it in Slices an Inch or two long, and dry it on large Stone Tables, under which they kindle a Fire, and turn the Pieces over and over

till they are thoroughly dry; but if they had Ovens, as we have in *Europe*, they would not use these Tables: As this Operation is not sufficient to extract all the Moisture, they make a Hole thro' every Piece, string them up like Beads, and hang them in the fiercest Heat of the Sun, till they are in a Condition to keep without Danger of rotting.

*Its Uses.*

THE *Chinese* Notion of the Virtues of this Plant is pretty much like ours in *Europe*, tho' they seldom use it crude, or in Substance. It tears the Bowels, they say; that is, it causes Gripes: And as the *Chinese*, for the most part, had rather not be cured than undergo great Pains in the Cure, they chuse to take Rhubarb in Decoction with abundance of other Simples, which are sorted according to their Rules of Art. But if it be necessary to take it in Substance, they first prepare it thus:

They take a sufficient Quantity of Pieces of Rhubarb, and steep them a Night and a Day in Rice-wine, [*Grape-wine would be better if they had it.*] till they are well softened, and may be cut into pretty thin Slices. After this they place a kind of Kettle over a Furnace of Brick, the Mouth of it being two Foot Diameter, but growing narrower downwards in Form of a Grenadier's Cap; this they fill with Water, covering it over with a fine Sieve of *Bambu*-Bark, turn'd upside down, and fitted to the Mouth of the Kettle. Upon the Bottom of this Sieve they place the Slices of Rhubarb, and cover the whole with the Bottom of a wooden Sieve, over which they throw a Felt besides to keep in the Steam of the hot Water. Then they kindle the Fire, and make the Water boil, the Steam of which passing thro' the Sieve penetrates the thin Bits of Rhubarb, and takes off their Acrimony; after which the Steam condensing as in an Alembic falls back again into the boiling Kettle, and turns the Water yellow, which the *Chinese* reserve for Diseases of the Skin. These Slices should lie at least eight Hours in the Circulation of the Steam, after which they are taken off, and dry'd in the Sun. They repeat the Operation twice, and then the Rhubarb is prepared, and of a black Colour. It may now be pounded, and made up into purging Pills. Five or six Drams make a Dose, which works gently, and without griping; it brings away a greater Quantity of Urine than is usual, and of a reddish Colour, which the *Chinese* say indicates an unnatural Heat that is carry'd off this Way. Such as dislike swallowing so many Pills, take the same Quantity of dry Bits, and hoil them in a small Earthen or Silver Vessel with nine Ounces of Water, till it is reduced to three, which they drink lukewarm: Sometimes they mix it with other Simples.

Mr *Pomet*, in his History, assures us that the Part of the Rhubarb thro' which it is strung being given in Powder, in a Morning fasting, to the Quantity of a Dram in a Glass of Rose or Plantane-Water, is an infallible Remedy for a Looseness. Another less famous Druggist has said the same thing in Print; but a *Chinese* Doctor says that it always corrupts first in this Hole, that the Powder made of that Part is good for nothing, and that they take great care to throw

it away, and make use of none but the inner Part of the Root, which is heavy and well veined.

### Of TANG QUE.

THIS Root is highly Aromatic, and deserves a particular Regard: The Chinese Physicians, who prescribe it, are not acquainted with all its Uses, because they know not how to separate its Parts by Chymistry. They call it *Tang que*; it is always moist, by reason of its oily Nature.

Its Virtues, say they, are to nourish the Blood, to help its Circulation, strengthen it, &c. It is easy to come at a Quantity of it, and at a cheap Rate; it may be even transported into other Nations without fear of its spoiling, provided they take the same Precautions as the Chinese, who transport the Roots entire from *Se chwen* to other Provinces, where they keep them in great Storehouses, whence Retailers furnish their Shops, and cut this Root, as they do all others, into very small Slices. Therefore if European Merchants want to purchase Chinese Drugs at *Kanton*, they ought to buy them from the great Magazines, where the Roots are kept whole, and not out of the Shops, where they are cut in Pieces before they are sold.

### Of NGO KYAU.

A Description of it, and the Manner of preparing it.

THE Province of *Shan tong* hath several Cities of the first Order, one of which is called *Ten chew fu*, in the District whereof there is a City of the third Order, called *Ngo hyen*; nigh this City is a natural Well, or Hole in the Form of a Well, seventy Foot deep, which, the Chinese say, communicates with a Lake, or some great subterraneous Water. Its Water is extremely clear, and more ponderous than common Water; if it be mix'd with foul Water, it refines it instantly, by precipitating the Filth to the Bottom of the Vessel. The Water of this Well they use in making the *Ngo kyan*, which is nothing but a Glue of the Skin of a black Ass.

They take the Skin of that Animal when fresh killed, and soak it for five Days together in the Water of this Well, after which they take it out to scrape and clean it both within and without; then they cut it into small Bits, and boil it over a slow Fire in Water of the same Well till it is reduced to a Glue, which they strain thro' a Linen Cloth in order to keep back the grosser Parts, which would not dissolve, then evaporate the Moisture, and give it what Form they please. The Chinese cast it in a Mould with Characters, Seals or Signs of their Shops. And dry it and make it up in different Forms.

#### Its Properties.

THE Chinese ascribe abundance of good Properties to this Medicine; they affirm that it dissolves Phlegm, is a Friend to the Breast, facilitates the Motion of the Lobes of the Lungs, makes the Short-winded to breathe more freely, restores the Blood, keeps the Bowels in a proper State for discharging their Functions, strengthens the Child in the Womb, disperses Wind and Heat, stops Hemorrhages, and provokes Urine. What is most certain is this, that if it be taken fasting it is good for Distempers of the Lungs, as has been often experient'd. It is slow in

Operation, and must be continued for a long time together. They give it in Decoction with Simples, and sometimes in Powder, but more seldom.

### Of WHITE-WAX.

Made, by Insects, and called *Chang pe la*, that is to say, the White-Wax of Insects.

KI says, The White Wax, we here treat of, is not the same as the White Wax of Bees, but is made by small Insects. These Insects suck the Juice of Trees called *Tong tsin*, and at length change it into a Sort of White Fat, which sticks to the Branches. Some say it is the Dung of those Insects, which clinging to the Tree form this Wax. In Autumn they take it off by scraping the Branches, then melt it over the Fire, and, having strain'd it, pour it into cold Water, where it congeals into Lumps. When you break it, you perceive in the shatter'd Pieces Veins like those in the White Stone, or congealed Substance, called *Pe she kan*. It is glossy and shining, and, being mingled with Oil, is work'd up into Candles. It far exceeds Bees-Wax.

*Shi chin* tells us, that they knew nothing of Wax made by Insects before the Dynasty of the *Ywen*, tho' its Use be now very common, both in Physick and in Candles. 'Tis found in the Provinces of *Se chwen*, *Hu quang*, *Tun nan*, *Fo kyen*, *Che kyang*, *Kyang nan*, and generally in all the South-East Parts; but what is gather'd in the Provinces of *Se chwen* and *Tun nan*, and in the Territories of *Hen chew* and *Tung chew*, is the best.

The Tree which bears this Wax has Branches and Leaves like those of the *Tong tsin*, is always green, bears white Flowers in Tufts during the fifth Moon, and its Fruit is a Berry as big as the Fruit of a Dwarf *Kim*, green before ripe, but blackish afterwards, whereas the Fruit of the *Tong tsin* is red. The Insects that fasten on it are very small. While the Sun is in the latter Half of *Gemini*, they climb the Boughs in Swarms, draw out the Juice, and let out of their Mouths a sort of Slaver, which, changing to a white Fat, hardens afterwards into the Form of Wax, so that you may call it a white Jelly hardened by Cold. While the Sun runs thro' the first Half of *Virgo* they pull the Wax off the Branches; if they should put off their Wax-Harvest till the Sun be past that Sign, it would be difficult to get it off even by scraping. These Insects are white when young, and then they make their Wax; grown old, they are of a Chestnut inclining to black, when they fix themselves on the Branches in small Clusters. At first they are of the Bigness of a Grain of Millet, but towards the Spring Season they begin to grow big and swell, and hang to the Boughs like Grapes, so that, to see them, you wou'd say it was a Tree loaden with Fruit. When they are just ready to lay their Eggs they make their Nests like the Caterpillars, and every one of these Nests or Clusters contains some hundreds of little white Eggs. They gather them while the Sun is in the last Half of *Taurus*, and wrapping them in Leaves of *To* [a Simple with large Leaves] hang them about on Trees. When the Sun is gone out of *Gemini*, the Clusters open, and the Eggs produce Insects, which issue, one Company after another, from the Leaves that enwrapped them, and

and getting upon the Tree there fall to making of Wax. You must take care to keep the under Part of the Tree as it ought to be, and secure it from Ants, which eat these Insects. There are two Trees on which you may plant these little Creatures, and which will bear Wax alike: One is called *Tyen chu*; the other is a kind of Water-Tree, with Leaves pretty like those of the Linden.

*The Properties and Effects of this Wax.*

It is of a Nature neither cold nor hot, and hath no hurtful Quality. It makes Flesh to grow, stops Bleeding, eases Pain, restores Strength, braces the Nerves, and joins broken Bones together. The Powder made into Pills kills the Worms that are the Cause of a Consumption.

*Chi hen* says, White Wax is under the Dominion of Metal: Its Spirits corroborate, fortify, and are proper to collect and bind. It is a Drug absolutely necessary for Surgeons: An Ointment made of White Wax, and the Skin of *Ho whang*, is of wonderful Virtue to produce new Flesh, and make it grow.

*Of the U PWEY TSE.*

THIS Drug is not entirely unknown in *Europe*, for it is come to the Hands of Mr *Geoffroy*, a celebrated Academician, to whom it was recommended as a Drug used by the *Chinese* in Dying. After having examin'd it like a skilful Naturalist, it appear'd to him to have a great Conformity with those Excrecences which grow on the Leaves of an Elm. He found it very sour to the Taste, and so highly astringent as to be in that respect preferable to all other kinds of Galls made use of by Dyers, for which reason he looks on it as one of the most powerful Astringents of all Vegetables, and thence justly conjectures that it might have its Uses in Physic.

'Tis true, the Figure of the *Upwey tse* is irregular and uneven, like the Bladders on Elms; they are cover'd with a short Down, soft to the Touch, and are lined on the Inside with a white and grey Dust, like that in Elm-Bladders, among which are seen small wither'd Insects, but no Sign of an Opening by which they might escape. These kinds of Bladders or Tubercles harden also in drying, and their Substance, which is a resinous Membrane, is transparent and brittle. Yet notwithstanding these Resemblances, the *Chinese* do not look upon the *Upwey tse* as an Excrecence or a Production of the Tree *Ten fu tse* where they are found; but are persuaded they are little Worms, who make Wax and settle on this Tree, where they erect this little Cot for a Retreat in their old Age, as the Silk-Worms form the Cods in which they lodge; that is to say, of the gluey Slaver which they draw from the Juices of the Tree, they erect for themselves on the Leaves and Branches a Lodge, where they may in quiet work out their Metamorphosis, or at least lay their Eggs in Safety, which are the Dust whereof the *Upwey tse* are full. And so the *Chinese* Herbalist compares them to the Nest of certain little Birds of a very odd Figure; whence they are called *Chung tsang*. He assures us also that they are so many little Houses which these Worms make for themselves. When the Time, says he, in which they lay their Eggs approaches, *Tsyang-i-lu-u*, they build themselves a House, *Tjo fang*. The Wax-Worms produce that little

House out of their Substance, just as they produce the Wax, *Kye ching*; this Term is common to both Operations. Thus it appears that the *Upwey tse* are as it were a Sort of Cods, wherein these Worms, after they have produc'd their Wax on the Tree, inclose themselves to lay their Eggs.

There are *Upwey tse* as big as one's Fist, but such are rare. This may happen from the Worm's being extremely vigorous, or when associated with another, which is sometimes the Case with the Silk-Worms, he shuts himself up in the same Lodge. The *Chinese* Book says, that the *Upwey tse* is at first very small, that it swells by Degrees, grows, and comes to a Consistence; that it is sometimes as large as a Man's Fist, the smallest being of the Bigness of a Chestnut; that it is for the most part of a round and oblong Form, but they seldom resemble one another in outward Shape; that at first it is of a dark Green, the Colour no doubt of the Worm that produces it, but afterwards turns a little yellow; that then this Cod, tho' firm enough, is very brittle; that it is hollow and empty within, containing only one Worm, or small Worms, for the *Chinese* Character signifies both.

The Peasants take care to gather the *Upwey tse* before Frost comes on; they put them in *Balneo Mariae*, that is, they lay them covered on an Oser Sief over the Steam of boiling Water, which kills the Worms; without this Precaution they would not fail to pierce their brittle Lodging, which would then crack, and easily be destroy'd: This would be a Loss, for, besides that this Drug is proper for Dying, it is of great Use likewise in Physic.

However, the Dyers of *Pe king* use it in dying Cottons, Woollen Stuffs, Felts, and *Chew-tse*, which is a Sort of flimsy Taffety. They find the *Upwey tse* give too weak a Dye, and make use of Indigo, which is excellent in *China*; and for a Black, they use *Syang wan tse*, that is, the Fruit of a Tree called *Syang*; which serves them instead of Galls. It is of the Size and Shape of a Chestnut, and pretty near the Colour, with a double Rind, and has some Appearance of being what we call a Horse-Chestnut. The Tree *Syang* is first cover'd with Catkins, and afterwards bears its Fruit, of which the Dyers use only the two Cups, or prickly Coat that incloses it. Tho' the Fruit be very harsh, Hogs feed on it. The Mountaineers of *China* say that after they have stript it of its inner Skin in warm Water, and boiled it in a second Water with Vinegar, they freely eat of it. Since we are assured that about *Constantinople* the Horse-Chestnut is good for broken-winded Horses, 'tis possible this Fruit might be good to preserve those Mountaineers who work in the Coal Mines from the Asthma, or Difficulty of breathing, which their continual Labour might bring upon them; however this be, the Tree is as tall and as thick as our Chestnut-Trees. It likes the Soil in the North of *Pe king*, and in the Province of *Che kyang*, and probably might thrive as well in the Mountains and barren Countries of *Europe*.

They use the *Upwey tse* at *Pe king* to give a deep and durable Black to Paper: In the Provinces of *Kyang nan* and *Che kyang*, whence come those large and fine Pieces of Cotton, they use it to dye Silks before they are put to

the

the Loom. The Literati among the Chinese make use of it likewise to dye their Beards black when they grow white, it being often their Interest to conceal their Age, either for the sake of obtaining some Employment, or keeping one they have.

Young Students, for Diversion, sometimes use them for drawing magic Characters. They dip a new Pencil in Water wherein *Upwey tse* have been boiled, and draw Characters on white Paper. When all is dry, you perceive nothing of a Letter; but if you take Water a little thicken'd with Allum, and wash the Writing with it, the Characters become very legible. In like manner, when they write with Water in which Allum has been steep'd, you can distinguish nothing; but as soon as they wash the Writing with Water in which *Upwey tse* have been soaked, the Characters appear very black. The *Upwey tse* are also much used by the Chinese Dyers to give a Black to white Damasks; in manner following:

They dip a Piece twenty times or more in a Kettle, or Vat of *Tyen*, that is, *Wood*, and let it dry after every Dipping. At last it takes a Black mix'd with Red, like the Colour of some Raisins. At the same time they prepare to give it a fine Black; which is thus done: The first Ingredient to this Purpose is a Pound of Vitriol, called *He fan*, *black Vitriol*, or *Lu fan*, *green Vitriol*; the Mars is predominant in it, but 'tis blended with an obscure White. They infuse this Vitriol by itself in cold Water, and when the Water is settled, they throw away the Sediment. Then they take three Ounces of *Upwey tse*, and three Pound of *Syang wan tse*, and make a Liquor of these two Drugs by infusing them together in a Basket, which is hung in the Vat, where they are boiled. After these first Operations, they take the Piece of Damask, which has been already in the strong Dye, and dip it in the boiling Liquor of the *Upwey tse* and *Syang wan tse*. There the Damask changes Colour, and becomes wholly black; then they draw it out, wring it, and leave it to dry. After this, they dip it once in the Vitriol Water, which was kept warm, wring it, and hang it in the Air. Then 'tis carry'd back to the Liquor of the other two Drugs, where it takes several Walms, and becomes of a much deeper Black; which done, they throw over it a good Ladle-full of Vitriol Water, taking care that the Piece be wetted with it in all Parts alike. Again they dip it a third time in the Liquor of the *Upwey tse* and the *Syang wan tse*, which is kept boiling, and force it down on all Sides, but without throwing any Vitriol-Water on it. Only in a Vat, where they had laid aside a Quantity of the Liquor of the Drugs, they throw three Ounces of the Meal of little green Peas, called *Lu tew fwen*, mixing it so well, as not to let the Water thicken. In this they plunge the Piece of Damask, minding that it be equally penetrated, then draw it out, wring it, and leave it to dry. Lastly, to give it Perfection with a Gloss, they pass, in an easy and uniform Manner, the Taylor's Goose over it.

But that which merits most Attention, and makes this Drug much more esteem'd, is its many Medicinal Virtues, it being successfully used in the Cure of Diseases both internal and exter-

nal. According to the Chinese Book, the *Upwey tse* are used in Diarrheas, Dysenteries, bleeding of the Hemorrhoids, after large Wounds for stopping of Blood, and bleeding at the Nose. They are good to restrain excessive Evacuations, a Specific for Inflammations, malignant and cancerous Ulcers, and a Preservative against Poisons; they are a Remedy not only astringent and incrassating, but likewise refreshing, fortifying, attenuative and incisive, and dissolve thick and glutinous Humours, so that they disperse of themselves, or find a Vent outwardly.

They are also used with Success in Dropsies, Consumptions, Epilepsies, Catarrhs, Disorders of the Heart, Defluxion on the Eyes or Ears, &c. They are taken in Powders, a Bolus, or Decoction: As the Chinese, in the Receipts they give, compound them with several other Drugs, the Names of which are unknown in Europe, I shall content myself with setting down a few of the most simple.

*Receipts in which the U PWEY TSE are an Ingredient.*

*For too frequent Sweats.*

WHETHER these Sweats happen in the Day-time, which is less dangerous, or in the Night, and are violent, take Powder of *Upwey tse*, and with Spittle make it up into a Paste, which apply to the Cavity of the Navel, let it stay there all Night, and the Sweatings will go off. 'Tis assured also, that this Remedy, apply'd after the same Manner, stills the continual and eager Cryings of Infants by Night.

*For Disorders of the Heart, and Pains in the Lower Belly.*

REDUCE the *Upwey tse* to a very fine Powder; put a Dram of it in an Iron Spoon, and hold it over the Fire till it sends forth a black Smoke, then pour gently into the Spoon a Glass of good Wine; drink down the whole, and the Disease will instantly vanish.

*To assuage a great Thirst, and the Fames Canina.*

TAKE thrice a-day a good Spoonful of the Powder of *Upwey tse*, and mix it with Water, the better to swallow it.

*For the frequent Vomiting of Infants.*

TAKE *Upwey tse*, part such as they come from the Druggist, part heated and dried at Home, and add thereto as much Liquorice as the Hollow of your Hand will hold; wrap the whole in Paper a little wetted, and roast it in hot Embers; then reduce it to Powder, and give it in Water wherein Rice hath been parboiled. This is look'd upon as a most effectual Remedy.

*For a Looseness occasion'd by Heat.*

IF under this Inconvenience nothing but Water comes away, the Powder of *Upwey tse* with boil'd Rice, made up into Pills of the Size of a pretty large Pea, is a very good Remedy. Let the Dose be twenty Pills in a Decoction of Nenuphar Leaves.

*For a Dysentery, or Tenesmus.*

IF this Distemper proceed from Heat, add to an Ounce of *Upwey tse* five Drams of burnt Allum, so that it be black, reduce the whole to a very fine Powder, and with some Liquor make it up into Pills of the Bigness of a Pepper-Corn, of which

which take fifty at a time in the first, and that but thin, Decoction of Rice. If the Tenesmus resists this Remedy, take an Ounce of *Upwey tse*, half raw, half roasted, and make it into Pills of the Size of a Pepper-Corn; thirty are a Dose. If what comes from the Patient be stain'd with Blood, take them in *Aqua Vitæ*; if it be a white slimy Matter; take them in Water-Wine [*so called because very weak*]; if nothing but Water comes away, in Rice-Water. There is another Way of preparing this Remedy for a slimy Tenesmus, that is, to fry the *Upwey tse* brown with a little Vinegar; which must be repeated seven times; then reduce them to a Powder, which take in Rice-Water. If the Patient, whether old or young, void Blood after a Stool, give a Dram of Powder of *Upwey tse* in Mugwort-Water.

*For the Piles.*

BATHE the Part with a Lotion wherein *Upwey tse* have been boiled: You may also make a Fumigation with the same Drug. In a stubborn Prolapsion of the Anus, put a Bit of Allum to two Drams of Powder of *Upwey tse*, and boil the whole in a little Sawee-pan of Water, and wash the grieved Part therewith. Some boil half a Pound of *Upwey tse* in Water till it comes to a Paste; this they stir about in a Bowl, over which the Patient is held asquat, and while the Mixture is warm, they gently restore the Gut to its Place.

*For Imposthumes in the Ears.*

IF there be a Pain and Swelling, dip a Rag in cold Water impregnated with Powder of *Upwey tse*, and clap it to the Ear: when dry take it off, wet it, and apply it afresh. If Matter come out of the Ear, blow the Powder into it, in order to dry up the Source of the Humour. Another Way is, Take an Ounce of *Upwey tse*, and toast them a little, to make them the dryer, to which add three Drams of Scorpions toasted whole in like manner: Pulverise them all together, and make an Injection in the Ear that is apt to run with Matter.

*For violent Bleeding at the Nose.*

SNUFF up, or put up, into the Nostrils the Powder of *Upwey tse*. The Effect will be the more sure, if at the same time you swallow two Drams of the same Powder, with an equal Quantity of burnt Cotton, in Rice-Water.

*For the Tooth-ach.*

IF the Pain be acute, and no Tumours appear, let an Ounce of *Upwey tse* be roasted, and apply half a Dram of it to the Part where the Pain is felt, upon which a glutinous kind of *Saliva* will come away, and the Pain will cease, at least be greatly abated.

*For malignant Imposthumes in the Throat.*

THERE happens sometimes a sort of cancerous Imposthume in the Throat; the Tongue swells, and the Passage is in danger of being stop'd, which creates acute Pains. In this Case, take the Powders of *Upwey tse*, of dryed Silkworms which dyed before they begun to spin, and of Liquorice, an equal Quantity of each, and with the beaten Pulse of the Fruit of *Upwey tse* [*very near that we call the tart Plum*] make it into Pills, which being rolled in the Mouth will melt, whereby the Imposthume opens, and a Cure succeeds.

*For a Thrush in the Mouth of Infants.*

MIX Allum with calcin'd *Upwey tse*, reduce them to Powder, and lay them on the sore Part.

*For all Sorts of malignant Tumours.*

THE *Upwey tse* roasted till they change to a purple Colour a little inclining to the black, and mixed with Honey, is excellent in these Cases.

*For Tetter.*

TAKE the fine Substance inclos'd in the *Upwey tse*, which is never done but for this Remedy, and toast it with an equal Quantity of Allum; pulverise them, and rub the Sores with the Powder. If the Powders are quite dry, moisten them with Oil (Nut-Oil is better than *Chinese Oil*) and lay it on the Place.

*For Imposthumes and Ulcers.*

MAKE an Ointment of powder'd *Upwey tse*, Wax, and Lees of Vinegar, and bind it about the Uleer.

*For Wounds by Iron or Steel.*

WHEN it is difficult to stop the Bleeding of any Wound, the Powder of the *Upwey tse* may be apply'd with Success; if the Breathing be hurt, add to two Drams of this Powder a proper Quantity of the Drug nam'd *Long ku*, that is to say, *Dragon's Bone*.

*For a violent Cough, especially in ancient People; and a Consumption attended with a Cough, but without spitting of Blood.*

TAKE of *Upwey tse* a Pound or more, as you shall judge proper; break them into Bits as big as a Bean, and clap them into a Mortar. Then boil some of the Rice called *No mi* [*a kind of Rice of a long, shining, glossy, and very white Grain, such as, it is said, they have in Italy*] to a Pap almost as thin as Broth: While it is hot pour it gently on the *Upwey tse*, till it rise an Inch above them; having so done, without more ado place the Mortar aside. After ten or twelve Days take notice if there appear all over the Surface of the Liquor a yellowish Skim, and if the *Upwey tse* be well penetrated and softened; if not, you must wait some Days longer. When they are come to Perfection beat them till they are reduced to a sort of Pease-Soup, and let it stand in the Sun till it be cover'd with a new Film; then beat it over again, and expose it as before. This Operation must be renewed till it come to a Consistence, and begins to dry: Then make it into Pills of the Weight of two Grains, which being well dry'd in the Sun, shut up and carefully preserve. When you are tormented with a dry Cough, take one of these Pills before you go to Bed, and let it dissolve in your Mouth. You will find a Virtue in its pungent Sweetness to draw a Humour proper to cut the Phlegm, stop the Cough, and to remove the Cause of the internal Heat, whereby Respiration will become free, and the Lungs have liberty to play. This Remedy is principally of use to aged Persons: It is not proper for those whose Cough proceeds from a great Decay of Strength, or from internal and habitual cold Causes, tho' it may be good for a Cough owing to a sudden and accidental cold Wind. It is especially proper for a dry Cough produced by Phlegm, which indicates an immoderate inward Heat.

Medicinal Lozenges, in which the *U pwey tse* are predominant.

THESE Lozenges are very much used in *China*, and in a great many Cafes. At a certain Time of the Year the Emperor makes Presents of them to the Grandees of the Court, and sometimes even to the *Europeans* at *Pe king*, when he would shew them any particular Mark of Distinction. They are sold at the Druggists, but as the Goodness of them depends very much on the great Care and Attention taken in making them, those which are compounded in the Palace by the Emperor's Order are preferable to any other.

These Lozenges are called *precious Nails of a purple Colour*, and are esteem'd as *Europeans* esteem Confection of Hyacinth, and Alkermes. The *Chinese* Physicians say they are of great Service in an infinite Number of Diseases, both internal and external, that they ought to be kept in every House, and that every one who sets out on a long Journey should stock himself with them.

The Lozenges are compounded of two Ounces of *U pwey tse*, two Ounces of *Sban tse ku* with the Skin peel'd off and roasted, one Ounce of *Tsyen kin tse jin*, (after taking away from that small Fruit, or its Kernel, what is of an oily Nature) one Ounce and a half of *Hung ya ta kye*, (having first taken off from that Bark its superfluous Outside,) and three Drams of Musk. All these Drugs ought to be described, that they might be known. All that I can say is, that the *Sban tse ku* and the *Tsyen kin tse jin* are Laxatives, but their Force is moderated by the predominating *U pwey tse*. The *Hung ya ta kye* is the Bark or Rind of a Plant or Reed, which has the Virtue of dispersing bad Humours. After having reduced all these Drugs separately into a fine Powder, they mix them together, and make them into Pastils or Lozenges, with the Water in which they have boiled *Su mi*, or Millet, for some time till it becomes a very clear Soup.

The essential Point is to spare no Pains, and to take time in beating up this kind of Paste, which is at first very loose: Afterwards Lozenges of any Form may be made of it, tho' they are commonly of the Figure of a long and thick Nail without a Head. Each Lozenge should be the Weight of a Dram, and they must be thoroughly dry'd in the Shade, that they may keep the better.

These Lozenges in general are proper to exhilarate the Heart, and to restore the Constitution when broken by any means. You need only bite off a good Bit, chew it, and swallow it. But to speak more particularly of their different Uses, they are excellent, as the *Chinese* Physicians affirm, against Poisons, contagious Air, and any thing of a venomous or unwholesome Nature accidentally eaten or drank. In such Cafes beat up one of these Nails in fresh Water, and be sure to swallow it at once; upon this Vomiting will ensue, but not violent or troublesome, or else a few gentle Stools, and you will find yourself cured.

In case of Imposthumes, or malignant Boils; as soon as they appear, apply a Pastil bruised and dissolved in a Glass of Wine. In Disorders of the Heart they may be taken inwardly, dis-

solved in the same manner. For an Apoplexy, they may likewise be taken in warm Wine.

In burning and malignant Fevers, in Swellings and Inflammations of the Throat, take a Pastil in a Decoction of *Po ho*, that is, *Pennyroyal*; as also for Diarrheas, Vomiting, and Dysenteries.

If a Man hangs himself out of Despair, as it often happens in *China*, or is unfortunately drowned, and but the least Warmth is perceived near his Heart, he may be recover'd by pouring down his Throat a Pastil dissolved in cold Water. The same may be used under the Attacks of a Consumption.

For intermitting Fevers, a little before the Fit comes on, take a Pastil in Wine, or in some other Liquor in which the Tops of the Branches of a Peach-tree have been boiled. For a Dropsy, take this Lozenge in Water sweeten'd with Barley-Sugar.

### Of the U KYEW MU, or *Tal- low-Tree*.

IT is also called *Ta kyew*, says *Shi chin*, because the *Ta*, or Crow, is a great Lover of this Fruit; hence its Name is compounded with the Character *Ta*, which signifies a Crow. The other Character, *Kyew*, which also makes part of the Name, signifies a Mortar to pound Rice in order to husk it; because when this Tree is old, its Root grows black, rots underneath, and becomes hollow in the Shape of a Mortar.

*Kong* informs us that this Tree grows in the moist Plains situate at the Foot of the Southern Mountains: It is very tall, its Leaves resembling those of an Apricot, and is covered with small Flowers of a pale whitish Yellow during the fifth Moon; its Fruit inclines something to black.

*Tjon ki* says, Its Leaves are fit to dye black. They extract an Oil from its Fruit, which they use in Lamps. Its Light is extremely clear. *Tjong she* tells us that its Leaves are like a small Apricot's, but a little thinner, and not of so deep a Green. Its Fruit is ripe in the eighth or ninth Month, being green at first, but afterwards inclining to black. It is divided into three Grains. There are a prodigious Number of these Trees in the Southern Provinces, being planted in moist and level Grounds, especially in the Province of *Kyang si*. The Inhabitants gather the Fruit, and after baking it draw from it an Oil, whereof they make Candles.

### Of the Properties and Virtues of its Root.

THIS Root is bitter, of a cooling Nature, and no way hurtful. It must be roasted at a gentle Fire till it be dry, and a little burnt: The white Rind, or softest Part of this Root, is good against a Diabetes, and those callous and moveable Schirrus's that gather in the Intestines. *Shi chin* says, The Property of the Root of *U kyew* is at once to sublimate and precipitate, it being equally diaphoretic and diuretic. A Peasant, who was otherwise strong and vigorous, found himself very much swollen: He dug up one of these Roots, and pounded it to a Paste; this he boiled in Water, and drank a Cupful of the Decoction, which gave him several Stools, and



and cured him. They use the same Root with Success in various Distempers.

1. For stoppage of Urine boil this Root in Water, and drink the Decoction.

2. For Costiveness, Take about a square Inch of this Root, slice it, and boil it in Water, and drink half a little Cup-ful of the Decoction.

3. For Stoppage of Urine accompany'd with Costiveness, a Distemper that carries a Man off in two or three Days. Take the white Rind of one of the Roots of *Ukyew* that lie to the South-West, dry it, then pulverise it, and take two Drams of the Powder in a warm Decoction of two Ounces of *Man syau* [a kind of Salt-petre]. It is a powerful Emetic.

4. For flatulent Swellings occasion'd by humid Vapours. When the Urine scalds, and comes away with difficulty, take of the Bark of *Ukyew*, and Wood of the Arek-Tree, about two Ounces, and pulverise them: Take two Drams of this Powder at a time in Water wherein Rice hath been washed.

5. For the Scab in Infants, whether born with them, or coming upon them immediately after their Birth. When they have their Heads full of Scabs, take of the Root of an *Ukyew* planted by the Water-side, pound it, and mix it with Male Sulphur; to these add a sufficient Quantity of raw Oil, and rub the Sores therewith.

### Of Oil of U KYEW.

IT is sweet, cool, and no way hurtful. Rubbed on the Head, it changes white Hairs into black; it provokes Urine, and cures an Hydrocele, and all sorts of Blotches and Swellings that have Matter in them; or you may use a Broth made of the roasted Fruit of the same Tree for these Purposes.

For the Itch, when the Skin is thin, and apt to burst; Take two Ounces of this Oil, and two Drams of Quicksilver, with five Drams of Camphire: Beat the whole together, mixing it with Spittle, till no more Bubbles arise thereon: Wash the Scabs well with warm Water, then apply this Ointment.

For Boils in little Children that have Worms in them; dress them in a Suit of old Taffety smeared with this Oil, and the next Day the Worms will come out, and appear a-top of the Oil.

### A REMEDY for the Bloody Flux.

THIS Medicine was communicated to P. Parrenin by a Mandarin of the first Rank, on condition it should not be published in *China*, because, as is common, he would leave it to his Children.

When he gave me the Receipt, says the Father, I put but little Trust in it, because its Preparation seem'd to me tedious, and clogg'd with Conditions that served only to render it more difficult and mysterious. However I was willing to try it, and gave the Receipt to P. Rhodes, Physician and Apothecary, and after his Death to Fryar *Rouffet* his Successor. Both assur'd me, that of a hundred Sick they cured above fourscore; that it is not so violent as

the *Hypocacuana*, which causes painful Gripings; it does not gripe at all, nor purge like the other; 'tis easily taken, and the Dose but small.

I have often given it myself to Poor and Rich, and very seldom failed of a Cure. Two of our Missionaries, who had tryed several *Chinese* and *European* Remedies in vain, were cured by it. Its Preparation and Ingredients are as follows.

The first Ingredient is called *Mausban tsang chew*; which is composed, you see, of four Characters: The two first, *Mausban*, denote the Place where it is gather'd, which is a Mountain in the Province of *Kyang si*. It must be steep'd a Day and a Night in warm Water, wherein Rice has been wash'd in order for dressing, adding thereto a Handful of fattish yellow Earth. The whole being well mix'd and soak'd for 24 Hours, they take it out, and dry it in the Shade, and then make the Earth that stick to it fall off by shaking it, and rubbing it between their Hands.

The other Simples have no need of Preparation. 'Tis difficult to give a Notion of dry and exotic Roots, where neither Stalk nor Leaf, Flower nor Fruit are to be seen. I could not get them, because none of those Roots are found in the Provinces bordering on *Pe king*. So, not certainly knowing what *European* Name to give them, I shall only propose my Conjectures.

The Second Simple seems to me a sort of Elder, or *Teble*.

The Third is a long Root, odoriferous when fresh, and gather'd in the Province of *Se chwen*. I know not what to compare it to. The *Chinese* say it disperseth Humours, and discharges them by Perspiration.

The Fourth, which is Rhubarb, is well enough known.

The Fifth, called *Tsau u*, is a kind of Wolfbane. The *Chinese* know this Plant to be Poison, but the Mixture of other Simples blunt its Venom, and makes it wholesome.

The last Ingredient is fifty Apricot-Kernels, of which, the Skin, and the sharp End or Bud, must be taken off; in a word, they must be husked and pounded in a Stone Mortar, and the Oil squeezed out, which must be thrown away, and nothing but the dry Substance used, which must be pounded finely with the other Ingredients. You may make this Powder into Pills, or preserve it in a Pot well closed.

The Dose for grown Persons is from 20 to 24 Grains. To those of a strong Constitution from 30 to 36, but only ten Grains to an Infant. As to a Vehicle, the *Chinese* say, you must observe the Colour of the Faeces: If they are red, and mixed with Blood, this Medicine must be taken in a Decoction of *Teng tsau*; if they are white, in a Decoction of Ginger; if they are of the natural Colour, in Rice-Water. If the Sick nauseate, and have an Aversion to Eating, let him take it in Broth of a Gammon of Bacon not rusty. It matters not at what Hour of the Day it be taken. And I believe these sorts of Vehicles signify nothing, or but very little. I never order'd any other Vehicle than Rice-Water, and it very seldom failed of its Effect at the first Taking.

IT would be needless to give a longer Detail of these kind of Prescriptions; the *Chinese* Herbal, Extracts of which I have given, would furnish enough to fill several Volumes; but of what Use could they be in *Europe*, where the very Names of the Roots and Simples are absolutely unknown?

'Tis certain, that the *Chinese* are not less skilful in the Cure of Diseases with their Medicines than the *European* Physicians; but what is really singular in them is, the Art of discovering the different Distempers by the bare Feeling of the Pulse, which Piece of Knowledge, so very important for the sure Application of Medicines, could only be obtained by long Experience, and a yet longer Exercise of Patience, to which the Phlegm of a *Chinese* can with less Difficulty submit, than the Vivacity of an *European*.

I shall finish this Article of the *Chinese* Physic with an Extract of a Work translated by Father *Dentrecolles*, which will further shew the Taste and Way of Thinking among the *Chinese*. The Author of it does not appear very favourable to the Physicians of his Nation. After having, for a long time, studied the best Books of Physic, he pretends to have found out the Secret of living without the Help of Physicians. It is by a Regimen of his own prescribing, by which he cured himself of two or three mortal Distempers, and arrived free from all Infirmary at a good old Age: This Regimen he proposes to his Countrymen, exhorts them to practise it, and so become their own Physicians.

This Piece was publish'd the 36th Year of the Reign of the late Emperor *Kang hi*. The Author intitled it *Chang seng*, which strictly signifies the Art of procuring Health and long Life. But you must not imagine that he set himself to collect all the profound Secrets of the *Chinese* Physic. He confesses he had read much, but did not pretend to make a Show of his Reading, or give an Idea of his Learning: He only sets forth the Means which Reading, Reflection, and his own Experience had taught him wherewithall to restore his broken Health, and to arrive, as he did, at a robust Old Age, free from all Infirmary.

### CHAN SENG: Or, The Art of procuring Health and long Life.

THO' *Tyen* hath number'd our Days, and is the Master of them, yet, if taken rightly, it may be said that he hath left them in our own Disposal; for the Supreme *Tyen* is no Respector of Persons: Nothing moves him but Virtue, and whosoever practiseth it hath within himself a sure Evidence of his Friendship. They then who would prolong their Life must immediately study to be virtuous. A regular Care of the Body, supported by the constant Practice of Virtue, will make the Constitution hail and strong, from whence will follow a long and happy Life. Give me leave in this Place to relate what happened to myself.

The blind Fondness of a Mother, who had not the Resolution to contradict me in my Infancy, but indulg'd my Appetite in every Thing, entirely ruined my Constitution, and loaded me with Infirmitics. My Father, who had already lost my two elder Brothers, and who in an advanced Age had no Child but me, was inconsolable. He had applied to the most able Physicians,

His Zeal for the Preservation of his Fellow-Citizens engages him to communicate to them a Regimen, which he had observed so much to his own Advantage, and which every one is capable of understanding: He pretends that, by following this Method, every one may easily become his own Physician, without having recourse to a multitude of Medicines, which Nature is averse to, and which often alter the Constitution.

Every one is desirous of understanding what so nearly concerns him; nothing is more natural to Man than the Love of Life, and a Regard to the preserving it under proper Regulations must be commended; we are no more at liberty to run ourselves rashly into the Danger of losing it, than a Soldier is to quit the Post assign'd him. The Sacrifice of Life is then only glorious when either the Honour of God, or the Publick Good may be promoted by it; for then the Offering is look'd upon as heroic, because it costs Nature infinitely dear.

The Author of Nature himself hath strongly imprinted on his Work this Inclination; he wou'd have us discover what is suitable or unsuitable to the Frame of our Body, not only by the two slow Assistance of Reflection and Reasoning, but much more by a quick and lively Sense of Pain and Pleasure; and it is by a Disposition worthy his infinite Wisdom that the finest Nerves of the three Senses, *Smell*, *Taste*, and *Sight*, proceeding from the same Part of the Brain, unite together in order to form that exquisite Sensation, which produces so useful an Effect.

But what will no doubt be a Surprize is this, that our *Chinese* Physician, although an Unbeliever, sets less Value on the Virtue of his Medicines, and the careful Observance of the Regimen he prescribes, than upon the Assistance of Heaven. He is persuaded, this is to be obtained by the Practice of Virtue, and by a constant Care in governing the Motions and Affections of the Heart; these are (as will be seen) the first Instructions which he gives to those who would preserve their Health, and prolong Life.

but their Medicines only increas'd my Disorder. When there were no Hopes of my Recovery, my Father said within himself, There is but one Way left to save my Son, and that is to do Works of Charity, which move the Heart of *Tyen*; from that time he set himself upon building Bridges, repairing Highways, giving Cloaths to the Poor, Tea to Travellers, and sending Victuals to the Prisoners, so that in one Year's time he was at a considerable Expence in these charitable Works; nor was this in vain, It was visible that, without using any Physic, I by little and little regain'd an healthy Look, my Stomach and my Strength return'd, and my Father found me in a Condition fit to apply myself to Study; he provided me an able Master, and of a very mild Temper, suitable to my delicate Constitution; but my Application to Reading at length occasioned a very dangerous Relapse, out of which I with great Difficulty escaped. Then my Father made me a choice Collection of more than one hundred Books of Physic,

Phyfic, and gave me Orders to confine my Study to that Science: "This, said he, will do you Service, and make you helpful to others." I read those long Treatises, but so far from learning to recover my Strength thereby, that I perceived it grew less every Day; so I gave over Phyfic, and bent my Thoughts sincerely to practise Virtue: I consulted with able Persons, I perused also some Books proper to my Design, and adding my own Reflections to what I had learnt, I framed for myself a Regimen of Life, which hath succeeded perfectly well with me; for, from a lean and infirm State, I in a few Years found myself plump and sound, and for one of my Age I have a fresh Colour, a Body strong, and free from all Indisposition, and see myself the Head of a numerous Family, which enjoy perfect Health.

In short, among the many Maxims which have been communicated to me in Conversation, or which I have found in Books, some not sufficiently warranted I rejected, others which were scarce intelligible I cleared up, and out of all I have formed to myself a Plan of Life, which hath established me in my present happy State: However confin'd my Observations may be, yet I believe the World will be obliged to me for making them publick, because they may be of use to preserve Men from the Infirmities so common in Life, and to procure them, as I have done, an agreeable old Age, without having my Hearing, Sight, or any other of my Senses impaired thereby.

These Maxims may be reduced to four Heads, which consist in the Regulation of, 1. The Heart and its Affections; 2. The Use of Diet; 3. The Business of the Day; 4. Rest at Night.

*The Regulation of the Heart and its Affections.*

THE Heart is in Man what the Roots are to the Tree, and the Spring to the River; it presides over the whole Man, and as soon as the Art of governing it is known, the Faculties of the Soul and the five Senses are likewise under command; it ought therefore to be our first Care to keep a Guard over the Desires and Affections of the Heart; and that your Care may be attended with Success,

I. *Employ not yourself in any Thoughts and Designs but what lead to Virtue.* The principal Duties of Society are these, Fidelity to the supreme Magistrate, Obedience to Parents, Moderation and Equity. Upon the Practice of these Virtues every one should, when he retires in order to make his Evening Reflections, seriously examine himself. Limit not your Endeavours only to the perfecting yourself, but strive moreover to make your Virtue beneficial and useful. Comes there then any Thought into your Head? Are you about to say any Thing? Do you form any Scheme in your Mind? Reflect upon it beforehand, and ask yourself these Questions: Is what I think, what I am about to say or do, beneficial or injurious to others? If it be beneficial, speak or act, notwithstanding the Difficulties that discourage you; if it be injurious, never allow yourself in such Views, Discourses or Attempts.

Further, that you may keep from being surprized into the committing what is wrong, watch every Moment over your Heart, descend often into yourself, and pardon yourself no Fault. It

is only by vigorous Endeavours, especially at the Beginning, that we improve in Virtue. A Man thus attentive and watchful over himself, tho' he must, according to the Course of Human Affairs, be exposed to various Accidents, yet he will find by Experience the Effects of a secret Protection, which by unknown Ways will preserve him from every Misfortune.

II. *Keep Peace in your Heart.* When a Man's Heart is filled with agreeable Views, and such as are proper for maintaining Union in Civil Society, his Thoughts shine forth in his Countenance; his inward Joy and Serenity of Mind sparkle in all the outer Man, and every one perceives the true and solid Sweetness and Satisfaction which he tastes in the inmost recesses of his Soul. This is what the Antients would have us understand by these figurative Expressions: A serene Sky, a fine Sun, a gentle Zephyr, charming Clouds, inspire Men, and even Birds, with Joy; on the other hand, gloomy Weather, boisterous Wind, heavy Rain, violent Thunder, and continual Lightnings, terrify the very Birds, who fly for Shelter to the thickest Woods. A wise Man therefore should always appear with a Countenance breathing that Peace and Tranquillity which he enjoys within himself.

It is a Maxim, that violent Passions, such as Hatred, Anger, Sorrow, rend the Heart. As it is no easy Matter to live in Society without frequent Subjects of Dispute and Uneasiness, we ought to take prudent Measures, and be upon our Guard against these Enemies of our Peace. Am I threatned with a troublesome Affair? I meet the Storm with a composed Mind, and endeavour to quell it: Am I involved in it against my Will? I labour to surmount it, without losing any Thing of my usual Freedom of Temper. Have I taken wrong Measures? I am not obstinate in justifying my Proceedings. If, to retrieve a Misfortune, any one gives me dishonest Counsel, I am so far from following it, that I do not give it the Hearing. If in any Affair there happens a Disappointment which I could not prevent, I suit myself in some measure to it: Is it over? I think no more of it. If a Man, after having acted according to his Knowledge, submits the Event to the Decrees of Heaven, nothing can disturb the Joy of his Heart.

On the contrary, if upon the bad Issue of a rash Undertaking, a Man is obstinately bent upon making it succeed, if he revolves in his Mind a thousand useless Projects, and gives up himself to the violent Motions of Anger, he kindles a Fire in his Bowels which consumes them, his Lungs are as it were burnt up, the Blood and Humours alter'd and put into an unnatural Ferment, the corrupt Phlegm drowns the Internals, and the Habit of the Body being thus disorder'd visibly wastes away. Were those Physicians, *Lu* and *Lyen*, to come again into the World, they could not, with all their Skill, and with the Assistance of Vegetables and Minerals, repair the radical Moisture already destroy'd; hence comes that Saying, *That if the Excesses of Debauchery make great Havock in the Body, the Vexation and Pain of the Mind make still greater.*

I observe, in particular, three great Disorders of the Body which are caused by Anger and Sorrow.

1. The Liver is hurt, and by this means the active Principles of the Blood, the Source of the Vital Spirits, are not secreted, but remain blended together. Sometimes the Liver communicates its Disorder by Contient of Parts to the Pleura, which degenerates into a Tumour and univerſal Inflation.

2. The Lungs are damaged; whence it happens that the Blood, and the Air that is taken in, endeavouring to find a Paſſage, where obſtruded, an Irritation enſues, thence a ſpitting of Blood, which at laſt ends in a confirm'd Conſumption.

3. The Stomach is ſpoiled, and conſequently the Lymph of its Glands, whence proceeds the Fermentation proper for Diſteſtion, becomes viſcous, and loſes its Virtue with its natural Fluidity; this deſtroys the Appetite, till at laſt the Stomach is diſabled from receiving Nouriſhment. The *Oeſophagus*, or Gullet, is ſeiz'd with a ſort of Palfy, which prevents it from laying hold of, and thruſting forward the Food towards the Mouth of the Stomach, which turns and riſes at the leaſt Approach of it.

Such are the fatal Effects of violent Paſſions: when a Heart is habitually poſſeſs'd by them, What Help can a Man hope for, and of whom can he complain but of himſelf?

III. *Reſlect often upon the Happineſs of your Condition.* He is happy who underſtands his Happineſs: And yet how many do we ſee who have not a contented Mind amidſt the greateſt Proſperity! They are unhappy becauſe they will be ſo: The Empire is in Peace; the Year is fruitful; ſee the great Felicity which *Tyen* hath freely given us: If I lead an eaſy and quiet Life at Home, what have I more to wiſh for? That I may the better reſiſh my Happineſs, I often conſider that I live at eaſe in my Houſe, whiſt ſo many Travellers have the Inconveniencies of Wind, Duſt and Rain to undergo; or ſail upon Rivers or Lakes in the Height of a Storm, which raiſes Mountains of Water ready to ſwallow them up every Moment; whiſt ſo many Sick are confin'd to their Beds, and feel the acuteſt Pains without finding eaſe from Medicines; whiſt ſo many unfortunate Perſons are under unjuſt Proſecutions, or languish in a Priſon, deſtitute of Friends, ſuffering Hunger, Thirſt, Cold, and many other Miſeries inſeparable from their Confinement; whiſt ſo many Families are in Mourning for the Death of their neareſt Relations, or undone by a Fire, or ſome other like Accident; and whiſt many others ſeek to end their Miſeries with their Lives by violent Means. When I compare myſelf with theſe unhappy Perſons, and ſee myſelf free from the Evils with which they are ſurrounded, cannot I be content with my Lot?

He who never met with Croſſes knows not the Value of a quiet Life. Thoſe which I have experienc'd are now of great Uſe to me; for beſides the two great Fits of Sickneſs already mention'd, which had brought me thro' much Pain to the Gates of Death, I very narrowly eſcap'd Shipwreck. When a Diſappointment befalls me, I make myſelf eaſy by thus reaſoning with myſelf: Is there any thing in this Affair comparable to any one of thoſe Trials which I have already gone thro'? Did we recur to the ſame Remedy in Affliction, we ſhould

learn from our own Experience, that it is in our Power, with a little Reflection, to make a good Uſe of that Portion of Happineſs which *Tyen* hath given us. On the contrary, he who ſets no Bounds to his Deſires, were he to acquire the Riches and Glory of an Empire, wou'd ſtill think he wanted every Thing. Let us conſider that our Powers are limited; let not then our Deſires be unbounded; let us take Things as they come; and eſpecially be careful not to give up ourſelves to continual Solitude and Anxiety, which will rob us of the moſt valuable Moments of Life.

The celebrated *Tyen*, my Countryman, had a fine Maxim; "If, ſaid he, your State of Life be mended, think leſs upon what you have not, than upon what you have, otherwiſe you will be always deſiring, and will never ſee your Deſires ſatiſhed. If you fall below your former Condition, ſay thus to yourſelf: What is left is ſufficient; my Substance may be taken from me, but none ſhall rob me of the Tranquillity of my Heart, which is the greateſt of all Goods." With ſuch Sentiments, notwithstanding the Decrease of your Fortune, you will be richer than you imagine. This is the Moral of that ancient Fable. Seeing a Gentleman before me on a fine Horſe, while I was mounted upon an Aſs: Ah! ſaid I to myſelf, how different is my Condition from his! But upon turning my Head, I ſaw a good likely Countryman driving a heavy Wheelbarrow: O then! ſaid I, if I am not his Equal who goes before me, at leaſt I am much his Better who follows me. This Fable is ſufficient on ſome Occaſions to revive my Spirits: I have wrote it on a Scroll, and ſet it up in my Study, that I may ſtill call it to Mind.

IV. *When you enjoy a good State of Health, know the Value of it, and ſtudy to preſerve it.* Diſeaſes and Infirmities are the Lot of Man, and it is difficult for him to be entirely free from them. The ſlighter ones imbitter Life by their Variety and Continuance; the greater are attended with Fears and Apprehenſions. Every part of Life is ſubject to Miſery. Infancy is, if I may ſo expreſs myſelf, condemn'd to Cries and Wailings; Manhood and old Age are expoſ'd to the long Abſence of a Family, to Changes of Fortune, and to grievous Diſtempers. We ſee others who have much more reaſon to complain; ſuch as are born or become deaf, blind, dumb, half paralytic, Cripples, and thoſe who have loſt the Uſe of all their Limbs. I have already told you what I ſuffer'd from a Complication of Diſtempers; I have rid myſelf of them, and now enjoy a ſound and vigorous Health, I have my Hearing quick, my Sight clear, a good Appetite, and a cheerful Temper. Another may acquire firm Health as well as I, but when it is once obtain'd, he ſhould know how to preſerve it.

One of the beſt Means is to reſiſt that natural Propenſity which we have to ſenſual Pleaſures, and to uſe very moderately even the allowable. An old Man, who feels himſelf as lively and eager after Pleaſures as if he was in the Vigour of his Age, ſhould learn to reſtrain himſelf by the following Reflections: After the fiftieth Year Man is in his Decline, the Blood begins to run weak, the Spirits fail, and ſeeble old Age is not far off. Tho' a Man could promiſe himſelf to live an hundred Years, is that ſo long a Term?

Term? And will he not soon be at the End of that Race? But are there many who arrive at an hundred Years? Our Life is so short, that we ought to avoid every Excess that may make it yet shorter. Do we not perceive that our End draws nigh, when in reading the Eyes are subject to Dazzlings; when the Feet stagger with Walking; when after Meals the Nourishment loads the Stomach; when after having spoke some time together we find ourselves out of Breath? Does not all this teach us that we are not young, and that we must bid adieu to Pleasures, which will quickly consume the weak Remains of Health, which it is of so great Moment to husband for the Preservation of Life? The Lamp, says the Proverb, goes out when the Oil is spent: More Oil may be added to the Lamp as the Flame wastes it; but if the radical Moisture of the Body be once consumed, have we any Means to repair that Loss? This requires serious Reflection.

*The Regulation of Diet.*

WE must eat and drink to support the Body; the Nourishment which we take, if it be well regulated, keeps the Stomach in a Situation agreeable to it. The Stomach is the Concocter and Digester of Food, the first Source of the Blood, Vital Spirits, Juices, and Humours dispersed into the different Parts of the Body to maintain their natural Vigour. He therefore who regards his Health, ought to be very exact in observing certain Rules relating to Eating and Drinking.

I. *Let Hunger and the Want you feel within regulate your Food, and take great Care that you do not offend in Quantity.* Excessive Eating hurts the Vital Spirits, and fatigues the Stomach. The vitiated Chyle, carried into the Mass of Blood, makes it thick, and unapt to a spirituous Fermentation. For the same Reason never think of Drinking but when you are dry; quench your Thirst without Excess. Too much Drink damages the Blood, and fills the Stomach with Wind by precipitating the indigested Chyle; rosy Wine occasions Wind in the Fermentation, whence follows an Inflation.

II. *Breakfast early.* The Air is drawn in by the Nostrils, and the Juices of the Earth by the Mouth, the Exhalations of which we take in. It greatly concerns us never to go out of Doors fasting: This Caution is especially necessary in Epidemical Distempers, or in going among sick People. In Winter a Glass or two of Wine is an excellent Preservative against unwholesome Air; it is good to take some Food, but in a small Quantity, which serves to employ and settle the Stomach, and is a sort of Cordial. In Summer it prevents Injuries from bad Air, and keeps off Cholicks, Vomiting, Dysenteries, &c. In Winter it fortifies against severe Cold, and noisom Fogs. In Spring it is of great Virtue against high Winds, the Serein [*an unwholesome Vapour that falls after Sunset in hot Countries*] and Dews so frequent and plentiful in that Season.

I rise very early, and before I have either wash'd my Face, or cleans'd my Mouth, I swallow a Porringer of Rice-Gruel, taking a little of the Rice. Barley or Rice-Gruel are agreeable to the Stomach, and to very good purpose

moisten the Ferment inclos'd in it: For want of Rice-Gruel I use warm Water, sweeten'd with a little powder'd Sugar.

III. *Make an hearty Meal about Noon* on the plainest Meats, which are most wholesome and nourishing. Suffer not some sorts of Raguets, which are invented only to provoke or please the Appetite, to come on your Table. There are five sorts of high Sauces, and each of them, if frequently us'd, hath unwholesome Qualities: Meats too salt offend the Heart; too sour, the Stomach; too bitter, the Lungs; too pointant, the Liver by their Tartness; too sweet, the Reins. But what is most to be avoided in Seasoning is too much Salt: Salt slackens the Motion of the Blood, and occasions a Difficulty of Breathing: Salted Water flung into the Blood of a Creature just kill'd immediately curdles it. Hence they whose common Food is salt Meats have a pale Complexion, a slow Pulse, and are full of corrupt Humours.

Accustom yourself therefore to the simplest Food, it will preserve you from many Diseases, and keep you in perfect Health. But take care to eat your Meat hot; never eat cold Meat, especially when it is fat: This sort of Food, by staying too long in the Stomach, will produce Crudities, which occasion Gripes, a Diarrhoea, and such like Disorders.

IV. *Eat slowly, and chew your Meat well.*

1. This slow Chewing breaks the Food in pieces, mixes it with the *Saliva*, reduces it to a proper Fineness, which is the first Dissolution, and fits it for the Fermentation of the Stomach.

2. The Digestion thus begun by the Teeth, and by the Help of the *Saliva*, is easily perfected by the Ferment of the Stomach.

3. Thus we escape many Accidents which befall such as eat hastily; such as Coughs, Hiccups, and the *I tse*, that is, an Irritation of the Gullet, which is sometimes mortal.

What can be at once more disagreeable and ridiculous, than to see a Man catch his Meat as a Tiger seizes his Prey, to eat in a hurry, cramming his Mouth incessantly with both Hands, as if he was fighting for it, or fear'd it should be snatch'd from him?

V. *Do not so far gratify your Appetite as to rise from Table quite satiated.* A large Quantity of Food disturbs the Stomach, and hurts Digestion. Tho' you have at the same time a strong Stomach, and which easily digests its Food, do not employ its whole Strength, but keep some of it in Reserve. I will explain my Meaning by a Similitude: A Man who can lift or carry an hundred Weight, if loaded with only fourscore is not much fatigued: But lay on him a Load much heavier, his too-extended Nerves will feel the Weight, his Bones will not bear up under it, and after a few Steps he will stagger, and fall backwards. The Application is easy. When we are accustomed to a sober Life, the Use of Meats is much more beneficial. In short, it is by long suffering of Hunger and Thirst that we should learn Moderation: The satisfying to the full the Demands of either is the ready Way to expose us to certain Sicknets, because neither the Animal nor Vital Spirits will be sufficient for their Functions.

VI. *Sup betimes, and sparingly.* It is better

to eat oftner if there be a Necessity. It is usual in Summer, in the fifth and sixth Moons, when the Days are longest, to make four Meals; the first at early rising, the second at Eleven, the third towards Sun-set, and the fourth just before Bed-time; in the other Seasons of the Year three Meals are enough. I would have every one determine, as near as may be, the Quantity of Rice and other Food to be taken at one Meal, agreeably to his Constitution and Way of Life; and that he should keep to that Rule, making it a Law to himself never to transgress it, unless on some Occasions, when the Victuals please the Palate, and give an Inclination to take more than ordinary: But this Temperance is most necessary at Supper, which ought to be very light.

Generally speaking eat no Meats which are hard of Digestion, such as those whose Substance is glewy and viscous. Abstain from Meats half raw, or very fat, those that are cook'd up with rich Sauces, from high-season'd Ragouts, which carry Fire into the Bowels; from new Corn, which Men are fond of eating at its first coming, and which is not wholesome till it is come to Maturity by insensible Fermentation, and evaporating its plenteous volatile and pungent Salts: This Advice chiefly regards old Persons, and those of a weak Stomach.

VII. *Take care that your Food be tender and thoroughly dress'd*; for if it be hard, and not easily chew'd, the Stomach will with difficulty digest it. Flesh that is tough, fibrous, or half-dress'd, is very hard of Digestion. When a Man is in the Strength and Vigour of his Age, when the Blood hath all its Fire, and the Stomach is strong, he will suffer less Inconvenience from such kind of Food; but it will infallibly make him sick, if he be of a weak Stomach, or advanced in Years. As for my own part I give Orders that the Rice, Flesh, Fish, Roots, Herbs, and in general every thing that is brought to my Table, be thoroughly done, and very tender, otherwise I would not touch it.

VIII. *Sleep not till two Hours after your Meals.* The Food which passes by the Gullet into the Stomach should be ground and dissolved there, that it may be able to circulate, be filtrated and assimilated. Sleep taken immediately after Supper deprives the Stomach of the Liberty of acting upon the Aliments, which not being sufficiently attenuated, stagnate there, causing Crudities, sour Belchings, and often a Lientery, and confirm'd Diarrhœa. If this continues for some time there appears a Wanness in the Face, and the Body becomes languishing, feeble, and bloated: The Digestion being thus hinder'd by unseasonable Sleep, Chylification is obstructed, and the vitiated Chyle being dispers'd by the circular Motion into all the Bowels, and stopt there by its Thickness, becomes more and more coagulated by its depraved Acid, which is the Source of a multitude of Distempers from the Obstructions which happen in the Glands. I advise then walking a while after Meals; this gentle Motion facilitates Digestion. Take care also that you do not eat immediately after a violent Fit of Anger; Anger causes an Effervescence in the Juices that are strain'd thro' the Salivary Glands; the *Saliva* with its noxious Ferment goes into the Stomach, infects the Chyle, and corrupts the Mass of Blood,

IX. *Begin your Meal with drinking a little Tea.* It moistens the Throat and Stomach, and preserves the radical Heat and Moisture from rude Attacks: Close also your Meal with a Cup of Tea to wash your Mouth and Teeth; it is a Method which will fasten them, and preserve them even to old Age. I do not advise drinking much either of Tea or any other Liquor; the Stomach does not like to be too moist, a little Dryness and Heat put it in a Condition most suitable to its Functions. I freely own I do not love Tea, and when I am oblig'd to drink it I perceive my Stomach nauseates it. The Weakness of my Constitution in Youth may have contributed to this Aversion: I do not distinguish even the best Tea from the worst: This sometimes draws upon me the Raillery of my Friends, but I in my turn laugh at their Niceness, and please myself with my Insensibility.

But 'tis a common Saying, He who does not love Tea, covets Wine. [*The Chinese, as I have observ'd, make their Wine of distill'd Rice, and it is very strong.*] I do indeed drink Wine, but I never take more than four or five small Glasses; more than that would give Shortness of Breath, a Dizziness, Sicknets at Stomach, and next Day I should be like one expecting a Fit of Sickness. Wine moderately taken refreshes drooping Nature, revives its Forces, and gives to the Blood and Pulse their natural Vivacity; but drunk to Excess, it produces windy Fermentations, Obstructions in the Reins, and fouls the Stomach.

Nothing appears to me either more shameful, or more unworthy reasonable Men, than the contending at a Feast who shall drink most Bumpers, or shall soonest empty his Bottle. For my part, when I entertain my Friends, I invite them cheerfully to drink two or three Glasses to put them in good Humour; but I stop there, without pressing them further, or insisting on Compliances which would destroy their Health: These are my Maxims in Diet; they are easy, and if they are practis'd, I am sure they will be found beneficial.

*The Regulation of the Actions of the Day.*

**I**N the common Actions of Life we are attentive enough to great Matters, which give a visible Blow to Health; but there are many small ones which are look'd upon as Trifles, and thought below Notice: And yet due Care with regard to these Trifles may keep us from many Inconveniencies, and a contrary Conduct shorten the Term of Years which *Tyen* design'd us.

In general, our Life depends upon the regular Motion of the Spirits: Of these there are three Sorts; the Vital which we call *Tjing*; the Animal, which we call *Ki*; and a third Degree of Spirits, much more noble, more free from Matter, and to which the Name of *Spirit* does much better agree, which are called *Shin*.

The Vital Spirits produce the Animal, and of both these is begotten a third Degree of Spirits design'd for intellectual Operations. If the Vital Spirits happen to fail, the Animal must unavoidably droop; and this second sort of Spirits being exhausted the third cannot subsist, and the Man must die. It concerns us therefore not idly to waste these three Principles of Life, ei-

ther by an immoderate Use of sensual Pleasures, or by violent Labour, or by too intense and constant Application of the Mind.

NOTE J What the *Chinese* Author here says agrees well enough with the Sentiments of a modern Writer. Thus the latter expresses himself, and it will serve as an Illustration.

All the Springs (*says he*) of a human Body would be useless and unactive, if God had not produc'd and appointed the Vital Spirits, to make them act, and to imprint on them a lively Motion, and the Animal Spirits to put the internal and external Senses in exercise: So he has dispos'd, as the general Instrument of the vegetative Soul in the Animal, the Arterial Blood, which is also call'd the Vital Spirit, when it hath been warm'd and purify'd in the Heart. The Animal Spirits are much superior to the Vital, as they are the Instrument of a more noble Life. 1. The Particles which compose the Animal Spirits are much smaller, and more subtle than those which compose the Vital. 2. The Particles of the Animal Spirits move in every Sense separately as the Particles of Air: This is the *Chinese Ki*. The Particles of the Vital Spirits creep gliding one over another, as the Parts of Water: This is the *Chinese Tsing*. 3. The Particles of the Animal Spirits are so rapid that they are imperceptible to all the Senses; and the finest Part of these Spirits is called *Sbin*. The Operations of Growth, Nourishment, &c. are Vital Operations, and ascrib'd to the *Chinese Tsing*. Those of Perception, both by the internal and external Senses, are Animal Operations. The Animal Spirit, according to the Ancients, are nothing but a subtle Air, a very fine Breath, exactly answering to the *Ki*. It is a Composition of small Bodies, in a brisk and continual Motion, like those Particles which make the Flame of a lighted Torch: These Spirits, according to the Moderns, are nothing but a subtle Humour, which flows from the Brain into the Nerves with such an impetuous Force, that if open'd they are very difficult to be stop'd." The Author, I quote, means by the Animal Spirits, a pure and subtle Breath, which answers to the *Chinese Ki*; and moreover a Flame finer than that of *Aqua vite*, which is the *Chinese Sbin*.

I. THE most important Advice, which I can give, for maintaining the Body in a due Temperament, is to be very moderate in the Use of the Pleasures of Sense, for all Excess weakens the Spirits. Do not labour to discover what is out of the Reach of your Sight, and you will preserve the Liver in good Order; hearken not after any Thing with a too earnest Attentiveness, and your Kidneys will be sound; abstain from too much and too frequent Spitting and Spawling, and your Lungs will be well; undertake not very curious and fine Works, and the Heart will keep its Force and Vigour: When you have suffer'd Hunger don't immediately eat much, and above all keep from Food of a crude and cold Nature, lest the Stomach should suffer by it: This regards the internal Parts.

As to external Actions; walk not too long at once, for your Nerves will be fatigued by it; stand not for Hours together in one Posture, for the Bones will hardly support you; sit not too long, the Flesh will suffer by it; lie not down more than is necessary, for thereby the Blood will be less fluid, and it will have more difficulty to pass thro' the Veins.

In different Seasons there are also Rules to be observed to defend yourself from too great Heats and Colds: In Winter keep not yourself too hot, nor in Summer too cold. My Maxim is to prevent in time all sorts of Distempers, and to take Precautions against their weakest Attacks.

II. As soon as you are awake rub over your Breast where the Heart lies with your Hand several times, lest coming warm out of Bed the cool Air should seize you on a sudden, and stop the Pores of the Body, which would occasion Rheums, and other Inconveniencies; whereas a few Frictions with the Palm of the Hand put the Blood in motion at its Source, and prevent from many Accidents: In washing your Face, as soon as you are out of Bed, keep your Eyes shut, lest the Salts of the Gums of the Eyes and the Sweat entering with the Water there fret, and at length produce a ferous Inflammation.

III. As of all the Passions which ruffle us, Anger does the most Mischief, so of all the unwholesom Affections of the Air Wind is the most dangerous, especially when it comes thro' any narrow Passage, is cold and piercing; and surpris'd us unawares; it insinuates into the Body, penetrates the Nerves and Arteries, and often causes the torturing Pains of the Gout, Palsy, and such like grievous Diseases. The antient Proverb therefore advises us to avoid a Blast of Wind as carefully as the Point of an Arrow: Likewise after hot Bathing, or hard Labour, when the Body is in a Sweat, by no means leave off any of your Cloaths, nor expose yourself to the fresh Air, for this light Refreshment may cost you dear. The cold Air closes the Pores, and thence comes a Gathering of ill Humours, which would have found vent this Way, either by sensible Sweat, or insensible Perpiration, especially at the Feet, the Back, and Belly, which should not feel the Cold. Therefore even in Summer, when we wear very thin Cloaths, it is proper to cover the lower Belly with a large Cotton-Cloth to preserve it from Cholical Disorders, which sudden Cold would occasion there. I know the Remedy in this Case is Sudorifics; but tho' they cure the present Disorder, they weaken the Mass of Blood, and alter its Fermentation, whence similar and heterogeneous Particles are evacuated promiscuously.

IV. In the fourth and fifth Moons, *May* and *June*, if there be long and continued Rains, as it happens in some Southern Provinces, the Dampness of Houses should be remedied by burning odoriferous Herbs in them, or Wood well dried, and which makes a clear Fire. He who sits or lies down in a moist Place is in danger of a Fit of the Palsy, or at least a very obstinate Flux. In sultry Weather, when you sweat much, shift your Linen frequently, but do not put on what hath been just dried in the Sun.

V. When the Juice is squeeze'd out of the Canes don't burn the Wood and Husks under your Eyes, that sort of Fire having the malignant Quality of clouding the Sight. You will find the same Inconvenience by burning Train-Oil instead of common Oil: Musk, and the Blossoms of young Oranges contain imperceptible Insects, therefore do not put your Nose to them lest these small Vermin get up to the Brain. The Air is full of imperceptible Eggs of various small Insects, which we suck into the Stomach with our Breath, but they cannot be hatch'd there for want of a fit Medium; whereas the Insects, which lay their little Eggs in the mealy Cup of Flowers, may be drawn up by the Nose with a Ferment proper to hatch them.

VI. During the three Spring Months, when Nature is on all sides in a Ferment, we should conform ourselves to it; to this end we should stir about, and walk, that the Limbs may be more pliant, for a sedentary and unactive Life are at this Season directly contrary to Health. If there should be some warm Days, don't leave off your Winter-Cloaths too soon, nor all at once, but by degrees, lest you should be surpris'd with sudden cold Weather, which in that Season very commonly succeeds Heat.

VII. In Summer the Spirits in the Body are much spent, the Reins are weaken'd, the radical Moisture is wasted, and, if I may use the Ex-

pression, evaporates in Water and Sweat. At this Time we ought to take our Meat a little warm, and adapted to procure a moderate Heat within. If after violent Exercise you drink what is warm, and capable of raising a Sweat, let it take its Course, and be not so ill-advis'd as to stop it by throwing off your Cloaths, much less by wiping it off as fast as it rises, or with a wet Cloth; nor is it good while you sweat to fan yourself.

VIII. During the three Winter-Months, when the Waters have not their free Course, the Blood in our Veins becomes slow, heavy, and apt to turn sour. The Vessels being too full for want of Perspiration, this Fulness hinders the free Motion of the Fluids, and makes it too slow; besides the Air being full of Nitre, which is drawn in by the Breath, carries into the Mass of Blood stimulating Particles, by which the Chyle is clogg'd, and contracts an Acidity. It is therefore necessary to redouble your Care to maintain the natural Heat, and vital Spirits: Do not then, during that Season, stir out of Doors but upon great Necessity, keep yourself warm within, and rise not too early lest you be pinch'd by the first Cold of the white Frosts. Wear Cloaths fit to keep you warm, but do not load yourself with Furr. Don't hover continually over a Fire, which may cause a violent inward Fermentation enough to give you a Fever. Especially be advis'd to wear a double Girdle about four or five Inches broad, for the Heat which that keeps up in the Reins warms the rest of the Body.

IX. In Travelling, if you go by Water, as it is not easy to provide Rice in the Morning, furnish yourself beforehand with small Pills of *Ti whang*, and as soon as you awake swallow three or four Drams of them in a Cup of warm Water. These Pills are called *Ti whang*, because the *Ti whang* is the principal of its five small Ingredients; but for want of these Pills you may take the *Ti whang* by itself.

If in travelling by Land, you cross Mountains burnt up by the Sun, tho' ever so dry, do not drink of Spring or River-Water on which the Sun shines; for, besides that it hath at that time pernicious Qualities, it is often full of the Spawn of innumerable Insects.

If you travel in the midst of Winter, and your Feet are frozen, as soon as you come into your Inn, order some Water to be brought just luke-warm, and bathe your Feet and Hands with it, rubbing them gently, to soften them, and to recal the natural Heat into the Veins and Arteries. After that first Operation you run no Risk in washing them in ever so hot Water; but if, neglecting that Precaution, you plunge your Feet all at once into boiling Water, the frozen Blood coagulates, the Nerves and Arteries will be hurt by it, and you are in danger of being lame ever after. In like manner when you come in benumbed with Cold, it is not wholesome presently to drink any thing hot, but stay half an Hour before you drink.

NOTE.] The *Ti whang* is nothing else but the Root of the Great Comfrey; the best grows in the Province of *Ho nan* about the City of *Wbay king*, whence it is called *Wbay king ti whang*. These Roots, when dry, are as big as one's Thumb, and a great deal longer. This Root has excellent Properties; much is ascribed to its Virtues in *Europe*, much more in *China*. A *Chinese* Physician, who is a Christian, affirms that the richer sort, who regard their Health, take every Morning some small Pills of *Ti whang*, just as we see many in *Europe* drink Coffee or Chocolate; some cut this Root into little

Slices, and boil it, or else distil it in *balneo Marie*; others bruise it, make it up into a Bolus, and swallow it in warm Water. It is usually compounded with five Ingredients, *viz.* Aromatics, Cordials, Diuretics, gentle Sudorifics, and weak Acids, the better to quicken and convey to the Viscera the Virtue of the *Ti whang*, which always predominates in these Pills. Of these Ingredients the principal is *Fu lin*. You must not confound this Root with the *Tu fu lin*, which is the *Esquinn* or *China* Root. The *Tu fu lin* is very common in *China*, and exceeding cheap; the *Fu lin* which is very much esteemed, and is very dear tastes sweet, is of a temperate Quality, and has nothing hurtful in it, or that needs a Corrective. It is a good Remedy in Diseases of the Liver and Stomach, in the Dropsy and Asthma. What there is of Heat in it helps to cut the Phlegm that annoys the Mouth and Throat, and disperse Windiness in the Stomach and Sides. Moreover it appeases Grief of Heart, and the violent Disorders which arise in the Mind by an Excess of Sorrow or Fear; it relieves the great Dryness of the Mouth and Tongue; it hath the double Virtue of curing a violent Flux and a Stoppage of Urine; it stays immoderate Vomings, and Convulsions in Children, and, by strengthening the Kidneys, disposes Women with Child for an easy Labour. No Vinegar nor acid Meats must be taken while this Medicine is used. It may perhaps be ask'd, What sort of Shrub grows from the *Fu lin*, of what Figure are its Leaves, Flower, and Fruit? The *Chinese* Herbalist, who never fails to take notice of these Particulars in treating of Plants, does not ascribe to the *Fu lin* either Stalk, or Leaves, or Flowers; which gives room to conjecture that it ought to be placed in the Class of Truffles. There is good *Fu lin* to be met with in the Province of *Shen si*; and there is since found better in the Province of *Yun nan*, which only is used at Court, where a Pound of it is sold for a Tael. A Merchant, says Father *Dentrecolles*, brought me one of these Roots a Foot long, but not so thick in proportion, and as broad as one's Hand, which weighed three Pounds: I believe that the reddish Bark which covered the white Substance considerably increased the Weight of it. The *Fu lin* grows also in the Province of *Che kyang*, and is used in the Southern Provinces, where it bears a good Price; but is not comparable to that of *Yun nan*. A learned Physician gives this Reason for it, *viz.* The *Fu lin* of *Che kyang*, being of a spongy Substance, hath less Body and Strength than that of *Yun nan*, and cannot resist the sharp and nitrous Air of *Pe king*: On the contrary, the *Fu lin* of *Yun nan* and *Shen si* is solid, has few Pores, and is very ponderous. This Difference of Texture, according to the Remarks of a *Chinese* Author, comes from hence, That the Mountain Pines, such as those of *Shen si* and *Yun nan*, are of a more solid Substance than those which grow by or near the Sea: But it may be said, To what purpose do you here speak of Pines? This is the Reason of it, and it confirms the Conjecture already made concerning the Nature of the *Fu lin*: The *Chinese* Herbalist, says Father *Dentrecolles*, affirms, 1. That the good *Fu lin* is found under Ground, upon Mountains, or in Valleys near those Places where old Pines have been cut. 2. That it is form'd and receives its Growth from a very spirituous Substance communicated from those Pines, and spreading in the Soil, upon which Account I have been of Opinion that the *Fu lin* might be form'd and grow in the same manner as Truffles, which are not fasten'd to the Earth by any perceptible Root. Perhaps the *Fu lin* is a sort of Fungus from the great Roots of Pines which have been cut, whose nutritious Juice kept in the Earth runs to a Mass, and produces that Substance, which is at first soft, and more or less spongy in proportion to the Fatness of the Pine. The *Fu lin*, which I have hid in my Hands, seem'd to me to have had no Roots to connect it to those of the Pine, and Books say nothing of them. Now did it firmly cohere to the Roots of the fell'd Pine, it might be considered as a sort of Mistletoe of those Roots, just as the Pine hath Mistletoe on the Outside, which is not fastened to it by any Fibre, tho' it be nourish'd by it. These are the Conjectures of this Father, which will perhaps put us on searching in *Europe* after the *Fu lin* on the Mountains whence Pines have been long since cut. The same Physician, adds Father *Dentrecolles*, having assured me that the *Fu lin* is planted and cultivated, I then thought myself mistaken in my Conjecture of placing it in the Class of Truffles; but when he told me that he did not think it had a Stalk and Leaves when planted, I returned to my first Opinion: For having read in the Dictionary of the Academy, that there are Places whither they transplant small Truffles to make them larger, and that being transplanted they shoot neither Stalk, Branches, nor Leaves, it seem'd to me possible to be thus with the planted and cultivated *Fu lin*. Here are two Observations to be made, which I ought not to omit; the first is, That the *Fu lin* is prepared for Use by taking off the Rind, which is useless, and slightly boiling the inner Substance: The second is, That, according to the *Chinese* Herbalist, to find the good *Fu lin*, whose Substance is solid and close, such as comes from *Yun nan*, you must search for it about six Foot round the great Pines, digging six or seven Foot deep. It is pretended that from the Place where it is found there arises a fine Vapour, which the Skillful distinguish by the Eye: The good *Fu lin* has this Property peculiar to itself, that it lies in the Ground without rotting, or Damage by Worms, and the longer it lies the more it grows, and the better it is.

#### The Regulations for Rest at Night.

I shall take notice of Particulars which may appear of little Importance, and perhaps be treated as Trifles; but Experience has convinc'd me that these very Things, as insignificant as they seem, are not to be neglected, since by observing



observing them they contribute to the Preservation of Health.

I. AS there remains, in the Evening, in the Mouth and between the Teeth, an unwholesome Filth from the Food of the Day, or foul Vapours from the Entrails, before you go to Bed rinse your Mouth well with Water, or with Tea lukewarm, and rub your Teeth with a soft pliant Brush to keep them clean; you will then feel in the Mouth and upon the Tongue an agreeable Freshness. This Practice will seem a little troublesome, but it will be only at first, for after a few Days you will find Pleasure in it, and if by Forgetfulness, or any other Accident, you omit it, you will not be easy.

II. THE Middle of the Sole of the Foot is as the Outlet and Opening of a great many Sources of the Spirits dispersed all over the Body; the Veins and Arteries, which end there, are like the Mouths of Rivers, which must be kept open, otherwise they are oppress'd and overflow. The fuliginous Vapours of the Blood are carried off by insensible Perspiration, and as vicious Humours discharge themselves upon the Legs, some Way must be open'd to facilitate that Perspiration: It is a healthy Custom, when you are undress'd, and ready for the Bed, to take your Foot in one Hand, and with the other smartly rub the Bottom of it as long as you can, and till you feel there a great Heat; then rub separately every Toe till you are weary. This is an effectual Method for preserving and repairing the Vital and Animal Spirits.

NOTE.] What is here recommended I have seen practis'd, says P. *Dentrecolles*, by an *English* Gentleman on board whose Ship I was. He used every Night to have his Feet rubbed by one of his Servants, following probably an *English* Prescription, which in this agrees with our Author's Maxim: The *European* Physicians advise Plaisters to the Soles of the Feet, to allay Burnings of a Fever attended with Deliriousness, and to mitigate the sharp Pains of the Cholick. This makes it credible that the Practice, recommended by our *Chinese* Author, might be useful to such as would submit to it.

III. BEFORE you lie down don't amuse your self with Things that shock the Imagination, and leave Impressions which may disturb your Rest, such as Apparitions of Spirits, monstrous Births, strange Feats of Legerdemain, or Tragical Stories. These render your Sleep unquiet, which will interrupt the Elaboration of the Spirits, and stop Perspiration so necessary to Health.

IV. As soon as you are in Bed you should lull the Heart to sleep, I mean you should compose it, and cast aside every Thought which may banish Sleep. Lie upon either Side, bend your Knees a little, and sleep in that Posture, which will prevent the Dissipation of the Vital and Animal Spirits, and keep the Heart in good Case. Every time you awake stretch yourself in Bed; this will render the Course of the Spirits, and the Circulation of the Blood, more free. Sleep not in the Posture of a dead Man, says *Confucius*, that is, lie not on your Back. Let not your Hands rest upon your Breast or Heart, and then you will have no frightful Dreams, or Fancy that some *Yen*, or evil Spirit, oppresses you, and holds you as it were benumbed, so that you cannot help yourself by shaking, or changing Posture.

V. WHEN once you are in Bed keep Silence, and refrain from all Talking. Of the Internals the Lungs are the tenderest, which are placed above the others, and serve for Respiration, and Formation of the Voice: When therefore you

are laid down in a proper Posture, they incline to and rest upon the Side; whereas, if you talk, you force the Lungs to raise themselves in part, and by strongly heaving they shake all the other noble internal Parts. A Comparison will help to make you understand me: The Voice which comes from the Lungs is like the Sound from a Bell; if the Bell be not hung, you damage it by striking it to make it sound. It is said, that *Confucius* made it a Law to himself not to speak after he was in Bed, no doubt for this Reason.

NOTE.] This Author reasons according to his slender Notions of Anatomy, for 'tis plain he knew but little of the Structure of the Lungs, the Separation of its Lobes, and how easy it changes its Figure. He is ignorant also of the Office of the *Midriff*, which is the active Instrument of Respiration, since by contracting its Muscles it admits the Air into the Lungs, and expells it by relaxing them. Would he have those dumb who by mere Weakness, or in extreme old Age, are confined to their Beds for whole Years? He seeks too much for Mystery in the Silence which *Confucius* kept at Night; he then forbore to talk with his Disciples, probably because he had discours'd enough with them in the Day, and wanted Rest.

VI. SLEEP with your Head and Face uncovered, that you may breathe more purely and freely. Accustom yourselves to sleep with the Mouth shut: Nothing tends more to preserve the Radical Moisture, which vanishes and evaporates thro' an open Mouth. The least Inconvenience that can happen from it is an early Loss of Teeth, for the Air, by continually passing in and out between them, hurts, and by degrees loosens them. Besides, one is liable to draw in gross Particles, or malignant Influences, which passing thro' the Mouth insinuate into the Body, infect the Blood, and give rise to various Distempers.

VII. SLEEP not on the Skins of Tigers or Leopards. If the Hairs of these Creatures enter never so little into the Flesh, you will find how venomous they are. Neither sleep in the Air, on the Dew, upon cold Stones, or in a damp Place, nor even upon Beds or Chairs that are varnish'd: Such Indiscretion will occasion Palsies, Ring-worms, and cold Distempers. It is also dangerous to rest one's self in Chairs or on Stones heated by the Sun. A malignant Heat might insinuate into the Body, fix the Humours in some one Place, and cause an Abscess there.

Thus you have a Summary of the Precepts which the *Chinese* Physician gives to preserve Health, and to prolong Life to extreme old Age. We may no doubt be surprized to find the *Chinese* (who are so little vers'd in the Science of Anatomy, which is the most important Part of Physic for discovering the Causes of Diseases) reasoning as if they understood it. They supply what is wanting in this Part by Experience, and by their Skill in determining by the Pulse the Disposition of the inward Parts, in order to restore them to their natural State by proper Medicines. And, when all is done, no more sick Persons die under their Hands than do under those of the most able Physicians in *Europe*.

Upon the whole, the personal Experience of a Physician, who knew how to recover his own Health which was ruin'd in his Childhood, ought methinks, to give weight to those Means which he tryed. Yet I doubt whether the Rules he prescribes will be as well approv'd in *Europe* as they are in *China*.



# Geographical Observations on TARTARY,

Extracted from Memoirs of the Missionaries who drew the Map.

Tartary  
subject to  
China.

THE Empire of *China*, besides its fifteen Provinces, takes in all the Countries beyond the Great Wall subject to the *Manchew Tartars*, whose ancient Country is properly *Eastern Tartary*. Some Writers also add to it the Kingdoms of *Nyu-che* and *Nyu-lan*, Names unknown to the *Tartarian* Inhabitants, and only in use with the *Chinese* Geographers, who could have no Informations but from the People of *Liau tong* or *Quan tong*, no way inclined to commend a Country they could not love. Neither have these Geographers given any Description of these vast Territories, which, tho' inhabited by a Nation which ruled in *China* itself, about the thirteenth Century, under the Name of *Kin chau*, yet are in a manner unknown at *Pe king*, even to the Grandees and the Literati. Such is their Contempt of Foreigners.

Map of  
Tartary.

Our Map of *Tartary*, therefore, even in the Parts nearest to *China*, is not only new, but the first that ever appeared in *China* or in *Europe*; where it ought to be the more favourably received by the Geographers, since they have been forced to compose their Descriptions of the greater Part of *Asia* merely from uncertain Reports, and Memoirs without Authority.

In respect to Names, we thought necessary to insert in our Map those used in each Country. To the *Manchew* Places we have given the *Manchew* Names, and to the *Mongols* or *Mongû* the *Mongû* Names.

The Emperor, when we first began the Map, commanded the *Tartarian* Names to be written in the *Tartarian*, and the *Chinese* Names in the *Chinese* Characters; because it is as impossible to write the *Tartarian* Names in *Chinese*, as it is the *European*, without rendering them unintelligible: The *Chinese* with all their Characters cannot express many Sounds that are easily formed by the *Tartarian* and *European* Letters; whereas the several Names, as pronounced by different Nations, may be written with our Characters so as to be understood by the *Chinese* or *Tartars*. But as the latter have two Languages in common, the *Manchew* and *Mongû*, therefore we have inserted only three Sorts of Names in our Map in *European* Characters; the *Chinese* Names for the Towns they formerly possessed beyond the Great Wall in the Province of *Liau tong* or *Quan tong*, which for the most part have undergone no Alteration; the *Manchew* Names for all the ancient Places of that Country, which, like other Provinces of *China*, are subject to Governors sent thither by the Emperor. Lastly, the *Mongû* Names, to distinguish the several Districts of the *Mongû* Princes, who receive from the Emperor their Investitures and Titles, yet are Sovereigns in their respective Territories; which, notwithstanding their vast Extent, have neither Cities, Fortresses, nor Bridges, and are in a manner destitute of every Convenience of social Life.

## Of the Territory of the MANCHEW TARTARS.

Govern-  
ment of  
*Shin yang*.

THIS Country is divided into three great Governments, whose Extent may be seen in the Map. The FIRST is that of *Shin yang*, called by the *Manchews*, *Mugden*; it contains all the ancient *Liau tong*, and is bounded on the South by the Great Wall, which begins Eastward of *Pe king*, by a great Bulwark built in the Ocean; on the East, North, and West, it is inclosed only by a wooden Palisade, seven or eight Foot high, and more fit to mark its Bounds, and keep out petty Robbers, than to oppose an Army: The Gates are no better, and guarded only by a few Soldiers. The *Chinese* Geographers have given the Name of *Wall* to this *Palisade*, which has occasion'd the Province of *Liau tong* to be erroneously placed in some of our Maps, within the Great Wall. As the Subjects of *Liau tong* were neither permitted to go out of their own Country, nor into *China*, without Leave of the *Mandarins*, this Government was accounted very profitable: There were also fortified Places, but at present they are almost in ruins, being become useless under the *Manchew* Emperors.

The Capital of the Country is *Shin yang* or *Mugden*: A City which the *Manchews* look upon as the Metropolis of their particular Nation, and therefore since their Possession of *China* have not only adorn'd it with several public Edifices, and stor'd it with Magazines, but have settled here the same Sovereign Tribunals with those at *Pe king*, excepting that call'd *Li pû*. These Tribunals consist of none but Natives, and all their Acts are written in the *Manchew* Language and Character. They are not only sovereign in *Liau tong*, but likewise in all the Parts of *Tartary*, immediately subject to the Emperor.

*Mugden* is likewise the Residence of a *Tartarian* General, who has here his Lieutenants General, with a considerable Body of Soldiers of the same Nation. This has drawn a great Resort of *Chinese* from the other Provinces, who carry on almost all the Trade of *Tartary*.

*Inden*.

Not far from the Gates of this City are two magnificent Burying-Places of the first Princes of the reigning Family, who took the Title of Emperor from their beginning to reign in *Liau tong*. One is of the Emperor's Grandfather, and the other of his Great Grandfather: They are built according to the *Chinese* Architecture; but, what is singular, are inclosed by a thick Wall with Battlements, and are somewhat lower than that of the City: Several *Manchew* Mandarins of all Ranks are appointed to take care of them, and at set Times to perform certain Ceremonies, in which they observe the same Marks of Respect as if the Princes were still living.

The Emperor's Great Great Grandfather lies interr'd in an ordinary Burying-Place at *Inden*, which is more like a Village than a City, tho' the *Manchews* began here to establish the Seat of their Empire over *China*. The other Cities of this Province are of little Note, being thinly peopled, ill built, and without any Defence, except a mud Wall; tho' some of them, as *I chew* and *King chew*, are very well situated for Trade, and have plenty of Cotton.

The City of *Fong wbang ching* is the best, most populous, and has a very considerable Trade, being as it were the Key to the Kingdom of *Korea*, and its Commerce. This has drawn hither a great Number of *Chinese* Merchants, who have handsome Houses in the Suburbs. The principal Merchandize is Paper made of Cotton, very strong and durable, but neither white nor transparent, yet they drive a great Trade with it to *Pe king*, where it is used for Sashes of Palaces and Houses of Fashion. The City is governed by a *Manchew*, with the Title of *Hotongta*, who has under him several other Mandarins Civil and Military of his Nation. It derives its Name from *Fong wban shan*, the most noted Mountain in the Country. As to the famous Bird, called by the *Chinese* *Fong wbang*, it seems no less fabulous than the Phenix of the *Arabians*: We shall not stay to refute what has been said of the Rarities of this Country, founded only

**A General MAP of EASTERN and WESTERN TARTARY, commonly call'd TARTARY; drawn from the Particular MAPS of the JESUIT MISSIONARIES.**  
*Humbly Inscrib'd to the Right Honourable Tho<sup>s</sup> Lord LOVELL,* *Advertis'd by the Editor*

The Country of the Kalkas and other Land lying to the West of the Head of the River Tula, and North of the River Onon, were not measured by the Jesuits. The Lake Pay kal, River Irnsh, and the Neighbouring Parts, were lay'd down from the Reports of the Mongols; neither was the rest Survey'd so completely as China. For in Eastern Tartary they seem to have made but two Tours; and in Western Tartary only one; so appears from the Order in which Places are insert'd in the Tables of Latitude and Longitude. Nor are the Observations of the Latitude near so numerous as those made on China. For the Longitudes they are only computed as resulting from the Geometrical Measures, they having made no Observations thereof in Tartary. The Rivers Tolankur and Edina are lay'd down from the First Sheet of Tibet, which agrees exactly with the Table of Latitudes then the First Sheet of Tartary. Whereby the Table Scales are made fit for measuring distances exactly; which they would not be if the Roads and Table of Latitude were added by the Editor.

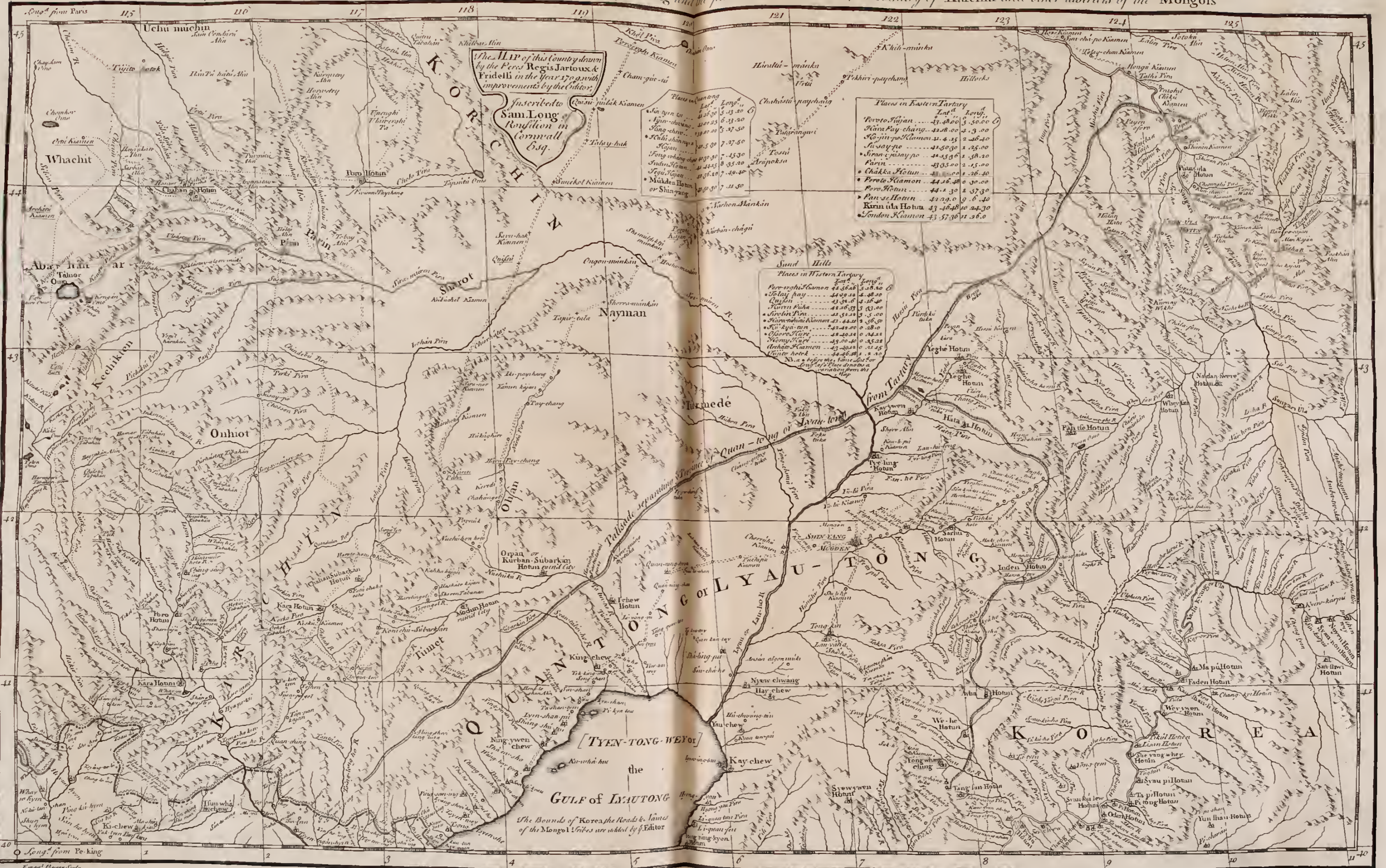


The Latitudes and Longitudes, determined Geometrically, whereon this Map is grounded.

| Place              | Latitude | Longitude |
|--------------------|----------|-----------|
| King-ki-tai        | 40 30 30 | 74 55 30  |
| In LIAU-TONG       | 41 45 45 | 78 35 30  |
| Fong-nyang-dang    | 42 20 00 | 79 00 00  |
| In SHAN-TUNG       | 43 40 00 | 82 00 00  |
| In Eastern Tartary | 44 40 00 | 85 00 00  |
| Mukden-Hotun       | 45 00 00 | 88 00 00  |
| In Eastern Tartary | 46 00 00 | 91 00 00  |
| Pan-ao-Koan        | 47 00 00 | 94 00 00  |
| Ying-tai           | 48 00 00 | 97 00 00  |
| Ching-tai          | 49 00 00 | 100 00 00 |
| In Eastern Tartary | 50 00 00 | 103 00 00 |
| Chang-tai          | 51 00 00 | 106 00 00 |
| In Western Tartary | 52 00 00 | 109 00 00 |
| River-Hotun        | 53 00 00 | 112 00 00 |
| North part         | 54 00 00 | 115 00 00 |
| South part         | 55 00 00 | 118 00 00 |
| Para-hot           | 56 00 00 | 121 00 00 |
| In Western Tartary | 57 00 00 | 124 00 00 |
| Shan-tai           | 58 00 00 | 127 00 00 |
| In Western Tartary | 59 00 00 | 130 00 00 |
| Kan-ku-hot         | 60 00 00 | 133 00 00 |
| In Western Tartary | 61 00 00 | 136 00 00 |
| Yeh-hot            | 62 00 00 | 139 00 00 |
| In Western Tartary | 63 00 00 | 142 00 00 |

Note: In this Table Shown a Variation from the Original, as differing from the Original and the Description.





The MAP of this Country drawn by the Pers. Regis Jartoux & Fridelli in the Year 1709 with Improvements by the Editor.

Inscribed to Sam Long Ronghlon in Cornwall Esq.

Places in Eastern Tartary

| Place            | Lat.  | Long.  |
|------------------|-------|--------|
| Sin-yeu-tu       | 42.30 | 121.30 |
| Yin-chung        | 42.25 | 121.25 |
| Yin-chung        | 42.20 | 121.20 |
| Chih-shan-yang   | 42.15 | 121.15 |
| Fong-whang-chang | 42.10 | 121.10 |
| Sin-shan         | 42.05 | 121.05 |
| Tegul-Kagan      | 42.00 | 121.00 |
| Mukden-Hotan     | 41.55 | 120.55 |
| Shang-yang       | 41.50 | 120.50 |

Places in Eastern Tartary

| Place          | Lat.  | Long.  |
|----------------|-------|--------|
| Pavia-Kiamon   | 42.00 | 121.00 |
| Kiamon-chang   | 41.50 | 120.50 |
| Shan-pu-Kiamon | 41.40 | 120.40 |
| Shan-pu        | 41.30 | 120.30 |
| Kiamon         | 41.20 | 120.20 |
| Chakka-Kiamon  | 41.10 | 120.10 |
| Pavia-Kiamon   | 41.00 | 120.00 |
| Pavia-Kiamon   | 40.90 | 119.90 |
| Pavia-Kiamon   | 40.80 | 119.80 |
| Pavia-Kiamon   | 40.70 | 119.70 |
| Pavia-Kiamon   | 40.60 | 119.60 |
| Pavia-Kiamon   | 40.50 | 119.50 |
| Pavia-Kiamon   | 40.40 | 119.40 |
| Pavia-Kiamon   | 40.30 | 119.30 |
| Pavia-Kiamon   | 40.20 | 119.20 |
| Pavia-Kiamon   | 40.10 | 119.10 |
| Pavia-Kiamon   | 40.00 | 119.00 |

Places in Western Tartary

| Place          | Lat.  | Long.  |
|----------------|-------|--------|
| Pavia-Kiamon   | 42.00 | 121.00 |
| Shan-pu-Kiamon | 41.50 | 120.50 |
| Shan-pu        | 41.40 | 120.40 |
| Kiamon         | 41.30 | 120.30 |
| Chakka-Kiamon  | 41.20 | 120.20 |
| Pavia-Kiamon   | 41.10 | 120.10 |
| Pavia-Kiamon   | 41.00 | 120.00 |
| Pavia-Kiamon   | 40.90 | 119.90 |
| Pavia-Kiamon   | 40.80 | 119.80 |
| Pavia-Kiamon   | 40.70 | 119.70 |
| Pavia-Kiamon   | 40.60 | 119.60 |
| Pavia-Kiamon   | 40.50 | 119.50 |
| Pavia-Kiamon   | 40.40 | 119.40 |
| Pavia-Kiamon   | 40.30 | 119.30 |
| Pavia-Kiamon   | 40.20 | 119.20 |
| Pavia-Kiamon   | 40.10 | 119.10 |
| Pavia-Kiamon   | 40.00 | 119.00 |

TYEN-TONG WEY or the GULF of LYAUTONG

The Bounds of Korea the Roads to Lames of the Mongol Tribes are added by the Editor



SEA OF JAPAN.

- Explanation*
- Pay chang ..... a thilled place
  - Hotun ..... City or Town
  - Alin ..... Mountain
  - Kati ..... a Rock
  - Piri ..... a River
  - Tabahán ..... High Mountain or Pass
  - Kuamen ..... Post house
  - Ula ..... Great River
  - Shan ..... Mountain

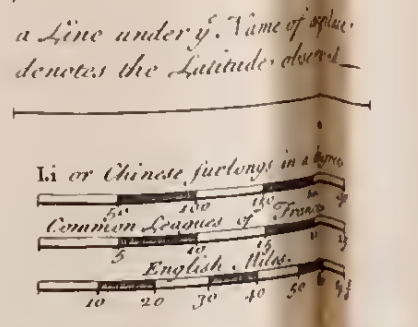


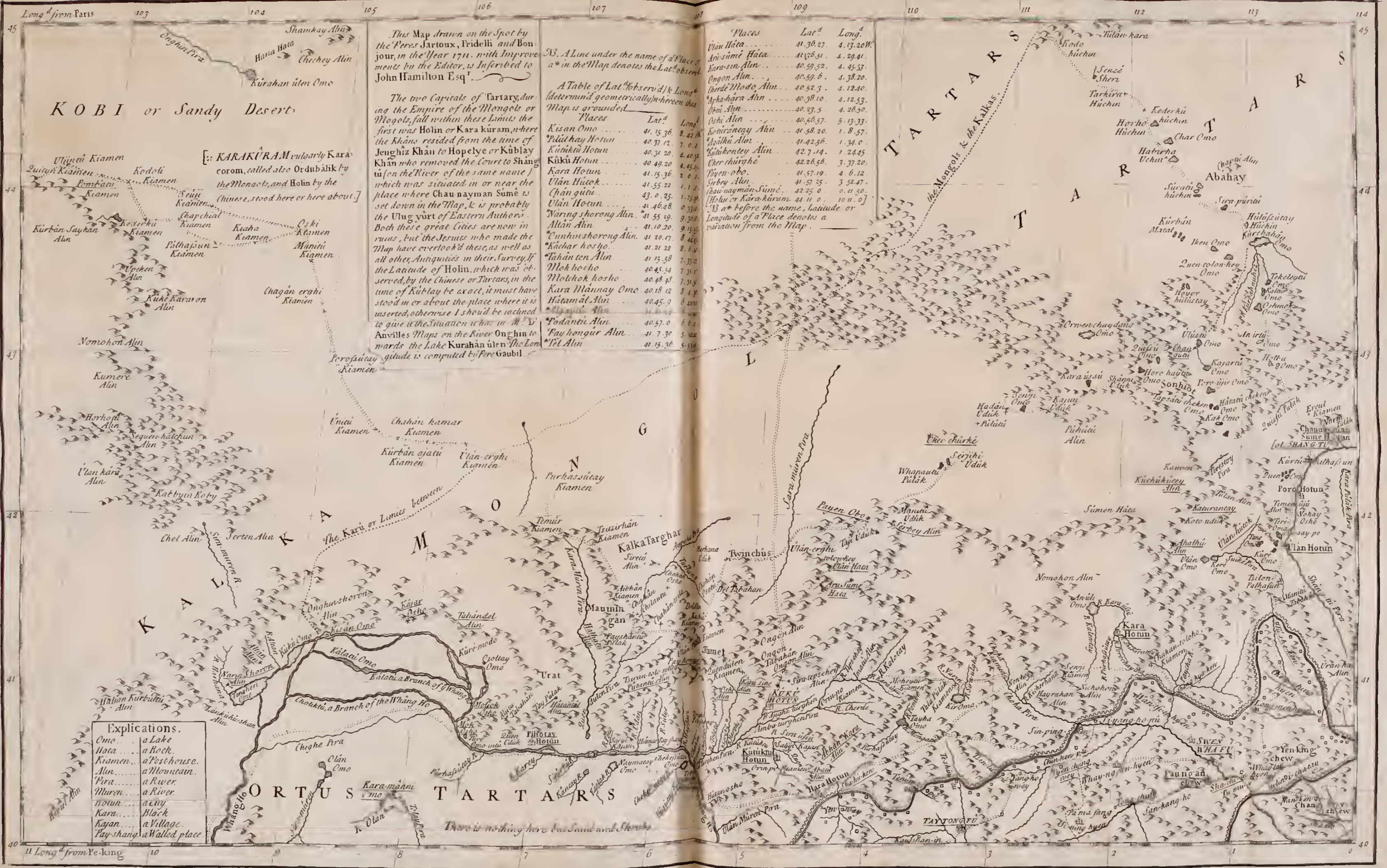
Table of y. Latitudes (observed) & Longitudes (determined Geometrically) wherein this Map is grounded.

| Places                           | Lat. <sup>d</sup> | Long. <sup>d</sup> |
|----------------------------------|-------------------|--------------------|
| Ninguta Hotun                    | 44. 25. 15        | 13. 16. 00         |
| Source of Heilong River          | 43. 31. 00        | 13. 15. 00         |
| Hotun                            | 42. 54. 00        | 13. 36. 00         |
| Chalghay Hotun                   | 43. 20. 10        | 15. 08. 20         |
| Chalghay Hotun on the Irifim.    | 44. 1. 12         | 15. 30. 30         |
| Tyuku hinka on y South Coast.    | 44. 33. 0         | 16. 34. 00         |
| Chalghay hotun on y Ufuri River. | 44. 47. 10        | 18. 00. 00         |

This MAP drawn on y Spot by y Peres Regis Jartoux & Fridelli in the year 1709. Is Inscribed to Miss ELIZ. CARTER

As y Jartoux did not proceed farther Eastward than Chalghay Hotun on y River Ufuri, or Southward than Tyuku hinka on y South Coast, it may be presumed all y Coast & Country both of Eastern Tartary & Korea beyond those bounds, are layed down from y Maps & reports of y Inhabitants.





This Map drawn on the Spot by the Peres Jartoux, Fridelli and Bonjour, in the Year 1711. with Improvements by the Editor, is Inferred to John Hamilton Esq<sup>r</sup>.

The two Capitals of Tartary, during the Empire of the Mongols or Mogols, fall within these Limits the first was Holin or Kara kûram, where the Khâns resided from the time of Jenghiz Khân to Hopleye or Kublay Khân who removed the Court to Shang-tû (on the River of the same name) which was situated in or near the place where Chau nayman Sumé is set down in the Map, & is probably the Ulug yûrt of Eastern Authors. Both these great Cities are now in ruins, but the Jesuits who made the Map have overlook'd these, as well as all other Antiquities in their Survey, if the Latitude of Holin, which was observed, by the Chinese or Tartars, in the time of Kublay be exact, it must have stood in or about the place where it is inserted, otherwise I should be inclin'd to give it the Situation it has in M. V. Anvilles Maps on the River Onghin towards the Lake Kurahan ülén. The Longitude is computed by Pere Gaubil.

A Table of Latitudes & Longitudes (determined geometrically) in hereon this Map is ground.

| Places              | Lat <sup>d</sup> | Long <sup>d</sup> |
|---------------------|------------------|-------------------|
| Kisan Omo           | 41. 15. 36.      | 8. 42. 20.        |
| Pûit hay Hotun      | 40. 31. 12.      | 7. 0. 2.          |
| Kûitkû Hotun        | 40. 31. 20.      | 4. 40. 30.        |
| Kûkû Hotun          | 40. 49. 20.      | 4. 45. 10.        |
| Kara Hotun          | 41. 15. 36.      | 2. 0. 1.          |
| Ulan Hutok          | 41. 55. 22.      | 1. 1. 2.          |
| Chan gûitû          | 43. 0. 25.       | 1. 23. 30.        |
| Ulan Hotun          | 41. 46. 08.      | 0. 33. 0.         |
| Naring shorong Alin | 41. 55. 19.      | 9. 30. 0.         |
| Alân Alin           | 41. 10. 20.      | 9. 15. 0.         |
| Ulan shorong Alin   | 41. 20. 17.      | 8. 46. 0.         |
| Kâchar hosho        | 41. 21. 22.      | 8. 6. 30.         |
| Tahân ten Alin      | 41. 15. 58.      | 7. 33. 12.        |
| Mok hosho           | 40. 45. 54.      | 7. 35. 17.        |
| Molchok hosho       | 40. 48. 48.      | 7. 31. 30.        |
| Kara Mannay Omo     | 40. 18. 12.      | 8. 4. 30.         |
| Hâtamâl Alin        | 40. 45. 9.       | 6. 40. 30.        |
| Podanti Alin        | 40. 57. 0.       | 6. 5. 1.          |
| Pay hongûr Alin     | 41. 7. 30.       | 5. 52. 0.         |
| Yel Alin            | 41. 15. 36.      | 5. 51. 0.         |

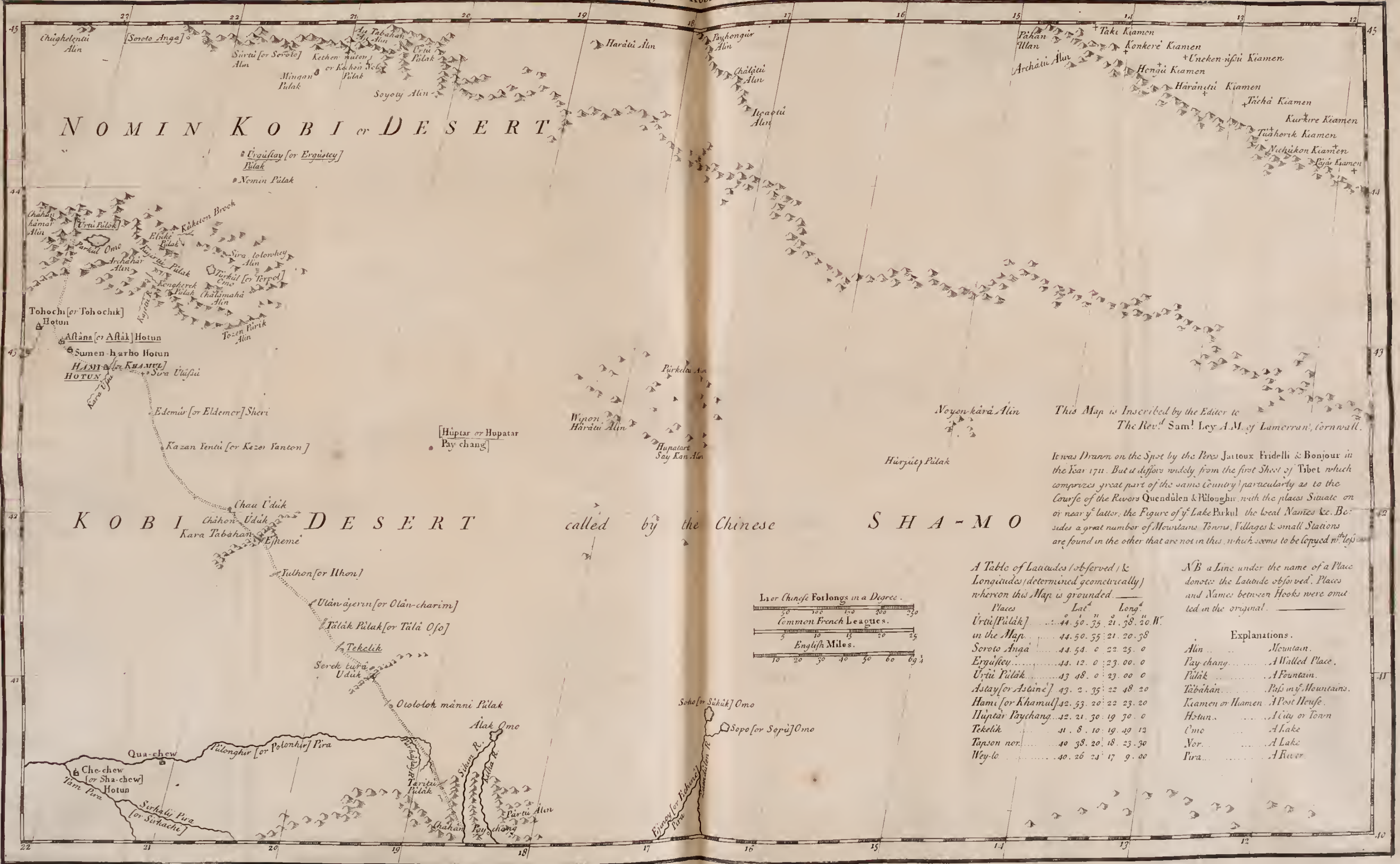
Places Lat<sup>d</sup> Long<sup>d</sup>  
 Ulan Hata ..... 41. 30. 27. 4. 13. 20. W.  
 Ari-simé Hata ..... 41. 56. 31. 4. 29. 41.  
 Kara-sin Alin ..... 40. 59. 52. 4. 45. 57.  
 Ongon Alin ..... 40. 59. 6. 4. 38. 20.  
 Cherdé Modo Alin ..... 40. 52. 3. 4. 12. 40.  
 Apha-hara Alin ..... 40. 38. 10. 4. 12. 53.  
 Ochi Alin ..... 40. 27. 5. 4. 20. 50.  
 Kôvîrancy Alin ..... 40. 56. 57. 5. 13. 33.  
 Kôvîrkû Alin ..... 41. 58. 20. 1. 8. 57.  
 Kûitkû Alin ..... 41. 42. 56. 1. 34. 0.  
 Kûitkontey Alin ..... 42. 7. 14. 1. 24. 45.  
 Oher chûrghe ..... 42. 26. 56. 3. 37. 20.  
 Tôyen-obo ..... 41. 57. 10. 4. 6. 12.  
 Sîrbeï Alin ..... 41. 57. 25. 3. 52. 47.  
 Chau-nayman Sumé ..... 42. 25. 0. 0. 41. 50.  
 [Holin or Kara-kûram 44. 11. 0. 10. 11. 0.]  
 [B a before the name, latitude or Longitude of a Place denotes a variation from the Map.]

Explications.  
 Omo ..... a Lake.  
 Hata ..... a Rock.  
 Kiamen ..... a Post house.  
 Alin ..... a Mountain.  
 Pira ..... a River.  
 Muren ..... a River.  
 Hotun ..... a City.  
 Kara ..... Black.  
 Kajan ..... a Village.  
 Pay-shang ..... a Walled place.

There is nothing here but Sand and Shrub.







This Map is Inscribed by the Editor to  
The Rev.<sup>d</sup> Sam<sup>l</sup> Ley A.M. of Lamerran, Cornwall.

It was Drawn on the Spot by the Pères Jantoux, Fridelli & Bonjour in the Year 1711. But it differs widely from the first Sheet of Tibet which comprises great part of the same Country, particularly as to the Course of the Rivers Quendülen & Pülonghir, with the places Situate on or near y<sup>e</sup> latter, the Figure of y<sup>e</sup> Lake Parkul, the local Names &c. Besides a great number of Mountains, Towns, Villages & small Stations are found in the other that are not in this, which seems to be copied w<sup>th</sup> less

called by the Chinese **S H A - M O**

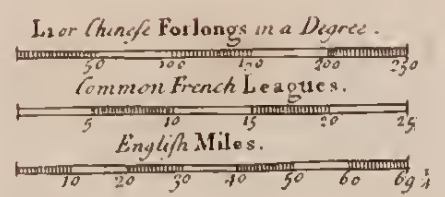
A Table of Latitudes (observed) & Longitudes (determined geometrically) whereon this Map is grounded.

| Places             | Lat <sup>d</sup> | Long <sup>d</sup> |
|--------------------|------------------|-------------------|
| Ürtü [Pülak]       | 44. 50. 35       | 21. 20. 38        |
| Seroto Anga        | 44. 50. 35       | 21. 20. 38        |
| Ergüstay           | 44. 12. 0        | 23. 00. 0         |
| Ürtü Pülak         | 43. 48. 0        | 23. 00. 0         |
| Astay [or Astainé] | 43. 2. 35        | 22. 48. 20        |
| Hami [or Khamul]   | 42. 53. 20       | 22. 23. 20        |
| Hüptar Paychang    | 42. 21. 30       | 19. 30. 0         |
| Tekelik            | 41. 8. 10        | 19. 49. 12        |
| Tapson nor         | 40. 38. 20       | 18. 23. 30        |
| Wey-lo             | 40. 26. 25       | 17. 9. 00         |

NB a Line under the name of a Place denotes the Latitude observed. Places and Names between Hooks were omitted in the original.

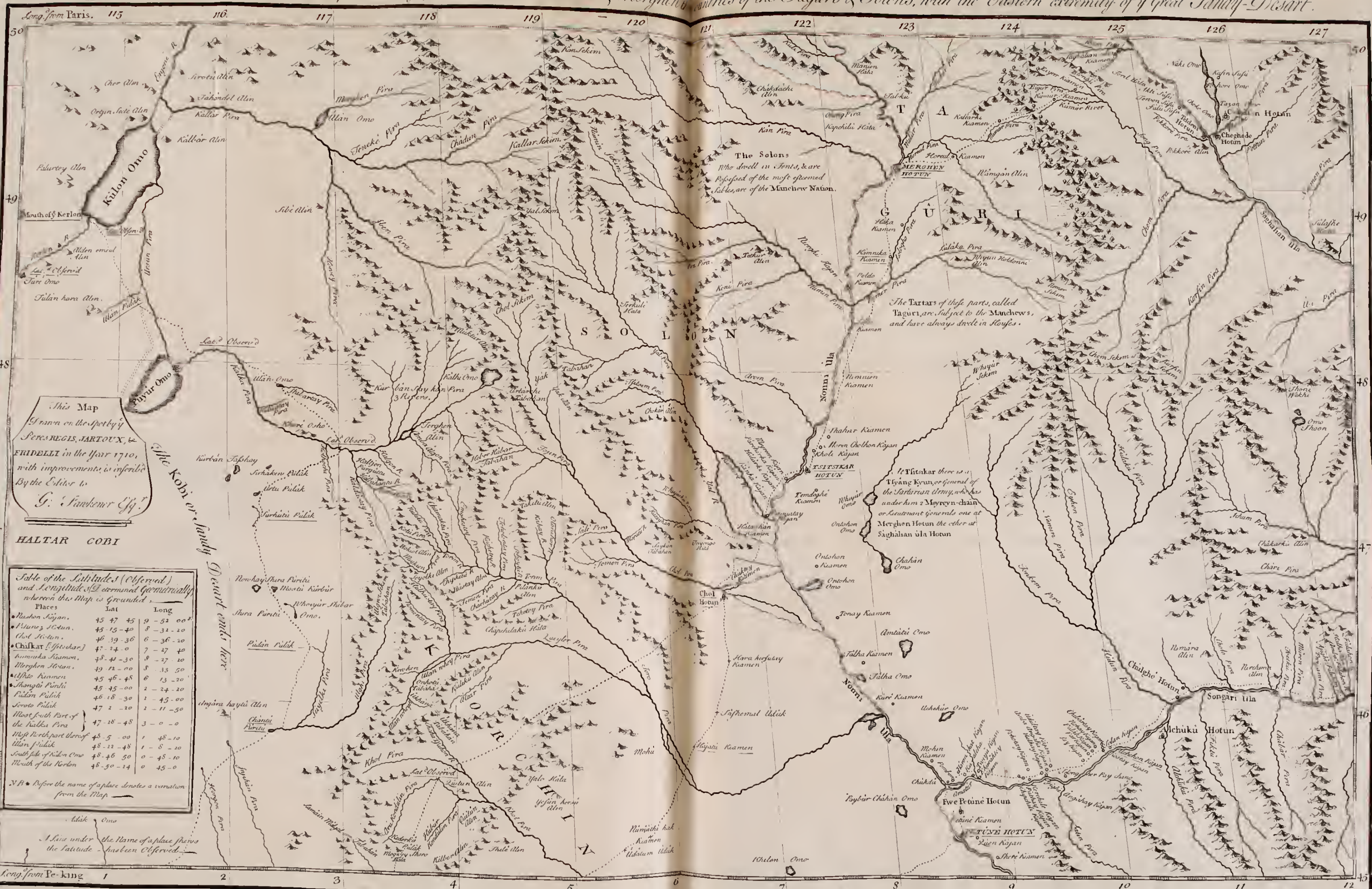
Explanations.

|                  |                    |
|------------------|--------------------|
| Alin             | Mountain.          |
| Pay chang        | A Walled Place.    |
| Pülak            | A Fountain.        |
| Täbähän          | Pass of Mountains. |
| Kiamen or Namien | A Post House.      |
| Hotun            | A City or Town     |
| Omo              | A Lake             |
| Nor              | A Lake             |
| Pira             | A River            |





The Fifth Sheet of Chinese Tartary, containing of Parts about Tsitskar & Merghen & Countries of the Taguri & Solons, with the Eastern extremity of the Great Sandy-Desert.



This Map  
 Drawn on the spot by  
 SEVERUS REGIS, JARTOUX, &  
 FRIDELLI in the Year 1710,  
 with improvements, is inscrib'd  
 By the Order to  
 G. F. Fankner Esq.

HALTAR COBI

Table of the Latitudes (Observed) and Longitudes (Assumed generally) whereon this Map is Grounded

| Places                            | Lat      | Long        |
|-----------------------------------|----------|-------------|
| Nashon Kijan.                     | 45 47 45 | 9 - 52 00   |
| Planoz Sedun.                     | 45 15 40 | 8 - 32 20   |
| Chol Sedun.                       | 46 39 36 | 6 - 36 20   |
| Chikat [Sitchan]                  | 47 24 0  | 7 - 8 40    |
| Kuminka Kiamen.                   | 48 44 30 | 8 - 27 10   |
| Merghen Hotun.                    | 49 12 00 | 5 - 33 50   |
| Shito Kiamen                      | 45 46 48 | 6 13 20     |
| Shangti Pakti                     | 45 45 00 | 2 - 24 20   |
| Paktin Pakti                      | 46 18 30 | 2 - 45 00   |
| Soneto Pakti                      | 47 2 20  | 2 - 11 - 50 |
| Most South Part of the Kalka Pira | 47 18 48 | 3 - 0 - 0   |
| Most North part thereof           | 48 5 00  | 1 48 10     |
| Ulan Pakti                        | 48 12 48 | 1 - 8 - 10  |
| South side of Kulan Omo           | 48 46 50 | 0 - 45 10   |
| Mouth of the Kardon               | 48 50 14 | 0 45 0      |

N.B. Before the name of a place denotes a variation from the Map.

A line under the Name of a place shows the Latitude as been Observed.

The Solons  
 Who dwell in Tents, & are  
 Possessed of the most esteemed  
 Horses, are of the Manchew Nation.

The Tartars of these parts, called  
 Taguri, are subject to the Manchews,  
 and have always dwelt in Huts.

At Tsitskar there is a  
 Tiyang Kyan, or general of  
 the Tartarian Army, who has  
 under him 2 Moyren-chain  
 or Lieutenant generals one at  
 Merghen Hotun the other at  
 Saghalian ula Hotun





**Explanations.**  
 Kajian... a Village or Country Town  
 Pin... a River  
 Ula... a River  
 Wechi... a Forest  
 Alia... a Mountain  
 Hala... a Rock  
 Talla or Tala... small Lakes  
 Tabahan... a Chain of Mountains, or Pass.

This MAP, drawn on y<sup>e</sup> spot by y<sup>e</sup> Pere Regis, Jartoux & Fridelli, in y<sup>e</sup> Year 1709, & improved by the Editor, is Inscribed to  
**BEESTON LONG Esq<sup>r</sup>**  
 Merchant in London.

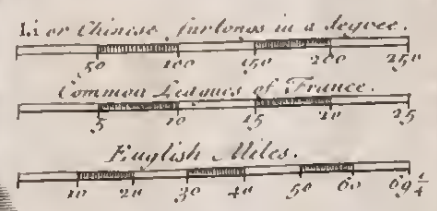
The greater part of this Country, particularly what lies to y<sup>e</sup> East of y<sup>e</sup> Rivers Ulter & Saghalian, seems to be layed down from y<sup>e</sup> reports & Surveys of y<sup>e</sup> Manchew's.

Latitudes (observed) and Longitudes (determined geometrically) whereon this Map is grounded.

| Places          | Lat.        | Long.       |
|-----------------|-------------|-------------|
| Vimian Kajian   | 46. 55. 20" | 17. 41. 0"  |
| Kuy-chai Kajian | 47. 59. 0"  | 18. 45. 0"  |
| Hala Kajian     | 48. 30. 0"  | 19. 3. 20"  |
| Tandon Kajian   | 49. 24. 20" | 19. 58. 40" |
| Eula Kajian     | 48. 9. 30"  | 15. 37. 0"  |
| Chaji Kajian    | 47. 49. 12" | 16. 11. 10" |
| Amul Kajian     | 47. 23. 0"  | 15. 27. 30" |
| Mohow Kajian    | 47. 18. 45" | 14. 40. 40" |
| Intama Kajian   | 46. 53. 20" | 14. 12. 50" |

N.B. a Star, before y<sup>e</sup> Name, Lat. or Long. of a place, denotes a variation from y<sup>e</sup> Map.

A Line drawn under y<sup>e</sup> Name of a place denotes y<sup>e</sup> Lat. having been observed.





The Seventh Sheet of Chinese Tartary, containing the greater part of the Country possessed by the Kalka Tartars.

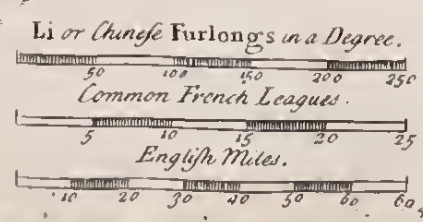


This Map, drawn on the Spot by the Peres Jartoux, Bonjour & Fridelli, in the Year 1711. with Improvements by y<sup>e</sup> Editor, is Inscribed to M<sup>r</sup> J<sup>n</sup>. Chamney.

A Table of Latitudes (observed) & Longitudes (determined geometrically) shown this Map is grounded.

| Places                                                     | Lat <sup>d</sup> | Long <sup>d</sup> |
|------------------------------------------------------------|------------------|-------------------|
| Stations on the Kerton                                     |                  |                   |
| 1 <sup>st</sup> Station                                    | 48 11 24         | 0 35 20 W.        |
| 2 <sup>d</sup> Station                                     | 48 25 12         | 1 0 0             |
| 3 <sup>d</sup> Station                                     | 48 3 36          | 2 0 0             |
| Para Hotun                                                 | 48 4 48          | 2 19 30           |
| Kürime Omo                                                 | 47 51 36         | 4 4 50            |
| *Ehürè hátha                                               | 47 37 00         | 5 15 52           |
| Tono Alin                                                  | 47 7 12          | 6 35 16           |
| Junction of y <sup>e</sup> Tone with y <sup>e</sup> Kerton | 48 11 48         | 7 22 50           |
| Kirfa Alin                                                 | 48 8 00          | 8 14 5            |
| Hin Alin                                                   | 47 49 30         | 9 5 17            |

| Places                                                                     | Lat <sup>d</sup> | Long <sup>d</sup> |
|----------------------------------------------------------------------------|------------------|-------------------|
| Uren choroito Alin                                                         |                  |                   |
| Poro Pira                                                                  | 48 22 48         | 10 0 0 W.         |
| Pürong han Alin                                                            | 49 36 24         | 11 22 45          |
| *Junction of y <sup>e</sup> Eght <sup>h</sup> with y <sup>e</sup> Selingha | 49 27 10         | 12 22 15          |
| Residence of the Kütikü Lâma on the River Iben                             | 49 26 47         | 10 59 0           |



A Line under the name of a Place denotes the Lat<sup>d</sup> observed.

**Explanation.**  
 Omo Lake.  
 Pira River.  
 Pütäk Fountain.  
 Alin Mountain.  
 Tibahan a Pigi.

N.B. The Lat<sup>d</sup> of this last place, omitted in y<sup>e</sup> General table, was communicated to P. Gaubil to P. Soucier.

A \* before y<sup>e</sup> name of a Place denotes a 5 variation from y<sup>e</sup> Map.





Long<sup>d</sup> from Paris.

Latitudes (observed) and Longitudes (determined Geometrically) whereon this Map is grounded.

| Place                 | Lat <sup>d</sup> | Long <sup>d</sup> |
|-----------------------|------------------|-------------------|
| Aphan alin            | 48 7. 12         | 12. 45. 36 H.     |
| Tausiri Pürütü        | 48 23. 50        | 13. 31. 42        |
| Talatho kara Pölgafen | 47 32. 24        | 13. 21. 30        |
| Erdeni chau           | 46 57. 36        | 13. 5. 25         |
| Kökü Omo              | 46 23. 00        | 15 36. 48         |
| Hirimtü keber         | 45 38. 55        | 16. 41. 00        |
| Kongera ajirhan Alin  | 45 26. 00        | 18. 19. 20        |
| Elgavi Püläk          | 45 15. 12        | 19. 41. 25        |

"N.B. a" before the name of a Place denotes a Variation from the Map.

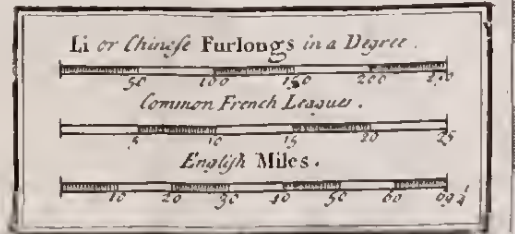
Explanations.

- Omo a Lake.
- Hära or Kära Black.
- Pira a River.
- Alin a Mountain.
- Subarkän a Pyramid.
- A Line under the Name of a Place denotes the Latitude observed.

All the Country included in this Map, above the prickled Line, drawn between Abchähah Alin & Elgwi Püläk, was laid down from the Reports of the Inhabitants, and requires great Amendment: thus the Erchis or Irüsh, whose Scuffle is Marked tolerably well by computation from the River Tegurik is made to run North, instead of West, as far as the Lake Houhotü or Sayfan; and consequently the other Lakes & Rivers, lying to the East, with the Northern branch of the Mountain Altay, are out of their Places: the names of places (at least the Appellatives Omo, Pira &c. joined to them) are Manchou, instead of Mengol, as well in this as the other Sheets of Western Tartary.

Inscribed by the Editor to his very much esteemed & worthy Friend, John Hacket Esq.

COUNTRY of the ELUTHS called, by the Mohammedan Tartars and Pükä Kobi Rufsians, KALMUKS





Longitude from Paris. 115 116 117 118 119 120 121 122 123 124 125 126 127 128

This Map drawn by the Ross Regis. Jartoux & Fridelli in the Year 1751 & Improved by J. Editor, is indebted to William Fawcener Esq. The Country seems to have been layed down for J. most part from J. Surveys & Reports of J. Manchews. the Missionaries having made observations only at two Places within this Compass and probably proceeded no farther than the last of them, at least J. Course of the Rivers Ergone & Saghalian with the Countries to North and West of those Rivers in all likelihood are more or less as well as amply exhibited in the Maps of the Russian Empire by M. Kytlov.

The latitude (observed) and Longitude (determined geometrically) whereon this Map is grounded.

| Places.       | Lat.       | Long.      |
|---------------|------------|------------|
| Saghalian Ula | 40. 00. 55 | 10. 59. 00 |
| Ulu'si Madan  | 51. 21. 36 | 10. 23. 00 |

A Line under the name of a Place denotes the Latitude observed.

Explanations.

- Hata a Rock.
- Pura a River.
- Schim Source of River.
- Alin a Mountain.
- Uma a Lake.
- Ula a River.



Longitude from Pe-king. 2 3 4 5 6 7 8 9 10 11 12 13

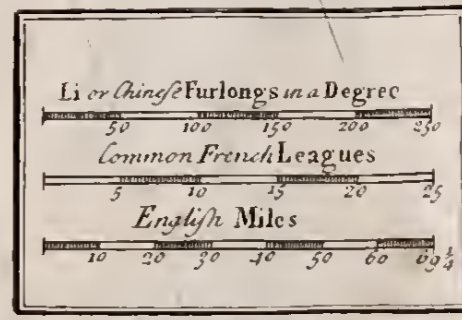




- Explanations.
- Hata a Rock or Island
  - Pira a River
  - Oforo a Cape
  - Schim Source of a River
  - Tun an Island
  - Omo a Lake
  - Kajan or Kachan Village or Burrow
  - Ula a great River
  - Talha or Taha a Lake or Marsh

[SAGHALIAN-ANGA HATA  
or the Island of the Black  
(River/Mouth)]

The Country seems to have been  
laid down in the same manner  
as that contained in the Ninth  
Sheet only we meet with no  
observations at all for this part.



Longitude from 120 Paris. 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146

Longitude from 14 Pe king 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

Latitude 53 54 55

Latitude 51 52 53 54 55



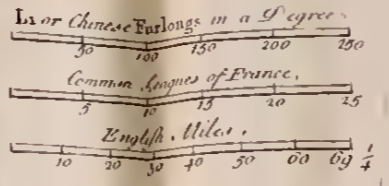
This Map drawn on the spot by the P.P. Jartoux Eridelli & Boujour, in 1711, is inscribed to — S<sup>r</sup> Thomas Robinson, Baronet.

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by the Editor. All this Country is layed down from the Reports of the Inhabitants, except Nip chu or Nerchinskoy & perhaps Chuku paychang or Selinghinskoy. The first is inserted according to the Observation of P. Gerbillon in 51. 46. Lat. the situation of the other agrees with that given it by M. Kravilov in his Map of the Russian Empire, where the Selingha runs from Uley paychang or Uldinskoy N. N. W. into the L. Paykal or Baykal which is very narrow, and lies N. E. & S. W. the Island also is there called Okhon not Oyhon.

Explanation

- Pay-chang. — a Walled Town.
- Omo. — a Lake.
- Pira. — a River.
- Alin. — a Mountain.







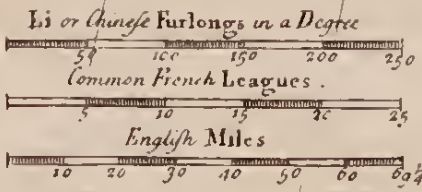
Long. from Paris.



Explanations

- Pay-chang..... a Walled Town.
- Omo..... a Lake.
- Pira..... a River.
- Alin..... a Mountain.

This Map is inscribed to M<sup>rs</sup> W<sup>m</sup> Bolton by the Editor. The Country included in this Sheet were layed down, like those in the former, from the Reports of the Inhabitants, by the Pores Jartoux Bonjour and Fridelli in the Year 1711.



21 Longitude from 20 Pe-king.

only on the Reports of the *Chinese*, who are apt to exaggerate every Circumstance; since having examin'd Things on the Spot, we find nothing remarkable either in the Mountains or Rivers, which are therefore best described as laid down in the Map. Pursuant to this Rule, we shall say nothing of the Point of *Sau cha bo*, so much taken Notice of by *Chinese* Authors; it is no more than a Concourse of three ordinary Rivers, which unite in this Place, and under that common Name discharge themselves into the Sea, but is far from being a Novelty. The Lands of this Province are in general very good, producing Plenty of Wheat, Millet, Roots, and Cotton; they also feed Numbers of Sheep and Oxen, which are rarely seen in any of the Provinces of *China*. They have little Rice, but plenty of Apples, Pears, Nuts, Filberds, and Chestnuts, even in their Forests. The Eastern Part, which borders on the ancient Country of the *Manchews* and the Kingdom of *Korea*, is full of Desarts and Boggs: Wherefore we need not wonder at reading in the *Chinese* Histories, that one of the Emperors of the Family of *Tang* was obliged to raise a Causeway for 20 of our great [*French*] Leagues, in order to march his Army into *Korea*, and compel the King to render him Homage. For when it rains in these Parts, as it frequently does, the Water sinks so deep into the Ground, that the Sides of the Hills by which they endeavour to pass are almost as marshy as the Plains. In some Parts of this Country are still to be seen the Ruins of Towns and Villages, destroyed in the Wars between the *Chinese* and *Koreans*; but no Monument of Stone, or other Remains to give Light into this Part of History.

The SECOND GREAT GOVERNMENT is *Kirin ula botun*, bounded Westward by the Palisade of *Lyan tong*, on the East by the Eastern Ocean, Southward by the Kingdom of *Korea*, and on the North by the great River *Saghalian ula*, (whose Mouth is a little on this Side the 53d Degree): So that it extends in Latitude no less than 12 Degrees, and almost 20 in Longitude. Govern-  
ment. Ki-  
rin ula Ho-  
sun.

This Country is but thinly peopled, and has only three Cities, very ill built, and encompassed with Mud-Walls. The Chief of them is situated on the River *Songari*, there called *Kirin ula*, whence it takes its Name; for *Kirin ula botun* signifies, the City of the River *Kirin*. Here resides the *Manchew* General, who has all the Privileges of a Viceroy, and commands all the Mandarins as well as the Troops.

The next much inferior, called *Pedne* or *Petune*, stands on the same River, 45 Leagues almost N. W. from *Kirin ula botun*; it is inhabited mostly by *Tartarian* Soldiers, under a Lieut. General, and by Exiles.

The other City, which the reigning Family considers as its ancient Patrimony, is situated on the *Hurka pira*, which runs North into the *Songari ula*: It is commonly call'd *Ninguta*, tho' its proper Name be *Ningunta*; for these two *Tartarian* Words, signifying seven Chiefs, are expressive of the Rise of their Kingdom, which was first established by the seven Brothers of the present Emperor's Great Grandfather's Father; who, having found means to settle them with all their Families in this Place, soon made himself obey'd, thro' Fear or Love, by the rest of his Nation, which was at that Time dispersed in the Desarts that extend to the Eastern Ocean, and divided into little Hamlets, each of one Family. The City at present is the Residence of a *Manchew* Lieut. General, who has Jurisdiction over all the Territories both of the old and new *Manchews*, called also *Han bala Ta tse*, and all the Villages of the *Yu pi Ta tse*, with some other Nations of less Note, along the Sea-coasts towards the Mouth of the *Saghalian ula*. Ninguta.

As the Plant [*Jin seng*] which the *Chinese* and *Tartars* think the most precious, grows only in these vast Countries, and as the *Yu pi Ta tse* are obliged to pay a Tribute of Sables, the Trade to *Ninguta* is considerable, and draws a great Number of *Chinese* from the most distant Provinces, whose Houses, with those of the Soldiers, make the Suburbs at least four Times larger than the City. The Emperor has taken care likewise to repopulate the Country, by sending hither such *Tartars* and *Chinese* Criminals as are banish'd; so that we found Villages, at a good Distance from *Ninguta*, where we refresh'd ourselves. They make a Shift to live, and have in particular Abundance of Millet, and a Sort of Grain unknown among us, call'd by the *Chinese* of the Country *May se mi*, as being of a middle Kind, between Wheat and Rice; it is wholesome, and much used in these cold Countries: It would perhaps thrive in some Parts of *Europe*, where no other Grain will grow. Oats, so scarce every where else, are here in Plenty, and given to their Horses: Which seem'd strange to our *Tartarian* Companions, bred at *Pe king*, where they feed their Horses with a kind of black Beans, very common in all the Northern Provinces. They have but little Wheat or Rice, whether it be the Fault of the Soil, or that those new Inhabitants find their Account more in the Quantity than the Quality of their Grain. Soil and  
Produce

It is hard to assign Reasons why so many Countries, which lie only in the 43d, 44th, and 45th Degrees of Latitude, should differ so much from ours in regard of the Seasons, and the Productions of Nature, as not to equal even our most Northern Provinces. However, it may be presumed, that the Quality of a Country depends rather on its Soil abounding more or less in nitrous Particles, than on its Situation. The Cold begins much sooner in these Parts than at *Paris*, tho' the Latitude of this City be near 50°. We felt it very sharp at the Beginning of *September*; and the Eighth of that Month being at *Tonden*, the first Village of the *Tartars* called *Ke ching Ta tse*, we were obliged to put on Cloaths lin'd with Lamb-Skins, which we wore all Winter: We were almost afraid too that the *Saghalian ula*, tho' so large and deep, would be frozen over, and that the Ice would stop our Boats; it was indeed frozen every Morning a considerable Distance from its Banks, and the Inhabitants assur'd us that in a few Days it would be dangerous Sailing. This Cold is kept up by the great Forests in this Country, which are very thick and large the nearer you advance to the Eastern Ocean: We were nine Days in passing thro' one, and had several Trees cut down by the *Manchew* Soldiers to make room for our Observations of the Sun's Meridian Altitude. Air.

Having passed these Woods we came from time to time into fine green Valleys, water'd with excellent Rivulets, whose Banks are enamel'd with Variety of Flowers, but such as are very common in our Provinces, except the yellow Lillies, which are of a most lovely Colour; our *Manchews* were mighty fond of them. These Lillies, in Shape and Height, perfectly resemble our white Lillies, but are of a much weaker Scent, which we were not at all surpris'd at, because the Roses we found in these Valleys had not the Smell of ours, and our Tuberoses transplanted to *Pe king* were become less fragrant. The finest yellow Lillies grow not far from the Palisade of *Lyan tong*: for when we had left it seven or eight Leagues distant, we found them in great Quantities between the 41st and 42d Degree, in a Plain which was moist but not marshy, and had been left uncultivated ever since the *Manchews* entered *China*. It is water'd on one Side by a small River, and bounded on the other by a Chain of little Hills. Flowers

But the most esteem'd and useful of all the Plants in these Desarts, and which draws a great Number of Herbalists thither, is the *Jin seng*; called by the *Manchews*, ОРНОТА, the *Chief*, or *Queen of Plants*. It is equally valued by both Nations for its Virtues, not only in curing several Diseases, but in all Decays of Strength from excessive Labour of Body or Mind: Wherefore it has ever been the principal Riches of Eastern *Tartary*; for what is found in the North of *Korea*, is all consumed in that Kingdom. The Jin  
seng de-  
scribed.

The Value of *Jin seng* heretofore may be judged of by the present Price it bears at *Pe king*, where an Ounce

Ounce falls for seven times its Weight in Silver, notwithstanding the continual Trade carry'd on between the *Tartars* and *Chinese*; who cunningly taking the Advantage of the Croud of Mandarins and Soldiers continually passing and repassing, either for *Pe king*, *Kim ula*, or *Ninguta*, find means to get at length into the *Jin feng* Country, either clandestinely, or by Connivance of the Governors.

But in 1709, when we drew the Map, the Emperor chusing that his *Manchews* should reap this Advantage rather than the *Chinese*, order'd 10,000 of his Soldiers encamp'd without the Great Wall to go and gather all the *Jin feng* they could find, on condition that each should give him two Ounces of the best, and take an equal Weight of fine Silver for the Remainder; by which means the Emperor got in that Year 20,000 *Chinese* Pounds of it, for less than a fourth Part of the Price it bears at *Pe king*.

Manner of gathering it.

As soon as these Herbalists begin their Search, they are obliged to quit their Horses and Baggage, carrying with them neither Tent, Bed, nor Provision, except a Bag of Millet dried in the Oven; and at Night lodge upon the Ground, under a Tree, or in some wretched Hut run up in haste with Boughs.

How distinguished.

The Officers who encamp at a Distance, where there is most Plenty of Forage, receive an Account from time to time of their Progress, by those they send to them with Pieces of Beef or Venison. Their greatest Danger is from wild Beasts, especially Tygers, against which they must continually be on their guard: If any one returns not on the Signal for moving their Quarters, they conclude him devoured by Beasts. This Plant grows only on the Declivity of woody Mountains, on the Banks of deep Rivers, or about steep Rocks: If a Forest takes Fire, it appears no more there in three or four Years; which proves that the *Jin feng* can't endure Heat: But then as it is not found beyond the 47th Degree of Latitude, where the Cold is still more sensible, we may conclude, that it can as little bear too cold a Soil. It is easily distinguished from all other Plants about it, and frequently by a Cluster of very round and red Fruit, or a Stalk that shoots above the Branches: Such was that we saw at *Hon chun* in 42 Degrees, 55 Minutes, 26 Seconds Latitude, two Leagues from *Korea*. *Hon chun* is the principal Village of those *Tartars*, who were originally the *Quel ka Ta tse*, but are at present confounded with the *Manchews*, both in Language and Habitation. This Plant, which was about a Foot and half in Height, had but one Knob whence shot four Branches parting equally one from another as if they did not spring from the same Plant; each Branch had five Leaves, and they say there is always that Number, unless diminish'd by accident.

The Root is the only Part used in Physic, and has this peculiar, that it shews the Number of its Years by the Remains of the Branches it has sent forth; and that by discovering its Age, it enhances its Value, for the largest and firmest are the best: But all this will still better appear from the \* Figure of it, design'd on the Spot by *Pere Fartoux*. This Plant, together with three others, was brought us by one of the Inhabitants of *Hon chun*, who went in quest of them five or six Leagues; this is the farthest Extent of the Territories of these *Quel ka Ta tse*, whose Country is in other Respects agreeable enough, and, what is very uncommon among *Tartars*, well cultivated, whether it be owing to Necessity, on account of their Distance from the *Manchews*, (the nearest of whom are 40 Leagues off, and the Road very bad) or the Example of the *Koreans*, whose very Hills are cut into Stories, and cultivated to the Top.

Prospect of Korea.

It was a new Sight to us, after we had crossed so many Forests, and coasted so many frightful Mountains, to find ourselves on the Banks of the River *Tu men ula*, with nothing but Woods and wild Beasts on one Side, while the other presented to our View all that Art and Labour could produce in the best cultivated Kingdoms. We there saw wall'd Cities, and placing our Instruments on the neighbouring Heights geometrically determined the Situation of four of them, which bounded *Korea* on the North. But as the *Koreans* understood neither our *Tartars* nor *Chinese*, we could not learn their Names till we came to *Hon chun*, where live the Interpreters whom the *Tartars* employ in their daily Commerce with the *Koreans*.

We have set the Names of these Towns in the Map, just as they are in the Emperor's, which has them in *Chinese*; for this Kingdom has been time out of mind dependent on *China*, whose Habit the *Koreans* wear, as the Consent of the Emperor is necessary before the hereditary Prince can assume the Royalty.

Accuracy of its Map.

The *Tu men ula*, which divides the *Koreans* from the *Tartars*, falls into the Ocean ten Leagues from *Hon chun*: As this was an important Point, we drew a Base of 43 *Chinese* Li to a high Hill near the Sea, whence we had a Prospect of two of the Cities fixt by our former Observations, and could also distinguish the Mouth of the *Tu men ula*; so that the Reader may depend on our Map for the exact Limits of the Kingdom of *Korea* on the Side of *Tartary*; and could we have enter'd it, as was propos'd to the Emperor, who did not approve of it, nothing would have been wanting to complete the Geography of that Kingdom. The Addition of the Eastern and Inland Parts of the Kingdom is laid down from Observations made by the Imperial Envoys sent the Year following, with a Mandarin of the Office of Mathematics, who took the Latitude of the Capital called *Chau syen*, or *King ki tau*; as also from the Maps of the *Koreans*, which were communicated to us. For this Reason we cannot warrant the exact Position of the Eastern Cities, nor several of the Southern; yet after all, our Map is incomparably more correct than any hitherto published, which were only made from uncertain Reports, or Translations of some *Chinese* Geographers, who indeed never saw so much as the Frontiers of the Kingdom, much less did they ever fix any Points with an Instrument, tho' absolutely necessary; for Geography, being a laborious Science, is not perfected in the Closet without painful Observations, which ill agree with the Indolence of the *Chinese* Doctors. They call *Korea*, *Kau li que* †; the *Manchews*, *Solgon Kuron*: The Name *Tu men ula*, common to both, is a *Manchew* Appellation, and answers the *Chinese* *Van li kyang*, i. e. the River of ten Thousand Li, or *Chinese* Stadia, equal to 1000 of our Leagues; but the Map shews this to be false.

Great Wall of Korea.

The *Koreans* had built a strong Wall on the Bank opposite to the *Tartars*, almost like that on the North of *China*; but the Part towards *Hon chun* was quite ruin'd when the *Manchews* ravaged *Korea*, which they made their first Conquest; in Parts more remote it continues almost entire. Beyond the *Tu men ula*, in our Progress into the ancient Country of the *Manchews*, we came to a River called *Suisond pira*, the Latitude of which we took at its Fall into the Eastern Ocean; it is very famous among these *Tartars*, tho' it scarce deserves Notice. Here we saw the Ruins of a City called *Furdan botun*, accounted once perhaps a fine Place, being situated in an open Plain fit for Tillage: It has only a slight Mud Wall defended by a shallow Ditch. The other Rivers of this Country are much less considerable than *Suisond pira*, whence doubtless proceeds the Esteem which the ancient *Manchews* still retain for it.

The Tu pi Tartars.

The River *Ufuri* is incomparably the finest, both for Clearness and Length of Course. It falls into the *Saghalian*, and belongs to the *Tu pi Ta tse*, who live in Villages by its Banks; it receives a great many large and small Rivers, inserted in the Map. It must be extraordinary full of Fish, since they serve the Inhabitants both for Food and Raiment: The *Tartars* know how to dress the Skins, to dye them three or four Colours, to cut them out in Shape, and sew them in such a delicate Manner, that at first you wou'd

\* See Plate Vol. I. p. 323.

† *Que* in the *Chinese*, and *Kuron* [or *Koron*] in *Manchew*, signify Kingdom.

wou'd imagine they made use of Silk, till on ripping a Stitch or two, you perceive an exceeding fine Thong cut out of a very thin Hide. They dress like the *Manchews*, in the *Chinese* Habit; the only remarkable Difference is, that the Bottom of their long Robes is commonly bound with a green or red Border on a white or grey Ground; the Women also hang small Pieces of Brass Coin, or little Bells, at the Bottom of their Mantles, which give Notice of their Approach; their Hair, which parts into several Tresses, falls upon their Shoulders, and is loaded with Bits of Looking-glasses, Rings, and other Baubles, which they prize as Jewels. Their Manner of Life is no less extraordinary: All the Summer they spend in fishing: One Part of what they catch is laid up to make Oil for their Lamps, another serves for their daily Food, and the rest which they dry in the Sun without salting, (for they have no Salt) is laid up for their Winter's Provision, whereof both Men and Beasts eat when the Rivers are frozen. We observed, however, a great deal of Strength and Vigour in most of these poor People; yet the Animals, which are fit to eat, are very scarce in this Country, and their Flesh of such an intolerable Taste, that we could hardly believe them when they told us of it. We procured a Pig, which is the Meat most in request with them, and had it dress'd in the usual Manner, but were forced to send it away as soon as tasted; the very Servants, as eager as they were for Flesh, having liv'd so long upon Fish, could not endure it. The Dogs in this Country draw their Sleds when the Rivers are frozen, and are highly valued. Dog-sleds.

In our Return, we met the Lady of *Ujuri* coming from *Pe king*, where her Husband, who had been chief General of this Nation, and enjoy'd the Honours and Prerogative of a Body-guard, was lately dead. She told us that she had 100 Dogs for her Sleds; one, beaten to the Road, goes before, which those in harness follow, without straying, to the End of the Stage, and are relieved by others from the spare Pack; she assured us that she had often run 100 *Chinese* Li, [ten of our great Leagues] without resting.

Instead of bringing us Tea, which is the Custom among the *Chinese* and other *Tartars*, her Attendants served up little Bits of Sturgeon upon a neat ratan Salver. This Lady, who understood *Chinese*, had a quite different Air and Manner from these *Yu pi Ta tse*, who, in general, are of a peaceable Disposition, but heavy, unpolish'd, and without any Tincture of Learning, or the least public religious Worship, the *Chinese* Idols themselves not having as yet found their Way among them; very likely, because the Bonzas can't take up with such a poor wretched Country, where they sow neither Rice nor Wheat, but only a little Tobacco in a few Plats of Ground near each Village on the Banks of the River: All the rest of their Lands is covered with a thick and almost impenetrable Wood, whence they are annoyed with Clouds of Gnats and such like Insects, which they are obliged to drive away with Smoke.

We have in *Europe* almost all the Kinds of Fish taken in these Rivers, but not that Quantity of Sturgeon, which is the principal Fishery of this Nation. If you will believe them, the Sturgeon is the King of Fish, and has no Equal. They eat certain Parts of it raw, pretending by that means to partake of all the Virtues they attribute to it. Next to the Sturgeon they highly prize a Fish which is unknown to us, but is certainly one of the most delicious that can be eaten: It is about the Length, and almost of the Shape, of a small Tunny, but of a finer Colour; the Flesh of it is entirely red, which distinguishes it from other Fish; it is very scarce, so that we could never meet with it above once or twice. These *Yu pi Ta tse* commonly spear the large Fish, and take the lesser with Nets; their Barks are small, and their Boats made only of the Barks of Trees, so well sewed as to keep out the Water. Their Language seems to be a Mixture of that of the *Manchews*, their Neighbours on the West and South, and that of the *Ke cheng Ta tse* bordering on the North and East; for to the Chiefs of the Villages, who doubtless never went far out of their own Districts, both Languages were intelligible. These Chiefs we can't call Mandarins, because they have neither their Power nor Ensigns, and besides are of so little Consideration, that it would be giving a false Notion to any one who has seen the Train of the least Mandarin in *China*: Neither have we ever heard any *Tartars* or *Chinese* call this Country a Kingdom, as some of our Writers have honoured it. Fishes and Fishing.

The same must be said of the Country of the *Ke cheng Ta tse*, notwithstanding it extends along the *Saghalian ula*, from *Tondon* before-mentioned, to the Ocean; for in all this Space of near 150 Leagues you meet with nothing but ordinary Villages, which are almost all seated on the Banks of that great River. Their Language differs from that of the *Manchews*, who call it *Fiatta*; this *Fiatta* Tongue is also apparently that of the *Tartars* who inhabit from the Mouth of the *Saghalian ula* to 55°, which in this Part is the Northern Boundary of the Emperor's Dominions in *East Tartary*: They don't shave their Heads according to the present Custom of the Empire, but wear their Hair ty'd with a sort of Ribbon, or in a Bag behind. They seem'd more ingenious than the *Yu pi Ta tse*, answer'd distinctly to the Questions we ask'd them concerning the Geography of their Country, and took great Notice of our Operations. As we assured them we could willingly have stay'd to teach them the true Doctrine, which alone could make them happy, they reply'd, they durst not hope for such a Favour: But if any one of us would come and instruct them, all their Nation would look upon him as a Person sent from Heaven. The Ke-cheng Tartari.

We first learned from them, that opposite to the Mouth of the *Saghalian ula* was a great Island inhabited by People like themselves; whither the Emperor afterwards sending some *Manchews*, they pass'd over in Barks belonging to the *Ke cheng Ta tse*, who dwell by the Sea Side and trade with the Inhabitants of the Western Parts of the Island; and had they taken Surveys of the Southern Parts, as they did in their Progress on the East Side, and on their Return, by the North, to the Place whence they set out, we should have had a compleat Knowledge of this Island; but they did not bring us so much as the Names of the Villages, nor a Plan of the Southern Coast: Wherefore our Description of that Part is only grounded on the Reports of the Inhabitants, and on this Circumstance, that no Land appeared along the Coast beyond 51°; which could not be, were the Island longer. The Inhabitants of the Continent give it various Names according to its different Villages, but their general Name is *Saghalian anga bata*, or, *The Island of the Mouth of the black River*; that of *Hu ye*, fancy'd by some at *Pe king*, is entirely unknown both to the *Tartars* and the Islanders. The *Manchews* sent thither learned only the Names of the Villages thro' which they pass'd, the Want of Necessaries obliging them to return sooner than they could have wish'd. They told us that these Islanders bred neither Horses, nor any other Beasts of Burden, but that in several Parts they had seen a Sort of tame Stags which drew their Sleds, and, by the Description, were like those used in *Norway*. They heard nothing of the Land of (A) *Jesso*, which indeed must be five or six Degrees more to the South, according to our Maps, and the *Portuguese* Map of *Japan*, from whence that Island can't be far distant, probably not beyond 45°. (B) Great Island.

However

(A) This is written variously *Jesso*, *Jeso*, *Jesjo*, *Jedso*, *Yeso*, *Yedso*, and *Yerso*.

(B) The Land of *Yeso*, as represented in our Maps according to the Discoveries of the *Dutch*, extends beyond the 50th Degree of Latitude, and consequently the North Part of it must lie in nearly the same Parallel with the South Coast of the Island mentioned in the Text, and per-

haps three or four Degrees more to the East, as it is exhibited in Mr *Ky-rilow's* Map of the *Russian* Dominions published at *Petersburg* in 1734, which seems to be the best extant for those Parts. This Country, there called *Jedso*, is represented as an Island; but Mr *D'Arville* has made two Islands of it, and *Strahlenbergh* makes *Jedso* a Part of *Kamtschatka*, contrary to the Fact.

Land of *Jesso* or *J-fō*.Country beyond the River *Saghalian*.The *Han hala* Tartars.The famous Mountain *Chang pe*.Government of *Tsitsikar*.*Tsitsikar* City.*Aykom* Ruins.

However, we can with certainty affirm, that nothing is more fabulous than what we are told of this Land of *Jesso*, by the *Chinese* Geographers, who make it Part of Eastern *Tartary*, and a Country of vast Extent, inhabited by a warlike Nation, formidable to the *Japanese*: For, besides what we have already observed with respect to the Sea-coast, several Points of which we fixed in determining the Falls of the Rivers, how is it possible that the *Yu pi Ta tse* and the *Ke cheng Ta tse Manchews*, whose Lands are contiguous, and who, in the time of their hunting Sables, range all the Countries East and West as far as 55°, should know nothing of these terrible People, with hairy Bodies, and Whiskers hanging down to their Breasts, and whose Swords are tyed by the Points behind their Heads? Whose Country, according to the Geographers, ought at least to begin about 43°, very near *Hon chun*, where we found none but a few *Quel ka Ta tse*, confounded, as I said, in Language and Manners with the *Manchews*. Wherefore, without farther examining whether the *Chinese* Authors, by *Ye tse*, understand what we call *Jesso*, it is sufficient to observe, that whatever they report of this Part of the Continent and its Inhabitants is void of Truth, and that it is much safer to rely on what the Accounts from *Japan* tell us concerning this Island of *Jesso*, which cannot be far from thence, as being the Place to which several *Japanese* Christians fled, conducted by *Pere Jerom des Anges*, who in 1623 was put to death at *Yendo*, at the Head of a Troop of 50 Martyrs.—It is certain, that beyond the *Saghalian ūla* there is nothing but a few Villages, inhabited by the *Ke cheng Ta tse*, the rest of the Country being a wild Defart, frequented only by Sable-Hunters; it is crossed by a Chain of Mountains, very famous in these Parts, and called *Hinkan alin*. Here are also some pretty good Rivers: The *Tūbūrū pira*, which falls into the Eastern Ocean, springs from another Chain of Mountains in 55°, which marks the Point whence the Rivers run contrary Ways: Thus the *Udi pira* runs towards the Northern Sea, and belongs to the *Russians*, while the *Silimfi pira* passes Southward into the Country of our *Tartars*.—Those called *Han hala* are true *Manchews*: The Word *Han* signifies *three*, and *Hala* is the Surname or common Appellation of a Family: *i. e.* they are composed of *three Families*, who united together after the Conquest of the rest of their Nation, from which they lay at a great Distance, being mix'd with the *Yu pi Ta tse*. The Emperor has given them Lands near *Ninguta*, along the *Hūrba pira* and the *Songari ūla*, on the Banks of which almost all their Villages are seated. Their Wives, Children and Servants go clothed, in general, like the *Yu pi Ta tse*; but differ from them in this, that they have Horses and Oxen, and have commonly good Harvests. In these Parts also, are seen the Ruins of several Cities; *Fenechê botun* stood on the *Hūrba pira*, five or six Leagues from *Ninguta*, but is only now a little Hamlet; *Odoli botun* was strongly situated, being accessible only thro' the Waters by a narrow Causeway. Here are also found great Stone Stair-cases, with some other Remains of a Palace, the like not to be met with any where else, not even at *Ninguta*. So that it is very probable, all the Monuments of Antiquity in Eastern *Tartary* were not the Work of the present *Manchews*, but of those of the 12th Century, who, under the Name of *Kin chau*, were Masters of the North of *China*, and having built, in several Parts of their Country, Towns and Palaces, were afterwards cut off by the *Mongū* in Confederacy with the *Chinese*, in such a manner, that those who escaped the Slaughter were obliged to fly into the Western Parts of their ancient Country, now inhabited by the *Solon Ta tse Tartars*, who say they were originally *Manchews*.

According to this Remark we may also conclude, that *Pūtay ūla botun* was built by them, tho' nothing now remains, except an ordinary Pyramid, and the Ruins of the Walls, without which are the Houses inhabited by the *Manchews*; it is about eight or nine Leagues from *Kirin ūla botun*, on the *Songari*, there call'd *Pūtay ūla*, whence it takes its Name; this is the least of the four Cities in the Government of *Kirin ūla*, but by far the most agreeable, as being in a more fertile and better cultivated Plain.

There is nothing more celebrated in the *Manchew* History than the *Songari ūla*, and the Mountain whence it springs, called by the *Tartars*, *Shanyen alin*; and by the *Chinese*, *Chang pe shan*, *i. e.* the ever white Mountain, from whence they derive their Origin, which they mix with a great many fabulous and wonderful Circumstances. The Truth is that the *Manchews* had then no River in all their Territories comparable to the *Songari ūla*, which abounds with Fish, is large, deep, and navigable in every Part, without Danger, being but moderately rapid even at its Confluence with the *Saghalian ūla*. The Mountain whence it springs, is likewise the most famous, being the highest in all Eastern *Tartary*, and may be seen at a vast Distance, one half woody, the other sandy, which makes it appear always white; not the Snow, as the *Chinese* imagine, for it scarce ever has any. On the Top are five Rocks, like so many broken Pyramids, exceeding high, and always wet with Fogs and Vapours peculiar to this Country. Between them is a very deep Lake, whence with a fine Stream the *Songari* takes its Rise. The *Manchews*, to represent this Mountain still more wonderful, usually say that it gives Birth to three great Rivers, the *Tūmen ūla*, (already described) the *Ya-lū ūla*, and *Si-hū ūla*, which, having compassed the Borders of *Korea*, unite, and fall into the Sea of that Kingdom. But the Map shews that the Origin of these Rivers cannot be ascribed to the *Chang pe shan*, unless we include under that Name the neighbouring Mountains, separating *Korea*, on that Side, from the ancient Country of the *Manchews*, which at present makes Part of the Government of *Kirin ūla*.

The THIRD GOVERNMENT is that of *Tsitsikar*, a new City, built by the Emperor [*Kang hi*] to secure his Frontiers against the *Russians*. It is situated near the *Nouni ūla*, a considerable River that falls into the *Songari*, and is inhabited by *Manchews*, *Solons*, and chiefly by the ancient Inhabitants of the Country of *Tsitsikar*, called *Tagūri*. This Nation, which is not very numerous, submitted to the *Manchews* under the Emperor's Father, imploring his Protection against the *Russians*, who, passing in armed Barks out of the *Saghalian ūla* into the *Songari ūla*, scoured all the Rivers communicating with them, and became terrible to the *Tartarian* Nations on their Banks. The *Tagūri* are large and robust, and always used to sow Grain, and to build Houses, tho' surrounded with *Tartars*, who never did either.

The City of *Tsitsikar* is inclosed with a strong Palisade, not very high, but lin'd with a pretty good Rampart. The Garrison consists chiefly of *Tartars*, but the Inhabitants are mostly *Chinese*, drawn thither by Traffic, or banished for Crimes. The Houses of both are without the wooden Wall, which incloses little besides the Courts of Justice, and Palace of the *Tartar* General; they are built of Earth, ranged into pretty wide Streets, and inclosed with a Mud Wall. The Governor of *Tsitsikar* has Jurisdiction over the new Cities, *Mergben botun* and *Saghalian ūla botun*. *Mergben* is above 40 Leagues from *Tsitsikar*, much thinner of People, and inclosed with a single Wall. The Lands belonging to the last Cities are but indifferent, being a sandy Soil. But those of *Saghalian ūla botun* yield good Crops of Wheat, being a Plain extending along that fine River [*Saghalian*] and containing several Villages: The City itself, which stands on the South Side, is built like *Tsitsikar*, is equally populous, and richer in Commodities.

About 13 *Chinese* Li higher, on the North Side, are the Ruins of an ancient City called *Aykom*, built by the first Emperors of the preceding Family, *Tay Ming*; for, by a surprising Turn of Fortune, the Western *Tartars*, or *Mongū Ta tse*, were not only expell'd by the *Chinese*, whose Masters they had been

been for many Years, but also attack'd with such Vigour in their own Country, that, after retiring a long Way, they were obliged, in their Turn, to draw Lines, of which we saw some Ruins: But soon after finding themselves no longer able to withstand their enraged Enemies, they pass'd the *Saghalian úla*, and to keep them beyond the River was *Aykom* built under *Yong lo*. It appears to have subsisted no long time, since it was but 20 Years after that the *Tartars* rallied, and entering their ancient Country destroy'd it, and then to revenge themselves on the *Chinese*, invaded and ravaged their Northern Provinces; and tho' they were afterwards defeated, or rather overwhelmed, by the vast Army of the Emperor *Swen ti*, yet they still kept Possession of their Countries, the *Chinese* Generals not knowing how, or being unwilling, to improve the Victory by driving them beyond the *Saghalian úla*, and rebuilding *Aykom*. This Name is known to the *Chinese* as well as *Tartars*, and several at *Pe king* give it to a new City, built in a different Place, tho' its proper Name is *Saghalian úla hotun*, i. e. the City of the black River, as it is styled in all public Acts and Dispatches to the Governors. To this City belong the *Manchew* Villages on this River, which are but few, and several large Forests, where is excellent Hunting for Sables. These, the *Russians* would have made themselves Masters of, had not their City *Yakfa*, which was built a few Days Journey from the ancient *Aykom* up the River, been demolished by the Treaty in 1689. The *Tartar* Hunters still keep a very good Guard on the Frontiers, and armed Barks on the *Saghalian úla*. Into this River run the *Song pira*, *Korfin pira*, and several others considerable for Pearl-fishing; which is done without much Art, the Fishermen only jumping into these little Rivers, and taking the first Oysters they can find. They say there are no Pearls in the *Saghalian* itself; but this, 'tis likely, as their Mandarins inform us, was because they durst not plunge into so deep a Water: They fish for them likewise in several other little Rivers that fall into the *Nonni úla* and *Songari*, as the *Arom* and *Nemer*, in the Road from *Tsitfikar* to *Merghen*; but in all those West of *Saghalian úla hotun*, up towards the *Russians*, they assured us they never found any. The Pearls are much cryed up by the *Tartars*, but would probably be little valued by us, on account of their Defects in Shape and Colour. The Emperor has several Chaplets with 100 or more on each, very large and exactly like: But then they are chosen out of Thousands; all belonging to him.

Pearl-fishing in Rivers.

The Sable-skins of this Country are also highly valued by the *Tartars*, because they wear well, and are lasting. The *Solon Ta tse*, who hunt them, are originally Eastern *Tartars*, descended, as themselves say, from those who escaped the general Destruction of their Nation in 1204 before mentioned. They are more robust, skilful and brave, than the Inhabitants of these Parts; and their Women ride on Horseback, draw the Bow, and hunt Stags and other Game. A great Number of these *Tartars* now reside at *Nierghi*, a pretty large Town, not far from *Tsitfikar* and *Merghen*. We saw them set out from thence, *October 1.* to hunt Sables, clad in short strait Jackets of Wolf-skins, with a Cap of the same, and their Bows at their Backs. They took with them some Horses loaded with Millet, and their long Cloaks of Fox or Tyger Skins against the Cold, especially of the Night. Their Dogs are made for the Game, clamber well, and are acquainted with the Wiles of the Sables. Neither the Severity of the Winter which freezes the largest Rivers, nor the Tygers which often attack them, nor the Death of their Companions, can hinder their returning to this painful and dangerous Exercise, because all their Riches consist in it. The finest Skins are reserved for the Emperor, who pays a fixed Price for a Number: The rest bear a great Rate even in the Country itself, being pretty scarce, and are immediately bought up by the Mandarins in those Quarters, and the Merchants of *Tsitfikar*.

Solon Tartars.

The Bounds of this Government to the West, and on the Side of *Russian Tartary*, are two Rivers of a moderate Largeness; one of them, call'd *Ergoné*, rises to the South a little below 50th the Deg. of Lat. and joins the *Saghalian úla* in 4 Deg. of East Long. from *Pe king*. The other River named *Aighe Kerbechi*, descends with a shorter Course from the North, and falls into the *Saghalian* a little North-west of the Mouth of the *Ergoné*.

From hence they reckon it 50 Leagues to *Nipchú* the first City of the *Russians*, almost under the Meridian of *Pe king*: It stands on the North Side of the *Saghalian úla*, and takes its Name from the River *Nipchu*, which there falls into the former: It is built, by Report, much like *Tsitfikar*. The Garrison mostly consists of *Siberians* and *Tartars*, commanded by *Russian* Officers. Its Latitude was found in 1689 by P. P. *Thomas* and *Gerbillon* to be 51° 45', which agrees very well with our Observations made at *Saghalian úla hotun*, and 31 Leagues higher up the River, where the *Tartars* called *Ulússú mítan* are seated. The *Russian* Dominions beyond *Nipchú*, and that Part of the *Saghalian úla* towards its Source, were delineated in our Map only from Accounts given us by the bordering *Mongú* and other *Tartars*, who were very glad to have a general Notion of the Situation of their Country in respect to what lies without the Bounds of the Empire. So that to obtain an exact Knowledge of these vast Countries, we must wait till the *Russians* give us Maps drawn by Mathematicians sent on purpose to settle the Geography thereof; for those which have hitherto appeared were regulated solely by Journals, or uncertain Reports, as is evident from the Confusion and Mistakes with which they abound in adjusting the Limits of that Empire and the neighbouring Countries.

Nipchu or Nerchinskoy.

## Of the Country of the MONGU, or MONGOLS.

WE now come to the other Part of *Eastern Tartary*, which, as already observed, is govern'd immediately by its own Princes depending on the Emperor. This all belongs to the *Mongols* or *Mongú Tartars*, called, by the *Chinese*, *Tsau Ta tse*, and is of no less Extent than what is under the *Manchew* Governors, being in Length from East to West above 300 Leagues, and about 200 in Breadth from North to South, tho' not every where so, as may appear from the Map.

Country of the Mongols.

The different Nations comprehended under this General Name of *Mongú* extend even to the *Caspian* Sea, dwell in Tents, and live on their Flocks, which they remove from Pasture to Pasture. They place their chief Excellence in Riding, Hunting, and drawing the Bow: However they have their respective Limits, and tho' they may wander where they please within the Bounds appointed by Custom, yet to settle beyond them is accounted an Act of Hostility. Their Lands, generally speaking, are unfit for Tillage, and, by what we could observe, those of *Korchin*, *Ohan*, and *Nayman*, which we pass'd thro' twice in our Return from *Petune* and *Tsitfikar*, are the worst. *Korchin* consists of nothing but barren Plains; instead of Wood they burn Horse and Cow Dung dry'd, and for Want of Springs dig Wells. *Nayman*, call'd in some of our Maps the Kingdom of the *Nagmans*, and *Ohan*, are far less, yet much better than *Korchin*. They are interspersed with little shrubby Hills, which furnish Wood for Fuel, and abound with Game, especially an incredible Number of Quails, so that they flew without Fear even between our Horses Legs.—These three Countries, and that of *Túrmedé* or *Túrbedé*, on the East of them, are of a dry, sandy, nitrous Soil, and extremely cold; however they maintain a great Number of *Tartarian* Princes. The House of *Korchin* only, at the Time of our passing thro' the Country, had eight or nine

Korchin.

Nayman.

of these Princes, distinguished by their several Titles, like our Dukes, Marquisses, Counts, &c. the Number of which is not fixed, because they depend on the Will of the Emperor, who is with respect to them the great \* *Han* of the *Tartars*, and who either raises or degrades them, according to their good or bad Conduct. When they are without Title or military Command, they are called *Tay ghi*, or, as the *Chinese* pronounce it, *Tay ki*; nevertheless, they are considered as Masters by the *Tartars* of their Country, who, indeed, are no better than Slaves to the Heads of their respective Families.

Karching.

The Country of *Karching* is by far the best; for as the present Princes are originally *Chinese*, they have induced many of their Countrymen to settle there, who have built several Towns, and improv'd the Lands about them, so as to produce enough for themselves, and to traffick with the neighbouring *Tartars*.

Here are likewise Mines, some of an excellent Tin, with large Forests of fine Timber, which is sent even to *Pe king* for their Buildings. By this Traffic the Father of the Great Grandfather of the present Family got immense Riches, with which having done signal Service to the old Prince of *Karching*, he obtained his Daughter in Marriage, and afterwards all his Possessions. And to secure them to himself he joined with the *Manchews*, then attempting the Conquest of *China*; for which the new Imperial Family *Tsing chow* rewarded him with the Dignity of *Tsing wang*, or Prime Regulo, which is the highest Title of Honour that an Emperor of *China* bestows on any Prince.

Onbiot.

Parin.

*Karching* from North to South is not above 42 great [*French*] Leagues, but much larger from East to West; in this Part are the Emperor's fine Houses of Pleasure, near which he frequently hunts, and usually spends his Summer: For the Heats are much more tolerable in all these Parts than at *Pe king*, tho' the Distance between that City and *Je-ho*, the fairest of these Retreats, is not above 40 Leagues, if you pass thro' *Ku pe kew*, a Gate of the Great Wall, which is near half way. Beyond these Hunting Seats northward lie the Territories of *Onbiot* † and *Parin*, whose Princes have been many Years ally'd to the Imperial Family. *Parin* is the largest, but in other respects pretty like *Onbiot*, the Soil of which is but indifferent. Here are but a few Buildings erected near the Palace of the Princess, the Emperor's Daughter, for the Reception of her Retinue, where we were very well entertained: For the Princes, even among the *Tartars*, have a Politeness, which distinguishes them from their Subjects, who, tho' they stile themselves Slaves, are not treated with Severity, but have ready Access on the slightest Occasions. This Familiarity takes off nothing of their Respect, for they are taught from their Infancy that they are born to obey, and their Masters to command. There were several Princes in *Parin* and *Onbiot*; the Emperor's Son-in-law had then the Title of *Tsing wang*, or Prime Regulo, and one of the Princes of *Onbiot* that of *Kun wang*, or Regulo of the second Rank: His Mother had built him a small Palace near the little River *Sirgba* or *Sibe*; tho' he usually encamped on its Banks.

The Kalka Mongols.

But of all the *Mongu* Nations, depending on the Emperor, the most numerous and celebrated are the *Kalkas*, who possess above 200 Leagues of the Country from East to West, and the Banks of the finest Rivers in this Part of *Tartary*. The *Kalka pira*, whence they take their Name, is not much frequented by them: It flows from a famous Mountain, call'd *Suelki*, or *Siolki*, 84 Leagues from *Parin*, and 64 from *Tsitfkar*: They pretend it gives Rise to several other Rivers, but no way considerable. After passing thro' a Lake called *Puir*, changes its Name to *Urson*, and runs directly North into a larger, named *Kulon nor*.

River Kerlon or Kerlon.

The *Kerlon*, *Tula*, *Twi*, and *Selingba*, tho' less famous for their Origin among these People, are of more Account for their clear and healthful Waters abounding with Trout and other Fish, and for the fruitful large and populous Plains they run thro'.——The *Kerlon* running from West to East falls also into the Lake *Kulon nor*, which discharges itself into the *Saghalian ula*, by the River *Ergone*, the Boundary of the *Manchew* Empire on that Side; for the Situation of this Lake and the Course of these Rivers, we cannot do better than refer to the Map.

Ruins of Cities.

The *Kerlon*, which is not deep, being almost every where fordable, of a sandy Bottom, good Water, and about 60 common Feet in Breadth, washes the richest Pastures in all *Tartary*. On the Northern Banks are the Ruins of a large City, inserted in the Emperor's Map, where we distinguish Cities of that kind by little uncolour'd Squares. (c)

These Cities are of no great Antiquity, being all built by the *Mongol* Successors of the famous *Koblay Han*, or *Kobeli*, as the Eastern *Tartars* pronounce it, but *Ko pili*, as the *Chinese*, who use *P* instead of *B*, which they want. His Predecessor named *Mango*, or *Mangu Han*, was only Master of the Northern Part of *China*, and commonly resided without the Great Wall at (d) *Kara koram*, as the Cordelier *Rubraquis* reports in his Relation presented to *St Louis* in 1253. But *Koblay* carried his Conquests Southwards in 1260, and after a 19 Years War remain'd in peaceable Possession of all *China*; wherefore in the *Chinese* Annals, *Ann.* 1279, he is stiled the Ancestor and first Emperor of the *Mongol* Family, by the Name of *Twen chow*. *Rubraquis* speaks of *Kara koram* as a Village (e); but it is the Genius of that Nation to prefer Tents to the most convenient Houses: However, when they took to the *Chinese* Customs, and were civilized under the Government of *Koblay*, a Prince no less accomplish'd than the *Chinese*, we may suppose that, being loth to appear inferior to the Nation they had conquer'd, they began to build Cities in *Tartary*, the Ruins of which are still to be seen in above 20 different Places. The *Mongols*, therefore, did then what the *Manchews* do now under the Government of the Emperor *Kang hi*, who has built Cities in the remotest Parts of *Tartary*, as also very beautiful Pleasure-Houses in those neighbouring on *China*, as at *Je-ho* and *Kara bolun*. But as these *Tartarian* Cities were all destroy'd or abandon'd within 100 Years, the *Chinese* conquering in their Turn, it is no Wonder if in so short a Time they could raise no magnificent Monuments

\* We write *Kan*, but all the *Tartars* pronounce *Han*; or rather a middle Sound between the two Letters *K* and *H*.

† Some *Tartars* pronounce *Onihol*

(c) They are marked by four Points in the printed Maps.

(d) *D'Herbelot* (*Art. Ordou balig*) tells us, *Kara koram* is the Name given it by the Inhabitants of *Turkestan*, their Neighbours on the West. *Abul'faraj* (*Hist. Dynast.* p. 320) says it is the same with *Ordu Balik*. And *P. Gaubil* assures us that it is the same which in the *Chinese* History is called *Ho-lin* (*See Societ. Obs. Math. &c.* p. 185).

(e) He says indeed that it had only a Mud Wall, and that the Place itself and the *Khan's* Palace, compar'd with the *European*, were poor Buildings, yet allows it to be very populous, and to contain a great many Palaces, Temples, &c.——As to the Foundation of this Capital of the *Mogul* Empire, *Abul'faraj* and *D'Herbelot* affirm, that it was built by *Oktay*, the third Son and Successor of *Jenghiz Khan*, on his Return from the Conquest of the Empire of the *Kin*, or *Katay*; and with them agrees *Abul'ghazi Khan*. But in the Extracts from the *Chinese* History, given us by *P. Gaubil*, it is spoken of as if it had existed before the Time of *Jenghiz Khan*, (*See Societ.* p. 186). We are told that in the Year 1235 *Oktay* made of *Ho-lin* a new City with a magnificent Palace. (*Ibid.* p. 192.) And this Author informs us that he peopled it with Inhabitants from *Katay* and *Turkestan*, *Persians*, and *Muskarabians* (*Vid. Abul'far. Hist. Dynast.* p. 310.) But *Abul'ghazi Khan* is somewhat more particular with regard

to the Origin of this City. He tells us that *Ugaday* (or *Oktay*) *Khan* on his Return from the Reduction of *Katay*, in the Year of the Hejrah 634 (of *Christ* 1236) continued to reside in the Country of *Kara kum*, (or *Black Sand*), where he built a magnificent Palace, and sent for the most able Painters of *Katay* to adorn it; and enjoyn'd the Princes of the Blood and his great Officers to build handsome Houses about the same. He also ordered a fine Fountain to be made, with a Tyger in full Proportion, all of Silver, spouting Water. (*See Abul'ghazi Khan Hist. of Turks, &c.* Vol. 1. p. 152, 153, also Vol. II. p. 513 & *Seqq.*) I take *Kara koram* (*Ordu balik* or *Ho-lin*) to have been situate in the Country of *Kara kum*, which signifies *Black Sand*, and these Works to have been raised in that City; altho' *De la Croix* (*Hist. of Genghiz Khan* p. 386.) tells us that *Oktay* usually resided at *Olugh yurt*, [or the great City] but a little Way distant from *Kara koram*, whence some may conjecture the Palace, &c. was built there; or possibly *Olugh yurt* was only another Name given by the *Mongols* to *Ordu balik*: For we find no mention of two Cities by other Authors, but that all the *Khans* before *Koblay* were crowned and resided at *Ho-lin* or *Kara koram*. *De la Croix* says this was the Seat of *Uig*, [or *Vang*] *Khan* of the *Kara-its*, (commonly called *Prester John*) that it was a very inconsiderable Place when taken by *Jenghiz Khan*, who much improv'd it, and that *Oktay Khan* rebuilt it and made it a famous City. (*See Hist. Gengh.* p. 27, 362.)



Monuments to eternise their Memory. The City built on the *Kerlon*, (or *Kerulon*) was of a square Figure, and 20 *Chinese* Li in Circumference; the Foundations are still to be seen, with some large Pieces of the Wall, and two Pyramids in Ruins. Its Name was *Para botun*, i. e. *the City of the Tyger*; given it from the Cry of a Tyger, which they thought a good Omen.

Not far from hence is a Place call'd *Kara usson*, where is a little Lake, and a fine Spring in a fertile Plain, which feeds Herds of Deer, Mules, &c. all wild. Whether this was *Kara koram*, the Court of *Mango han* (F), or of his Predecessor *Kayfi su*\*, to whom the Dominican *Lonjumeau* was sent with magnificent Presents by S. Louis, Ann. 1249, will be difficult to determine (C). For on one hand, it is not easy to conceive how an Emperor of all *Tartary* and the North Part of *China* could reside in the Countries to the North of the *Saghalian ula*, fit only for Savages to inhabit, and which could never entertain the Sovereign of so many Nations, his Court crowded with Officers, and, if you believe the Relation, with Ambassadors from the remotest Parts, and Prisoners of almost all Countries in the World: But then, on the other hand, the Rout of these two Embassies in no sort agrees with the Position of the Rivers and Mountains in this Part of *Tartary*, which according to Observations are all below the 50° of Latitude. The *Kerlon*, for instance, is but in 48° 48', and *Kara usson* still less; wherefore it is very probable, these Travellers, having neither the Mathematics nor Compass to direct them in so long a Journey Eastward, insensibly declin'd towards the South, instead of advancing, as they imagined, so far North as 60°. Besides, *Tartary* is not without Wood for Fuel, either in the Northern or Southern Parts, so low as where *Kara botun* is situated, excepting only in the Plains mentioned on this Side the 50°. Notwithstanding this, they report that in the Tent or Apartment of the Emperor himself the Fireing was nothing but Thorns, Roots of Wormwood, and Cow-dung. After all, tho' we cannot precisely determine where this Court and Village of *Kara koram* was (H), the Relation is not less true; for if in the Geography of ancient *Gaul* we find Difficulties, tho' assisted by such Numbers of Books and Monuments, we may expect much greater in that of *Tartary*, which, being quite open and without Defence, is continually a Prey to the strongest.

We met with but one Inscription, which was on the Road from *Chang kya kew* to the *Kerlon*, and about a League from *Holustay*, where is a little Lake; it is on the highest of some Marble Blocks, in *Chinese* Characters, and imports that the *Chinese* Army, commanded by the Emperor *Yong lo*, arrived there the 14th of *May*. Hence it appears that he did not pursue the *Mongols* beyond the *Kerlon*, but contented himself with keeping them at a Distance from the Great Wall, the true Bounds of the Empire.

The other River, *Tula*, runs from East to West, and in most Places is larger, deeper, and more rapid than the *Kerlon*: It has also more Woods, and finer Meadows, and on its North Side are Mountains cover'd with large Firs, which afford an agreeable Prospect: The *Mongols* of this Part of *Tartary* speak of it with Admiration.—This River *Tula*, having joined itself to the *Orgon*, or *Urbon*, which comes from the South-West, runs towards the North, and after being increased with several others, as the *Selingba pira*, at length falls into the greatest Lake in all *Tartary*, nam'd *Pay kal* (I), and belonging to the *Russians*, who are also Masters of the lower Part of the *Selingba*, and on the opposite Side, near the Limits of the two Empires, have built a little Place called *Selingbinskoy* and beyond that the City *Irkutskoy* (L), which is much better peopled, and perhaps more traded to, than any City in *Tartary*.

In travelling from hence to *Tobolskoy* (M), the Capital of *Siberia* and Northern *Tartary*, you meet frequent Villages, where are commodious Lodgings; but in travelling from *Selingba* Southwards, till you come almost to the Great Wall, you are obliged to lodge and diet after the *Tartarian* Manner.

The Waters of the *Twi pira* are clear and healthful, like those of the *Kerlon*; it also waters as fertile Plains as those in the Neighbourhood of the *Tula*, and after a pretty long Course loses itself in the Ground near a little Lake, without rising or appearing any more.

The Nation of the *Kalkas* is as it were canton'd under a great Number of Princes, some of them stiled *Han*, or Emperor; tho' it is certain they never were Masters of all *Tartary*, or more than the Territories belonging to their respective Families, except some of little Note lying near them.

Before the War that broke out in 1688 between the *Elutbs* and the *Kalkas*, these last had three Princes that assumed the Title of *Han*: The first named *Shafaktu Han*, whose Territories lay most Westward, was taken and slain by the *Elutbs*; the second, call'd *Tufiktu Han*, fled, but was not follow'd by many of his People, most of whom retir'd into the Woods above-mentioned on the North Side of the *Tula*; the third, whose Name was *Che chin Han*, and who usually encamp'd near the *Kerlon*, retreated along the River as far as *Kulon nor*, holding himself ready to pass the *Ergone*, in case he should be obliged to enter into the Country of the *Manchews*, whose Assistance he had implored. But after the War and the Death of *Kaldan*, King of the *Elutbs*, who pretended that the *Kalkas* and their *Han* always held of his Family, the Emperor became Master of the Remainder of these Princes and their People, half of whom had been destroy'd by that cruel Enemy.

(F) Called also by Writers and Travellers *Mangu*, *Mongko*, and *Munkaka*. (See *Souciét* Obs. Math. &c. p. 186) They were very powerful before the *Moguls*, under the famous *Ung* or *Vang Khan*, vulgarly call'd *Prefter John*.

\* This *Kaya su* or *Kayuk* being the *Chinese* *Tay tsu*, or Grandfather of the first Emperor of the *Twen*, should be the Grandfather of *Koblay*, who is also call'd *She tsu* according to the *Chinese* Custom.

REMARK [The French Author errs here; for not *Kayuk Khan*, but *Jenghiz Khan*, was Grandfather of *Koblay*, consequently was *Tay tsu*. And *Kayuk* was the Son of *Oktay*, the third Son of *Jenghiz Khan*, as *Koblay* was the Son of *Tuli* (*Tolay* or *Taulay*) his fourth Son. Hence another Mistake of our Author may be corrected, who, p. 214. calls *Ho pi ly* or *Koblay* the fourth Son of *Tay tsu*.]

(C) Why might not *Para botun* and *Kara usson*, have been built by the *Tartars*, who dwelt along the Rivers *Kerulon* and *Onon*?

(H) P. *Gaubil* gives us, from the *Chinese* History, the exact Situation of the City in question. The *Hor* of the *Moguls* (he says) was contiguous to that of the *Naymans* near the City of *Ho lin*, North of the sandy Desert; which *Holin*, he asserts, is the same with *Kara koram*, (P. *Souciét*. Obs. Math. &c. p. 185.) and gives the Latitude of it as observed by Order of *Koblay Khan*, viz. 44° 11' (*ibid.* p. 185, 202.) and its Longitude by Computation 10° 11' West of *Pe king*; by which it appears that *Kara koram* stood at or near the Lake *Kuramban ulen*, and consequently at a great Distance from either *Kara botun* or *Para koron*, that is, 480 Miles North-west from the first, and 420 South-west from the latter.—Whether the Missionaries who made the Map of *Tartary* were at the said Lake, or have laid it down from the Accounts of the *Mongols*, we know not, but however it was, 'tis surprising they should hear nothing of *Kara koram*, whose Ruins must needs be still thereabouts. It was the imperial Seat of the *Khans*, till *Koblay*, to be nearer his Conquests in *China*, remov'd it to *Shang tu* a City, which he built, as we are told by *Marco Polo* and *Hayton* (the first of whom calls it *Cian du*, the other more corruptly *Jour*). It stood in the Country of *Karchin*, but is now destroy'd, in the Latitude of 42° 22' to the North-

East of *Pe king* (*ibid.* p. 197 Note 4.) It seems to me to be *Chau nayman sumu*, which is one of the three Ruins, marked in the Map by the Missionaries, on the River *Shang tu*; for they take no more Notice of this famous Capital than the former, *Esina*, *Kampion*, or other ancient Cities. *Koblay* spent the Spring and Summer here, and the rest of the Year at *Khan bulik*, or *Peking*. (*ibid.* and *Marc. Faxl.* Lib. I. c. 65.) And this I presume was the *Tartarian* Court so long as the *Mongols* were in possession of *China*; but after their Expulsion about the Year 1368, 'tis probable *Kara koram* became again the Seat of the *Khans*; tho', according to *De la Croix*, they resided ever since the Time of *Oktay* at *Olugh yurt*, (See *De la Croix* Hist. of *Gengh. Khan* p. 386.) a City not far distant, if it be not the same Place as before observed.—The same Author also remarks that from the Time of *Aday Khan*, the 15th in Succession from *Koblay*, we hear no more at *Olugh yurt* of the Princes descended from *Tuli Khan*, but only of those who sprung from *Koblay Khan*, and remained Kings of *China*. (*ibid.* p. 401.) However *Olugh yurt* was in Being towards the Beginning of the 15th Century, for *Aichi timur*, who reign'd two Successions before *Aday*, ascended the Throne there in 1405 (*ibid.*) What became after this of *Olugh yurt*, or *Kara koram*, (for 'tis probable, whether the same City or not, they had the same Fate) we shall scarce discover, till P. *Gaubil* or some other curious Missionary shall inform us. As for those who made the Map, they seem to have been very little acquainted with either the Geography or History of *Tartary* before their own Time, which is the Reason they so very rarely touch upon it, and when they do, are so very wide of the Mark.—From P. *Gaubil's* Hist. of the *Moguls* who reign'd in *China*, it appears that they never resided at *Kara koram*, from the Time of *Koblay*, till after their being expell'd *China*; during which Space, the Dominions of *Tartary* and *China* were united, so that *De la Croix's* Succession from *Koblay* must be false, or his Authors have made Emperors of Governors.—In the Map I have suggested *Olugh yurt* to have been the same with *Shang tu*; which must be wrong, if what *De la Croix* says about it be right.

(I) Call'd in our Maps *Baykal*. (1) In the French, *Ergonki*.

(M) In the French, *Tibolk*, being call'd *Tobolsk* for Shortness.

Enquiry concerning *Kara koram*.

Inscription in the Desert.

River *Tula*.

War between the *Elutbs* and *Kalkas*.

In

In 1691 *Che chin han*, with the *Kalka* Princes of his Family, fled to and acknowledged the Emperor their Sovereign, on which the *Han* was confirm'd in his Dignity, tho' his Successor was to be stiled only *Tsing Vang*, or Prime Regulo, which Title was then confer'd on his Uncle by the Emperor, who held an Assembly of the States of the *Kalkas*. Five of the Princes were created *Pey le*, or Regulos of the third Rank; another, *Kong*, almost the same as Count; and two were made *Sbassaks* or Chiefs of Standards or Banners.

To understand this, you must know that, whether it be at *Pe king* or elsewhere, the *Tartars* both *Manchews* and *Mongols*, as also the *Chinese* since the *Tartarian* Conquest, are all divided into different Classes, and rang'd under Banners. Those at *Pe king* are under eight Banners, distinguish'd by Colours. The *Mongols* beyond the Great Wall were of late Years rang'd under 49 Banners of equal *Nurú* or Companies; tho' each *Nurú* ought to consist of 150 Families. By the Resolution of the Assembly in 1692, the *Hán*, besides his Dignity, was assigned, as his Property, the Command of 27 *Nurú*, under the first Banner of the *Kalkas*; the second, consisting of 21 Companies, was given to a Prime Regulo: The third had but 12 Companies, the rest some more and some less.

The Residue of the Family and Subjects of *Tsúfiktú bán* (N), having at length quitted their Woods, and submitted to the Emperor, were divided by three Banners under three Princes: One made a *Pey le*, or Regulo of the third Order; another a *Kong*, or Count; and the third a *Sbassak*. Lastly, the Son of *Sbassak-tu bán*, slain by *Kaldan*, came to cast himself at the Emperor's Feet, attended only with three or four of his Father's Officers, for the rest held Intelligence with the *Eluths*, and retired into their Country; but most of them were either massacred or made Slaves. The Emperor received him very graciously, and assigned him certain Lands about *Hú bú hotun* (O), a small City without the Great Wall; which, lying near the Gates *Sba bu kew* and *Chang kya kew*, has a pretty Trade. Moreover, thoroughly to make up his Losses, the Emperor gave him Part of his own Flocks, feeding in those Parts, and, which the principal Shepherds assured us, amounted to 190,000 Sheep, divided into 225 Flocks, and almost as many horned Cattle in Herds of 100 each. His Studs of Horses were still greater, so that no Prince in the World is so powerful in Cavalry: As to Infantry the *Tartars* have none.

But, besides the Lands here appointed for the Flocks and Horses of the Emperor, he has a much larger Tract along that Part of the Great Wall nearest *Pe king*. These Lands are farmed, some paying Rent in Kind, and some in Money, which is put into the publick Treasury, to pay the Salaries of the Officers of State: For the Emperor lives upon his own Domains. These innumerable Flocks, Horses, and Farms, contribute more to attach the *Mongol* Princes to the Emperor, than all the *Chinese* Magnificence of the Court of *Pe king*. The *Kalkas* have found the good Effects of their Submission in the Enjoyment of a profound Peace under the Protection of the Emperor, who, however, has not thought proper to give these Princes, any more than his ancient Vassals, the Power of putting their Subjects to Death, or of confiscating their Goods; these Cases being referred to the sovereign Tribunal at *Pe king*, called *Mongol Sbúrgan*, or, the Tribunal of the *Mongols*.

The *Kalkas* have among them one of those *Lamas*, called *Hú túktú* (P), who is reputed as a living *Fo*, or, according to the *Chinese* Expression, *Ho fo*: He is Brother to one of the *Hans* before mention'd, and before the War had built, near the *Tula*, a magnificent and costly Pagod, with yellow varnish'd Bricks, and Workmen from *Pe king*. It was destroy'd by *Kaldan* in 1688, and the Ruins are still to be seen: To which sacrilegious Act the *Tartars* are persuaded that he owed the entire Ruin of his Army and Family.

This *Lama* Prince, who was one of the chief Authors of the War, at present dwells in Tents; in the largest of which he sits on a kind of Altar. Both Great and Small pay him the same Adoration they do to *Fo* himself. He returns the Salute to no Person whatsoever, and, tho' subject to the Infirmities of other Men, yet he accepts the most extravagant Flatteries, and receives the Homages of many Nations who consider him as a God. All the *Tartars* of this Empire, of whatever Nation they be, are thus infatuated even to Madness, and believe this *Lama* know every Thing, and can absolutely dispose of the Power and Favours of *Fo* (Q): He has been born already 14 Times, and will be born again when his present Time is out. He was extremely surpriz'd, when, on occasion of making our Map, he saw Strangers from the West, who, far from adoring him, had the Boldness, even in the Presence of several *Mongol* Princes, (one of which was his Nephew and Son-in-law to the Emperor) to upbraid him for such foolish Idolatry, to expose his Ignorance in the Enquiries he made concerning *Europe*, and to threaten him with the terrible Judgments of God, and eternal Torments. But he heard all with great Coolness, and continued to receive the Adoration of the *Tartar* Lords, as if he either understood us not, or was no way accessory to the Blindness of his Adorers. However, this Prepossession of the *Mongols* in his Favour draws Crouds of People to *Iben pira*, where he has resided about 20 Years. One may call it a large City made of Tents, the Hurry being much greater there than any where else in this Part of *Tartary*. The *Russians* of *Selingsbinkoy* (R), which is not far distant, trade thither; there you meet also with Bonzas from *Indostán*, *Pegú*, *Tibet*, and *China*; *Tartars* from the remotest Countries, with *Lamas* in great Numbers, and of all Ranks: For the *Lamas*, who are the Priests of *Tartary*, are of different Degrees, tho' they all acknowledge, as their Chief, the Great *Lama*, who inhabits to the West of *China*, on the River *Lasa* \*, which is also the *Chinese* Name for the Place of his Pagod; but the neighbouring *Tartars* call it *Barantola*, giving to the whole Country in general the Name of *Tibet*.

This grand Pontiff of the Pagan Religion, in these Eastern Parts, confers several Degrees of Power and Dignity on his *Lamas*; of which the most eminent is that of being *Hú túktú*, or living *Fo*; but the Number of these is but small, and this Prince is the most celebrated and most honoured of them all, especially among the *Kalkas*, whose infallible Oracle he has been, ever since he reveng'd them of the Cruelties of *Kaldan*, by engaging the Emperor of *China* to undertake their Defence.

These *Kalkas* are separated Southward, about the 44°, only by certain Sand Hills, from a Country called *U chú mú chin*, whose Prince has also the Title of *Tsing vang*, or Prime Regulo, and commands a Banner of 24 *Nurú* or Companies. These *Tartars* are also no less infatuated with the *Hú túktú* *Lama*; and tho' they have particular *Lamas* of their own, yet both Prince and People are bound by the Decisions of the Oracle at *Iben*. The *Lamas* do not live in Communities in *Tartary* (tho' in *China* some do) but in some Places they have a kind of Prebends, being the Lands and Flocks of those whom they succeed, and of whom they are generally the Disciples or Companions, notwithstanding they pray in common. This is the prevailing Religion, except in the Country of *Hami*, which is not infected with their Idolatry; happy, had it not fallen into the Errors of the *Korán*! But *Hami* is so small a Country, that the *Lamas* may well boast themselves the Teachers of all *Tartary*, and proclaim aloud their Power, which, in truth,

(N) In the French *Tonshu han*.

(O) Is called *Koko hoton* and *Kokoton* in former Maps.

(P) It may also be written *Ku tuktu*. In Travellers and Maps we find *Kutugea*, and sometimes by *Mitake Kutusta*, and *Kutufia*. *Strahlenburgh* writes it *Hotoget* and *Khorokoyt*.

(Q) Is it not as much a Folly to believe the same Power in the Pope?

(R) The French is *Selinguisko*. The Chinese Name is *Chu ku pay chang*.

\* The Chinese also call this Country *Lasa*, *La ma si san*.

REMARK.] The River is called *Kaltiu* in the Map, and no where else *Lasa*, that I know of.]

The Hutuk-  
ra of the  
Kalkas,

adored as  
a God.

Great La-  
ma of Tibet.

Lamas of  
Tartary.

is great enough to make the Emperor himself jealous.—The Country of *Hami*, called in our Maps the Kingdom of *Hami*, contains only one small City of the same Name; but is full of Houses, and a few Villages, as described in the Map. It is 90 Leagues from the Gate of the Great Wall call'd *Kya yu kew*, and has Lands enough round it, yet extends no farther, because that whole Space is nothing but a dry Sand, and the most barren of all *Tartary*. The *Chinese* commonly call this Desert *Sba mo*, and sometimes *Kan bay*, i. e. a Sea of Sand, and the *Tartars* call it *Kobi*: It has neither Grass nor Water; and Travellers frequently lose their Horses in crossing it: The *Tartars*, therefore, rather use Dromedaries, because little Food serves them, and they can be without Water five or six Days. However the whole *Kobi* is not contained within this Space of 90 Leagues; for it has various Branches, which, spreading here and there, like so many infested Veins, divide the Country into Plots, some dry, and utterly uninhabited, others fertile enough to subsist a few *Tartars*. The Country of *Hami* scarce produces any Fruit except Melons, but those of a delicate Flavour, and so far preferable to ours, that they hold good beyond the Season, and are served up at the Emperor's Table all the Winter.

The Inhabitants of *Hami* are large and robust, well-cloath'd, and very neat in their Houses: They submitted to the present Emperor, being unable to bear the Tyranny of the *Eluths*, who are their Neighbours on the West, and pretend to have always been their Masters. It was this which occasion'd the War before mention'd, that ended in 1690 by the Defeat of *Kaldan*, but of late Years has been renewed again, with the *Tse vang rap tan*, (as they stile him at *Pe-king*) who is of the same Family, and acknowledged by almost all the *Eluths* for their Prince by Right of Birth; for he boasts himself but the ninth in Descent from the great [*Timur beigh* or] *Tamerlan*, and also to be descended from those Princes who conquer'd *China*, towards the End of the 13th Century, and reigned there under the Name of *Twen chau*. But whatever his Extraction be, this Prince, called by his own People *Cha bar Arbtan ban*, is the most fierce, untractable, and powerful of the *Tartar* Princes bordering on the Empire: He is Lord of *Türfan*, a considerable City in Western *Tartary*, distant from *Hami* six Days Journey, crossing a Branch of the *Kobi*, but ten Days by the Hills, north of *Hami*, which is a much safer Road. He possesses too some other Places, a Map of which has been drawn, partly from what we learned at *Hami*, and partly from the Journal of the Emperor's Envoy to that Prince, who lives in the farthest Part of the Country in Tents, and partly from the Memoirs of the Imperial Generals.

It is to be observed in this Map, that between the Cities are no Villages, so that in travelling a whole Day from one to the other there is not so much as a House of Entertainment. We may, doubtless, attribute this to the Genius of the *Tartars*, who prefer Tents to Houses, and to the Nature of the Country, which is so divided by the Branches of the *Kobi*, that it is only habitable in some particular Places.

In short, Western *Tartary* has this Advantage of the Eastern; that in it we meet with Towns to lodge in and get Provisions; which we do not in travelling Eastward thro' the *Mongol* Countries subject to this Empire. Their Manner of living in Tents is the more surprising, as it is used by several Nations near the Great Wall, who cannot be ignorant of the Advantages of People associating together in Cities. The *Mongols* called *Ortos Ta tse* are hemm'd in by the *Whang ho*, or Yellow River, which leaving *China* near the fine City of *Ning hya*, makes a great Sweep, and enters it again towards *Pau te chu*; so that they are bounded on the South by the Great Wall, which is there, and also thro'out *Shen si*, only of Earth, and but about 15 Foot high. They had beyond the Great Wall, upon the *Whang ho*, a City named *Toto*, which seems by the Ruins to have been pretty large; tho' these People have neither Skill nor Pleasure in Building. They are governed by several petty Princes under six Banners, and love to distinguish themselves by the Largeness and Number of their Tents, and the Multitude of their Flocks: Their utmost Ambition is to preserve the Rank of their Families. They value Things only for their Use, having no Regard to their Rarity or Beauty. They are naturally of an easy, cheerful Temper, always dispos'd to Laughter, and never disturb'd with Melancholy; and indeed they find little Occasion for Sollicitude, having generally neither Neighbours to manage, Enemies to fear, nor Lords to please; no difficult Affairs, no Business of Constraint, diverting themselves only with Hunting, Fishing, and other bodily Exercises, in which they are very expert. However the *Mongols* are capable not only of the Sciences but the greatest Affairs: Witness their subduing *China* in 1264, which they govern'd, even in the Opinion of the *Chinese*, with great Judgment and Address; and there are still seen in *China* marble Monuments, with Inscriptions both in the *Chinese* and *Mongol* Languages. In this they have been imitated by the *Manchews*, now Masters of this Empire, who have caused the Public Acts and Inscriptions to be written in both Languages. The Characters upon the ancient *Mongol* Monuments are the same with those in present Use, but different from the *Manchew* Characters, which are no older than the Family now reigning. They have not the least Likeness to the *Chinese* Letters, are no more difficult than our own, and are written on Tables with an Iron Pencil; for which Reason a Book is a great Rarity among the *Mongols*. The Emperor, to please them, had some of their Books translated and printed on Paper at *Pe-king*: But the chief Book among them is the Kalendar, publish'd by the Mathematical Tribunal, grav'd in *Mongol* Characters.

The Lamas, who are the only Persons capable of instructing their Countrymen, find more Advantage in going from Tent to Tent, and repeating certain Prayers, for which they have a Stipend, or in practising Physick, which they are Pretenders to; so that few of the *Mongols* can write or read. And, indeed, several of the Lamas scarce understand their Prayers, and much less the ancient Books of Religion, which are written in an obsolete Style. Their Prayers, which have also some obsolete Terms, are sung with a solemn yet harmonious Air, and make almost the whole of their religious Worship. They make no Sacrifice or Offering, but the People often kneel bareheaded before the Lamas to ask Absolution, and rise not till they have received it by the Imposition of the Lamas Hands, who, it is generally believed, are able to call down Hail and Rain. This was testify'd to us by several Mandarins, who were Eye-witnesses to these Facts; and confirms what was told us at *Pe-king*, of the Lamas practising Sorcery. They do not hold the Transmigration of the Soul, at least not into Brutes, and therefore they eat Flesh, but mostly that of wild Beasts taken in Hunting, tho' they keep large Flocks of tame ones.

*Tartary* abounds with all sorts of Game, even of the Kinds common in *Europe*, as Hares, Pheasants, Deer; of which the vast Heaps seen every Winter in the Markets and Streets of *Pe-king*, will convince any one without going to *Tartary*.—The Yellow Goats, by the *Chinese* called *Whang yang*, are seldom seen in the Plains but in large Herds: Their Hair is yellow, and not so smooth as the common Goat's; but they are of the same Shape and Bigness. Their Safety consists in their extraordinary Swiftness.

The wild Mules go in small Herds, and tho' the *Chinese* Name *To lo tse* signifies Mule, this Animal is not like the tame ones, nor can be brought to carry Burdens; its Flesh also is different, being of an agreeable Taste, and in the Opinion of the *Tartars*, who feed much on it, as nourishing and wholesome as the wild Boar. This last Animal frequents the Woods and Plains beyond the *Tula*, and is traced by the Earth it turns up to come at the Roots on which it feeds.

**Wild Horfe and Dromedary.** The wild Horfe and Dromedary are like the tame, but are still more to the West, tho' they are sometimes found in the Territory of the *Kalkas* which borders on *Hami*. The wild Camel is so fleet that the swiftest Hunters can but seldom reach him with their Arrows. The wild Horses go in large Herds, and when they meet with tame ones, surround and force them away—The *Han ta ban* resembles the Elk: The Emperor goes sometimes to the Hunting of this Creature, which is a common Diversion of the *Solons*: we have seen some, when kill'd, bigger than the largest Ox. They are found but in some Parts of *Tartary*, namely about Mount *Swelki*, in boggy Grounds, where they delight and are most easily kill'd, their great Weight hindering their Flight—The *Chûlon*, or *Chelafon*, is about the Size of a Wolf, and seems to me a sort of Lynx. The Skin is much valued at *Pe king*, where they make of it the *Ta bú*, or Surtout. It has long, soft, and thick greyish Hair. There are great Numbers of them in and near *Russia*, and the Fur fetches a Price at that Court.

**Tiger.** The *Lau bú* or Tiger, infests *China* as much as *Tartary*, and is the most savage of all these Animals. Their Cry alone strikes Horror in those not used to it, and those Eastward are also surprisngly large and nimble. Their Skins are commonly of a fallow Red, striped with black Lists, but there are in the Royal Wardrobe some white ones, both with black and grey Lists. Out of the Court the great Mandarins of War use these Skins, to the Extremity of Head and Tail, to cover their open Chairs when they go in Procession; and in the Court, the Princes, during Winter, cover their Cushions with them. Tho' these Animals are so fierce, they seem to be in great Fear when they find themselves surrounded by the royal Hunters, presenting their Spears; and whereas the Deer, driven along with them, fly from Side to Side, in order to escape between the Ranks, the Tiger squats on his Tail on the Spot where he first sees his Enemies, and bears a long time the Barking of the Dogs, and the Thumps of blunted Arrows shot at him; but provoked at length he springs with such Rapidity, that he makes as it were but one Leap to the Hunters on whom he fixes his Eyes; but those of the same File are ready with their Spears pointed, and plunge them in his Belly the Moment he offers to seize their Companion. And the Emperor's Hunters are so quick that an Accident very seldom happens.

**Leopard.** The *Pau* are a kind of Leopards, their whitish Skins being spotted red and black, and tho' they have the Head and Eyes of a Tiger, they are not so big, and have a different Cry.

**Deer.** The Deer, which multiply exceedingly in the Deserts and Forests, differ in Colour, Bigness, and Shape of their Horns, according to the different Quarters of these vast Countries, and some of them are like those in *Europe*. The Stag-Chase, called *Chau tú*, or the *Stag-Call*, is so very engaging, that the late Emperor used to repair to it with a select Company before Sun-rise. It is thus: The Huntsmen, taking some Stags Heads, counterfeit the Cry of the Hind; upon which the largest Stags advance pretty near the Place where they hear the Cry, then stop, and look on all Sides, till at length perceiving the Stags Heads, they tear up the Ground with their Horns, and immediately run forward, but are shot by the Huntsmen, who lie in Ambush.

**Mongols Skill in training their Horses.** The Intrepidity of the *Tartarian* Horses at the encountering such fierce Beasts as these Tigers is surprisng; and yet it is only Use, for they are as fearful of them at first as other Horses, but are train'd by Degrees to this Exercise. The *Mongols* are also expert in training their Horses, and have of them a great Number of every Colour, so that their Distinctions would make a List three times as long as those of our Equerries. They are particularly dextrous at catching them running, with the Slip-knot of a Cord, and in breaking them very speedily. They understand their Distempers, and commonly use such Remedies as would no more agree with our Horses than their Food. But in all this the Benefit of the Rider is consider'd, whom it so highly concerns to have a strong, hardy Horse, that can bear Fatigue, and live cheap; and indeed these Qualities are preferable to Largeness and Beauty, even in the Opinion of *Europeans*: Not that the *Tartar* Horses can be called little, they are rather of a middle Size; and, among such vast Numbers, you may always pick out some as large and handsome as those in *Europe*; such are the Emperor's, and those of the Princes and Grandees: For at *Pe-king* they are mighty proud of being well mounted, and a good Horse, nay a Mule, commonly sells for 6 or 700 Livres, and often more.

**Their Furs.** The *Kalkas* are not rich in Sable-skins, but have plenty of Squirrels, Foxes, and a Creature as small as an Ermine, call'd *Tael pi*, of whose Skins, at *Pe king*, they make your *Tew pong*, or Mantles, to keep out the Cold. These Animals are a kind of Land-Rats, very common in some Territories of the *Kalkas*, and dig in the Earth a Range of as many little Holes as there are Males in the Company, one of whom always keeps Watch above, but flies under Ground at any one's Approach. Nevertheless they escape not the Hunters, who, on discovering their Nest, surround it, and opening the Earth in two or three Places, throw in flaming Straw, to frighten them out of their Holes, and take great Numbers; so that their Skins are cheap.

**Cloathing.** The *Mongols* have all sorts of Animals, yet their ordinary Cloathing is Sheep and Lamb-skin, the Wool next the Body. Tho' they know how to dress and tolerably whiten these Skins, as also those of Stags, Deer, wild Goats, &c. which, in some sort, serve the Rich for Under-Garments in the Spring, yet, for all their Care, you smell them as soon as they come near you; whence the *Chinese* call them *Tsau Ta tse* (*Stinking Tartars*.) Their very Tents have a Rammish Smell, hardly tolerable; so that a Stranger, who happens among them, had best strike his Tent, and erect it some Paces distant, that the Smell may evaporate.

**Tents.** Their Tents are round, and much more commodious than the ordinary *Manchew* Tents, which have only a single or double Wrapper, much like those of our Soldiers, being cover'd with a thick grey or white Felt, upheld within by Poles, with one End ty'd round a Hoop, forming the Superficies of a broken Cone, with a round Hole at the Top, to let out the Smoke, that ascends from the Hearth placed in the Middle of the Tent. While the Fire lasts, they are warm enough, but soon grow cold again, and in Winter would, without Care, freeze in their Beds. To avoid, or at least lessen, this and other Inconveniencies, the *Mongols* have their Tent Doors very narrow, and so low that you can't enter without stooping. They have also the Art to join these loose Pieces, so nicely as to keep out the piercing Blasts of the North Wind.

**Fishery.** Their Fishery is not considerable; for the *Mongol* Rivers are not comparable to those of the *Manchews* and the *Yu pi Ta tse*; if they sometimes, as they say, take Sturgeons in the *Tulla*, they are such as come up from the great Lake *Pay kal*, with which this River has a Communication: And tho' the same kinds of Fish are found in the *Urfon*, as in the more Eastern Rivers, particularly the *Cha chi i*, it is because the *Urfon* discharges itself into the *Saghalian úla*, into which those Rivers likewise fall. In this Part of the *Urfon* is also found an amphibious Creature called *Turbigbé*, resembling the Otter, but the Flesh is tender, and almost as delicious as that of a Roe-buck. I don't know that they are found any where but about the Lakes *Púir* and *Kûlon*, which communicate with the *Urfon*.

**Agriculture** As to Plants: Agriculture, which to us appears so necessary, is not only neglected, but even condemn'd as useless by all these Nations. When we ask'd them why they would not at least cultivate some little Herb-Gardens, they reply'd, *Herbs are for the Beasts of the Field, and the Beasts for Men.*

That Education has a great Share in such Prejudices as these, is evident from the Diversity of Opinions to be found among the Sages of different Nations. As therefore the *Yu pi Ta tse* seed no Flocks, but find in their River-Fish both Food, Rayment, Lights for the Night, &c. so the *Mongols*, who neglect both

Tillage and Gardening, content themselves with their Flocks, making Cloths and Tents of their Skins, and of their Milk a distill'd Liquor as strong as Brandy.

We should in the last Place take Notice of the most remarkable medicinal Plants growing in the Territories of the *Mongols*; but to enable us to do this, would have required such a Search as our Geographical Labours would not permit; besides, we have already observed that the *Lamas*, who are the principal Physicians, employ none but the most common *Simples*, and such Drugs as are used in *China*: The only one which is rare and in much esteem, is called at *Pe-king*, *Kalka se twen*, and by us the *Kalka Root*; it is of an aromatic Smell, and the Emperor's Physicians give it with Success in Dysenteries and Disorders of the Stomach.

*Historical Observations on Great TARTARY, taken from the Memoirs of Pere GERBILLON.*

**G**REAT Tartary comprehends all that Part of our Continent, bounded Eastward by the Eastern Ocean; on the North by the Frozen Sea; Westward by *Russia*, the *Caspian Sea*, and Part of *Persia*; and Southward by the same Part of *Persia*, the *Mogol Empire*, the Kingdoms of *Arracan* and *Ava*, *China* and *Korea*.

This vast Country, formerly shar'd among a Multitude of Sovereigns, is at present entirely united under the Dominion, either of the Emperors of *China*, or the Czars of *Russia*, except the Country of the *Uzbeks*, Part of the *Kalmuks*, or *Kalmaks*, *Tibet*, and some little Highland Territories towards *Ava*, and Westward of *Se chwen*. The *Russians* are Masters Westward of the Meridian of *Pe-king*, of all the Northern Part to 50° Latitude and Eastward of the same to 55°. Formerly this large Tract of Land was under the *Tartarian* Emperors of the Family called in *Chinese* *Ywen*, the Founder of which Monarchy was the famous *Jingbiz Kban*, who, according to the *Chinese* History, first united under his Dominion all the *Tartars* of those vast Regions, before divided into a Multitude of Hords, called in their Language *Ayman*, each consisting of a Family, Slaves taken in War included. Part of these Hords, some Ages since, having subjected their Neighbours, grew very powerful, and even carry'd their Arms into *China*, where for a long Time they possessed the Province of *Shan si*, and part of *Shen si*.

About the Beginning of the *Han* Dynasty, more than 1800 Years ago, a *Tartar* Prince grew formidable to his Neighbours the *Chinese*, invading their Empire whenever they neglected the annual Present of Money or Silk. These Princes, or Kings, have very frequently demanded the Emperor's Daughter in Marriage, and haughtily threaten'd to fetch her Sword in Hand, if deny'd the Favour. 'Tis related in History that, at the Death of the Founder of the said Dynasty, a *Tartar* King presum'd to propose Marriage to the Empress Dowager, then Regent; and tho' the *Chinese* look'd on the Offer as an Affront, they had the Policy to dissemble it, and grant him a Princess of the Blood.

The *Chinese* History calls these Kings *Chen yu*, or *Tan yu* (for both Terms are pronounc'd alike) which is properly a Title, as *Sovereign*, or *King*, and not the Name of a Country, tho' given by our Geographers to that Part of *Tartary*, West or North-west of *China*, where these Princes reigned.

However they were not long thus a Terror to the *Chinese*, for the Emperor *Vu ti*, of the *Han* Family, about 120 Years before Christ, defeated them so often, and repuls'd them so far into their Desarts, that for more than 1200 Years they durst not appear in the Empire. See Vol. I.

At the Beginning of the 10th Century, the *Tartars* on the North of *China*, call'd in the *Chinese* History *Si tan*, having subdued *Lyau tong*, again invaded the Northern Provinces, and erected the Monarchy call'd *Si tan*, in the same History *Tay lyau*, from *Lyau tong*, by which they entred the Empire. This Monarchy lasted 200 Years, during which they subdu'd several other *Tartar* Hords, and good part of Northern *China*, bringing the Emperors themselves under a considerable Tribute in Money and Silks.

This Monarchy of the *Lyau* was at length destroy'd by the Eastern *Tartars*, that is, those who lie East of the Meridian of *Peking*, and North-east of *China*. They were Subjects of the *Lyau*; but the Prince of an *Ayman*, named *Aghuta*, to revenge a barbarous Affront from the last Emperor of the *Lyau*, took up Arms, and putting himself at the Head of the neighbouring *Aymans*, by degrees subdu'd the whole Country took the Emperor Prisoner, and founded the Monarchy of the *Kim*, about the Beginning of the 12th Century. From this Time they possessed near half of *China*, till about the Year 1300, when *Jingbiz Kban*, the greatest Conqueror, perhaps, that ever was, having reduced the Western *Tartars*, and extended his Conquests beyond *Persia*, turned his Arms against the *Tartars* of *Kim*, and entirely routed and expell'd them, but did not live long enough to subdue the whole Empire of *China*. But his Grandson *Habilay*, whom our Historians call *Kiblay*, and the *Chinese* *Hu pi lyé*, finish'd this Task, by adding the Conquest of *China* to all his Grandfather's Acquisitions. Then it was that this famous Empire, which for near 4000 Years had been govern'd by none but Natives, tho' of different Families, first felt a foreign Yoke.

But this Monarchy was too unwieldy to subsist long, and the *Tartar* Government, through Effeminacy or Indolence, scarce exceeded 100 Years; for towards the Middle of the 14th Century the *Tartars* were expell'd *China* by the famous *Hong wu*, Founder of the *Tay ming*, the last *Chinese* Dynasty, and push'd by his fourth Son *Yung lo* beyond the Desert to 50° Latitude, abandoning all the Country near the Great Wall, where they had built many Cities and Towns, whose Ruins remain. This Emperor went also thrice in quest of them beyond the Desert above 200 Leagues North of the Great Wall, with a Design to extirpate them, but was prevented by Death in his Return from his third Expedition. His Successors neglecting them in their Desert, they began to take Heart and spread, and the Princes of the Blood of *Jingbiz Kban*, each seizing a Territory, form'd different Hords, which grew into little Sovereignties.

*Great Tartary*, at present, is divided among different Nations, each having its particular Country, Manners, Language and Religion.

The first, and most considerable, as being Mistresses of *China* and most of the other *Tartars*, is the *Manchew* Nation, by the *Russians* call'd *Bogdoy*s, whose Head is the present Emperor of *China*. They may pass for Heathens, tho' they have neither Temples nor Idols, nor regular Worship, but what is offer'd in Sacrifice to the Emperor of Heaven, as they express it. They pay, indeed, their Ancestors a Veneration mix'd with Superstition; and some of them, since their being in *China*, are become Worshipers of *Fo* and other Idols of that Country: but they are mostly wedded to their old Religion, which they reverence as the Basis of their Empire, and the Source of their Prosperity.

Their Country lies North of *Lyau tong*, the most Eastern Province of *China*, extending from 41° to 53° North Latitude, and from about 104° Longitude to the Eastern Ocean; bounded on the North by the great River, by the *Russians* call'd *Tamur*, or *Amir*; by the *Chinese*, *He long kyang*; and by the *Manchews*, *Saghalian*

*Saghalian úla*: On the South it borders on *Lyau tong* and *Korea*, Westward on the Country of the *Mongols*, and Eastward on the Ocean.

Their native Country

It is of great Extent from East to West, but thinly peopled, especially since the Emperor drew part of its Inhabitants to *Pe-king*, tho' it has some Cities and wall'd Towns, besides Villages and Hamlets, whose People are employ'd in Agriculture. The principal Cities are *Ula*, *Aykom*, and *Ningúta*, garrison'd Places, with Governors, and other civil and military Officers: Hither also Criminals are banish'd, to re-people the Country. The Air is very sharp, and the Land mountainous and woody, much like *Canada*.

Large but not populous.

These *Tartars* live in Huts on the Banks of Rivers, and subsist by Hunting and Fishing, especially the more Eastern Inhabitants, who are somewhat rude and barbarous. The Country is divided into Provinces; the most Western is *Solon*, by the *Russians* call'd *Dawra*, which is rather the Name of a Nation than a Country. It begins at the Confluence of the *Ergoné* and *Saghalian úla*, along which latter it extends above 150 Leagues towards *Ningúta*. The Governor told me there were not above 10,000 Families in the Province. They are great Hunters, dextrous Archers, and pay their Tribute in Sable-skins, each Family two, three, or more a Year, according to the Number of able Persons.

*Solon* or *Dawra* Province.

In the whole Country there is but one Town, called *Mergheu*, or *Mergbin*, built and garrison'd by the Emperor; every where else are nothing but Huts. The *Russians* indeed had a Fortrefs here, which they call'd *Albazin*, and the *Tartars* *Yakfa*, from a little River on which it stood where it runs into the *Saghalian úla*. This Fortrefs occasion'd the War between the Emperor and the *Russians*, the Garrison disturbing the *Chinese* Sable-Hunters; but at length the Fort was demolish'd, and the Country yielded to the Emperor by the Treaty of *Nipchú*.

*Mergheu* City.

From *Yakfa* to the Mouth of the *Saghalian úla*, in the Eastern Sea, are full 400 Leagues, as the Vice-roy, who made the Voyage in a Bark by the Emperor's Order, assur'd me. They reckon 150 Leagues from *Yakfa* to *Ningúta*, beyond which lives a Nation that use only Dogs to draw their Carriages, and are called by the *Manchews*, their Neighbours, by no other Name than *Dog-drivers*. This People, tho' extended along the River about 200 Leagues, are not numerous, having only here and there small Hamlets, situate at the Fall of some little River into the *Saghalian úla*.

*Fiattu* or *Fiatta* People.

From hence along the River to the Sea lies a Nation called *Fiattu*, or *Fiatta*, of a quite different Language from the former, as they both differ from the *Manchews*. The People, as described, are Savages, much like the *Iroquois* [in *America*]. They live on Fish, and cloath themselves with their Skins, whence they are called *Yu pi*, in *Chinese* a *Fish-skin*. They understand not Agriculture, living in Huts, without King or Sovereign, tho' every Community chuse a Chief whom they obey, much like the Savages of *Canada*. They have Canoes made of the Bark of Trees, or the Trunks hollowed. Those near the Sea are frequently visited by Boats from the Islands, which lie pretty thick at the Entrance of the River, which is not there above three Leagues broad, but very deep every where, and navigable when not frozen, so that Vessels of good Burthen may come up to *Nipchú*, about 500 Leagues. I learn'd from the Vice-roy that all the vast Country, East of the River by the *Tartars* call'd *Sougari*, by the *Russians*, *Singala*, is nothing but a vast Desert full of Mountains and Forests (τ). The Inhabitants along the *Sougari* are *Manchews*, call'd by the *Russians*, *Dúchari* (υ). In Winter they go a Sable-hunting in these great Forests, and return to spend the Summer at home about *Ningúta*.

North of the *Saghalian úla*, about 100 Leagues below *Yakfa*, runs a good River, call'd *Chikiri* by the *Manchews*, *Zia* by the *Russians*, about half a League over near its Fall into the *Saghalian úla*. The Ascent to its Source, they say, is two Months Journey; but you may return in fifteen Days. It rises in a Chain of Mountains, which serves for a Boundary to the two Empires, and descends South-westward with a very rapid Current.

The *Orochon*.

The *Manchews* call the People about this River *Orochon*, from a Creature called *Oron*, a small sort of Deer, which they break to draw their Sleds, or carry their Baggage. I have seen some in the Emperor's Park, also Elks, which are common in this Country and *Solon*. The fine Sables, grey Ermine, and black Foxes, are found about the *Chikiri*. The *Russians* took abundance of fine Skins while they held *Yakfa*.

The *Mongols*

The second Nation of *Tartary*, but the first for Number and Extent, is the *Mongols*, whom the *Chinese* sometimes call *Si Ta tse*, *Western Tartars*, and in Derision *Tsau Ta tse*, *Stinking Tartars*, because of their ill Scent. This People comprehends the *Kalmucks*, or *Elutbs*, the *Kalkas*, and the *Mongols* strictly so called, inhabiting near the Great Wall. Their Country extends from the *Caspian* Sea to the Eastern *Tartars* aforesaid, that is, to about 3° Longitude beyond the Meridian of *Peking*; and from the Great Wall to 50° Latitude.

Their Language-Religion.

They all speak one Language, simply called the *Mongol* Tongue. They have several Dialects indeed, but understand one another very well; and they are all of the Religion of *Tibet*, that is, Worshippers of the Idol *Fo*, called in their Language *Fúsheki*; they believe the Transmigration of Souls, pay their Priests the *Lamas*, a blind Obedience, and present them with the best they have. These Priests are commonly ignorant; but are accounted very learned, if they can read the sacred Books in the Language of *Tibet*. They are also great Libertines, and debauch Women with Impunity; yet the Great Men are advis'd and managed by them, and give them the Upper-hand on all public Occasions.

Way of living.

The *Mongols* live all the same Way, wandering from Place to Place with their Herds, and pitching where they find most Forage: In Summer near some Water, in Winter on the South Side of some Hills, while the Snow supplies them with Water. Every Prince keeps within his Jurisdiction, as well as his Subjects, but encamps where he pleases, in his own Territories. They are quite rude and unpolish'd in their Manners, nasty and slovenly in their Tents and Clothes, living amidst the Dung of their Beasts, which serves them for Fuel, for they have no Wood. They excel in Horsemanship and Hunting, and are dexterous Archers on Foot or on Horseback; in general, they lead a wretched Life. Averse to Labour, they prefer Grazing to Agriculture: In Summer they live on Milkmeats, using indifferently Milk of Cows, Mares, Ewes, Goats and Camels. Their Drink is Water boil'd with the worst Sort of Tea in all *China*; in this they put Cream, Butter or Milk, more or less, as every one likes it. They also make a Sort of *Aqua Vitæ* from four Milk, especially Mares, which is distill'd after Fermentation. They Rich lay Mutton to ferment with their four Milk. This Liquor is strong and nourishing, and they delight to get drunk with it. They also smook great deal of Tobacco, and in general are honest and good-natur'd. Tho' Poligamy be not forbidden they have usually but one Wife. They burn their dead and interr the Ashes on some Eminence, where raising a Heap of Stones they place thereon little Banners.

(s) *P. Avril*, in his Travels to *China*, p. 147, calls this Province *Dauri*. *Ibrant* *Ides* names it: *Daur*, and makes *Nipchú*, or *Nerchinskoy*, a City thereof; but *Brand* his Secretary writes it *Dauri*.

(r) The Missionaries, who were on the Spot, and made the Map,

say both the *Yupi* and *Ke cheng* *Tartars* inhabit to the East of the *Sougari*, the latter dwelling along the *Saghalian úla* as far as its Mouth.

(u) *P. Avril*, p. 146, says this Province of *Bogdol* is called by the *Russians*, *Diuchari*; and by the *Mongols* *Diuriski*.

They are very devout, every one wearing a String of Beads about his Neck, to pray by. There is scarce a *Mongol* Prince but has a Pagod, tho' no House, in his Territory. I saw the Ruins of one of those Temples more than 250 Leagues from *Pe-king*; it was built by *Chinese* Workmen hir'd on purpose, and the Tiles, which were varnish'd, or rather enamel'd, with yellow, were brought from *Pe-king*. A Lama, or Impostor, who called himself a living *Fo*, and was ador'd as such, had it erected in the Territory of the King of the *Kalkas*, his Brother.

Tho' the *Mongol Tartars* have but one Language, Religion, and Manner of Living, they may be divided into *Kalmúks*, *Kalkas*, and *Mongols* strictly so called. The first, who call themselves *Elutbs*, and are so named at *Peking*, are situate from West to East between the *Caspian* Sea and Mount *Altay*; and from North to South between the *Russians* and *Uzbek Tartars*, called by them *Hassak Púrúks*, with whom they are continually at War. These *Elutbs* are of three Sorts, tho' originally of one Family. The first, which at present is the most numerous and powerful, encamp every Winter by the *Caspian* Sea, pretty near *Astrakán*, where they drive a considerable Trade. These most western *Tartars* possess the Territories between *Russia*, *Samarkand*, *Kaskar*, and other Countries of the *Uzbeks*; Eastward they extend to a great Chain of Mountains, which I imagine (A) a Continuation of *Caucasus*. They are better known in *Europe* by the Name of *Kalmúks* than in this Country, where they call them *Elútbs Ayúki*, being ally'd to the more eastern *Elutbs*, with whom they have some Dealings. The second Branch, called also *Kalmúks* by the *Russians*, lies between the Chain of Mountains just mention'd, and another, the most considerable of which is *Altay*, whence proceed several large Rivers, the principal being the *Oby* and *Irtis*. Near the Source of this last the King of the *Elutbs* usually kept his Court. The People were numerous and powerful, and possess'd a vast Extent of Land from *Russia* to the *Uzbek Tartars*, but were ruin'd by Civil Wars.

However, their last King, *Kaldan Pojoéú hán*, having reduced under his Dominion all the Remains of this great People, lately subverted the powerful Empire of the *Kalkas*, and even declared War against the Emperor of *China*, meditating the Conquest of that Empire, in which perhaps he might have succeeded, had not his Nephew with most of his Troops deserted him, or had he contended with a less brave and active Prince than *Kang hi*. In short, he was entirely defeated, and his Nephew, who always kept a good Correspondence with the Emperor, governs in Peace the Remains of the *Elutbs*, near the Source of the *Irtis*. But as in the following Journals there is frequent Mention of the *Elutbs* and their King *Kaldan*, it may here be proper to give some Account of the Origin and last Wars of those People.

About 80 Years ago all these *Elutbs* were united under one Chief, or King, called *Ochirtú che ching han*. Prince *Ablay*, his Brother, having rebell'd, was defeated, and forc'd to retire a vast Way towards *Siberia*. The King had under him several petty Princes of his Family, called *Taykis*; by the *Russians*, *Taysha* and *Tayshi*; who were absolute in their Territories, and pay'd the King what Homage and Tribute they pleas'd. One of them, *Patúrú hum*, was very rich, and had been much honour'd for his Exploits in the Wars of *Tibet*. He left several Children; of whom *Onchon*, the Eldest, succeeded him. This Prince, during the Wars with the *Hassak púrúks*, or *Uzbeks*, fell sick of the Small Pox in his Camp, and thro' a ridiculous and barbarous Superstition of the *Mongols*, who abandon the Sick of that Distemper, was left alone in his Tent. The *Mohammedan Tartars* posted opposite to the *Elutbs* took Possession of the abandon'd Tent, where they found the sick Prince, and took such Care of him that he recover'd.

*Onchon*, not thinking it proper to discover his Quality, serv'd three Years as a common Slave, during which the second Brother, *Sengbe*, not doubting of his Death, marry'd his Wife, according to the Custom of the *Mongols*. But at the End of this Term the Prince discover'd himself to the *Hassaks*, and promising upon Oath, that if they restor'd him, he wou'd never renew the War, they set him at Liberty, and gave him a Guard of 100 Men to escort him into his own Territories. Being arrived on the Frontiers, he dispatched a Courier to his Brother *Sengbe*, with an Account of his Adventure and Return. *Sengbe*, being greatly surpriz'd, immediately consulted his Wife, to know whom she would chuse in such a Conjunction. The Woman, who had acted with an honest Intention, answered, That she had marry'd him on Presumption that her first Husband was dead, but since he was living she was indispensably oblig'd to return to him.

*Sengbe*, whose Love was equal to his Ambition, under Pretence of Honour, dispatch'd some trusty Persons, with secret Orders to massacre the Prince and all his Retinue. The Thing being executed, he gave out that he had defeated a Party of *Hassak púrúks*, without mentioning his Brother. But the Crime was not long concealed: One of the Brothers, by the same Mother as *Onchon*, assembled Forces to revenge the Murder, and succeeded so well that he killed *Sengbe*, and restored the Son of *Onchon* to his Father's Possessions.

*Kaldan*, third Son of *Patúrú hum tayki*, by *Sengbe's* Mother, had been initiated and educated by the Grand Lama as one of his principal Disciples, after which he settled at the Court of *Ochirtú che ching han*, who treated him with great Marks of Distinction. This Prince, having Notice of these Transactions, asked Leave of the Grand Lama of *Tibet*, his Master, to quit the Habit and Profession of a Lama, in order to revenge the Death of his Brother *Sengbe*. Leave being granted, he immediately form'd an Army of *Sengbe's* old Domesticks, and some Troops lent him by *Ochirtú*, with which he took Vengeance on the Murderers, and seiz'd on all the Effects of his Brother, and the Estates of *Sengbe*. He then marry'd that Prince's chief Wife, the Daughter of *Ochirtú*, and his Forces increasing daily, he found himself able to dispute the Kingdom with his Father-in-law, to whom he owed his present Fortune. A Quarrel between their People was his Pretence for declaring War, and he march'd his Army into the Country of *Ochirtú*, who receiv'd him at the Head of his Troops. The Fight was near the great Lake *Kizalpu*, where *Kaldan* got the Victory, took his Father-in-law Prisoner, and had his Throat cut to secure the Conquest of his Dominions, and thus he became the Head of all the *Elutbs*. The Grand Lama, to reward his Perfidiousness and Cruelty, gave him the Title of *Hán*, King or Emperor, from which Word the *Tartar* Princes are called *Kán*, *Europeans* changing the initial *H* into *K* in this and other Words; as, for *Hami* they write *Kami*, for *Halkas*, *Kalkas*, &c. From that Time *Kaldan* enjoy'd his Conquests, and had no Wars but with the *Hassak púrúks*, the inveterate Enemies of the *Elutbs*, till 1688, when he invaded the *Kalkas*, and taking Advantage of their intestine Divisions easily defeated them, pursuing his Victory till he had entirely subdu'd them.

At present, since the Ruin of *Kaldan* in his Turn by the Emperor of *China*, there are in all these vast Countries no more than 10 or 12000 Families of *Elutbs*, the Head of which is Nephew to *Kaldan*, and eldest Son to *Sengbe*. This Prince, called *Tse vang raptan*, deserted his Uncle, as mention'd before, on the following Occasion: A Princess, Daughter of *Ochirtú*, had been promis'd him in Marriage, but *Kaldan* falling in love with her took her from him, and not content with this Injustice to his Nephew, hir'd Assassins to kill him, who missing their Blow only struck out one of his Eyes. *Tse vang raptan* at present lives quietly in his own Territories, where he encourages Agriculture, his Flocks not affording competent Subsistence

(A) A mere Imagination without the least Ground.

(B) He seems to be the same with *Basso* or *Busso* *han*.

to his People. He is always at War with the *Uzbeks*, and is Lord of *Túrúfan* and *Yarkian*, the latter of which lately revolting he reduced by Force, and severely punished.

Third  
Branch,  
or *Kalmaki*  
*Kojhoti*.

The third Sort of *Eluths* are inclos'd by the Provinces of *Shen si* and *Se chwen*, and the Kingdom of *Ti-bet*, where their King or Head, *Dalay ban*, usually resides. But *Tibet*, call'd also *Túbet*, and *Tangút*, (c) not above 60 Years since had a King called *Tsanpa ban*, in the *Chinese* History *Tsan pá*. This Prince was formerly very powerful, and is suppos'd to be the famous *Prefter John*: (d) For tho' the Grand Lama, here call'd *Dalay*, then resided at *Pútala*, call'd by our Travellers *Betala*, *Lassa*, and *Barantola*, he was no temporal Sovereign, because *Tsanpa* wore the Crown, which he lost as follows:

Conquer  
*Tibet*.

The *Mongols*, who reverence the *Dalay* Lama as a God on Earth, thought it their Duty to revenge the Want of Respect in *Tsanpa* towards him. Wherefore the King of these *Eluths*, assisted by *Patúrú bum tayki*, conquer'd the King of *Tibet*, and having put him to Death gave his Kingdom to the Grand Lama. He even held it an Honour to be styl'd his Vassal, and to preserve him in his Conquest fix'd his Residence near *Pútala*: This King was call'd *Kúshi ban*, and was Grandfather to the present King *Dalay ban*. The auxiliary Princes of his Family returned Eastward into their own Country, extending from *Tibet* towards *Sining*, almost to the Great Wall. These *Eluth* Princes are known in *China* by the Title of *Taykis* of *Koko nor*, from a great Lake by which they inhabit. They are eight in Number, having each their Territory, but league together for their mutual Preservation.

Submit to  
*China*.

They were all Vassals to *Dalay ban*, or rather to the Grand Lama; but after the Destruction of *Kaldan's* *Eluths*, the Emperor sent an Invitation to these eight *Tayki*, which the first in Rank among them accepting, was favourably received, became a Vassal, and received the Title and Seals of *Tsing vang*, or Prime Regulo: Some of the others contented themselves with paying their Homage by Proxy. The Emperor is unwilling to employ Force in subjecting the rest of these *Eluth* Princes, but chuses to win them by Kindness, often sending them Presents, which they call *Rewards*, as those which they send in Return are called *Tribute*.

All these *Eluths* may trade with *China*, free from Custom, in the Capital itself; they are subsisted for eighty Days, which is the Time allow'd for trafficking, after which they maintain themselves. The *Mohammedan Tartars* who trade thither by Land through the Western Provinces are treated in the same Manner, with a View to engage them by Degrees to submit to the Emperor, through the Hopes of a rich Trade under his Protection, which secures them against the Attempts of the neighbouring Princes, who dread a victorious Enemy grown more formidable since the Defeat of *Kaldan*.

Account of  
*Tibet*.

We should say a Word of *Tibet*; for tho' the *Dalay ban* resides at *Pútala*, in the Heart of the Country, he meddles not with the Government, but is content with reigning over the wandering Hords of *Eluths*.

The Grand Lama, who is not concern'd with temporal Affairs, has establish'd a Vice-roy, who governs in his Name and by his Authority: This Vice-roy, call'd the *Tipa*, tho' marry'd, wears the Habit of a Lama. The Emperor of *China*, during the War with *Kaldan*, created him *Vang*, or Regulo, to attach him to his Interest. He knew that the *Tipa* and Lama secretly favour'd *Kaldan*, and were capable of crossing his Designs: Besides, had they join'd the *Mongols*, and interest'd Religion in the War, it would have been difficult to withstand so many Enemies. The *Tipa*, indeed, durst not openly declare against the Emperor, but was well known to favour *Kaldan*: Wherefore, after the Defeat of this latter, the Emperor observ'd no Measures with the *Tipa* nor the Grand Lama himself, but spoke like their Master, putting them in Mind of the Fate of *Kaldan's* Party, and threatening to send an Army to *Pútala* in case of Disobedience to his Orders. They have try'd to appease him, but delay to yield up the Persons he demands; they have made some very humble, but hitherto fruitless, Remonstrances. The Emperor, however, will hardly make an Attempt on *Tibet*, being so far from *China*, and the Roads so difficult for the March of an Army.

*Pútala*.

*Pútala* is the Mountain on which stands the Palace, or, if you will, the Pagod, where the Grand Lama resides. At the Bottom runs a pretty large River, called *Kaltjú múren*; *múren*, in the *Mongol* Language, signifying a River. At the Middle of the Mountain is the Pagod erected to seven Stories, in the highest of which the Lama lodges. By the Side are the Ruins of *Tsanpa's* royal City, destroy'd by *Kúshi ban* King of the *Eluths*. The People dwell in small Towns and Villages, and live by Agriculture. This Account of *Tibet* I had from an old Mandarin of the Office of Rites at *Peking*, who had been Ambassador to the Grand Lama, and it exactly agrees with those of other Mandarins since sent thither. He assur'd me that 'tis but 400 Leagues from *Sining* to *Pútala*, which he had travell'd in 46 Days in Winter, and that the Country was pretty well inhabited. He spent 20 Days in going to a Place call'd by the *Chinese*, *Tsing sú hay*, which is a Lake, or rather three Lakes so near one another that they look like one.

The *Whang ho* has its Source here, whence it hastens towards the South between Mountains, and being enlarged with all the small Rivers of *Koko nor*, it enters *China* near *Ho chew* (a City of *Shen si*, on the Borders of *Se chwen*, 10 Days Journey in a strait Line from the Source) by a very strait Passage between two vast steep Rocks. The *Chinese* tell us, that their famous Emperor, *Yu*, who deliver'd *China* from the great Inundation so famous in History, by directing the Course of Rivers, and cutting Channels for them, order'd this great Rock to be cut for a Passage to this River. *Ho chew* is about ten Days Journey from the Source of the *Whang ho* in a strait Line.

River *Altan Kol*.

The same Mandarin told me, he had cross'd a River of *Koko nor* call'd *Altan kol*, in the *Mongol* Tongue the *Golden River*. It is about three Foot deep, runs into the Lakes of *Tsing sú hay*, and has abundance of Gold mix'd with its Sands, which employs the Inhabitants all the Summer, and makes a principal Revenue of the Princes of *Koko nor*: A Person they employ will take six, eight or ten Ounces, sometimes more; they take the Sand from the Bottom of the River, then wash it a little, and retaining what looks like Gold melt it in Crucibles. This Gold is esteem'd very good, and is sold for six times its Weight of Silver. It seems to come from the neighbouring Mountains, where this River rises; which might easily be discover'd, had these People the Art of sinking Mines. There is also Gold in other Rivers belonging to the Grand Lama, and much of it is carry'd to *China*. This Mandarin added, that from *China* to *Tibet* was a sensible Ascent, and that in general the Mountains, which are very numerous, are much more elevated above the Level towards the East on the Side of *China*, than towards the West on the Side of *Tibet*. Certainly these little Hills, whence the small River *Altan kol* takes its Rise, must be vastly higher than the Sea, since this River, which is rapid enough, discharges itself into the Lakes of *Tsing sú hay*, and the *Whang ho* has a very swift Current from these Lakes, for about 100 Leagues, to its Fall into the Eastern Ocean. This Country too is very cold for its Latitude, but when you enter *Tibet* you come upon a Descent, and the Climate is much more temperate.

The Mandarin was supply'd with Horses for himself and Attendants by the Country People wherever he came, with Camels to carry his Baggage, and all Necessaries. Thus they treat the Emperor's Envoys,

(c) *Tangut*, we doubt not, is different from *Tibet*, (d) We find that *Marco Polo*, *Rubricus*, and others make *Ung Khan* the *Prefter John*, who



who are allow'd six Sheep and an Ox for five Days. In like manner the Emperor maintains the Envoys of the Grand Lama and the Princes of *Kokonor* when they come to *Pe-king*.

The second Sort of *Mongols* are the *Kalkas*, who lie contiguous to the *Eluths* on the East. Their Country, The Kalkas from East to West, extends from Mount *Altay* to the Province of *Solon*; and, from North to South, from 50° and 51° to the Southern Extremity of the great Desert *Shāma*, which is reckon'd to belong to them. Desert Shāma they encamping there, during Winter, when they stand in less Need of Water, which is rarely to be met with, and is generally bad. This Desert bends about *China*, and is larger and more frightful towards the West: I have pass'd it four times in different Quarters. From East to the Mountains beyond the Great Wall it is about 100 Leagues, not comprehending the Mountains to the North of the Great Wall; for tho' they are in a manner uninhabited the Soil is good, there are fine Pastures, Woods, Springs, and Rivulets of good Water in abundance. Nor do I take in the Country beyond the *Kerlon*, abounding with Water and Pasturage, tho' thinly inhabited, especially the Western Part. The Desert is much larger from North to South, and above 100 Leagues over, in some Parts quite bare, without Trees, Grass, or Water, except some Ponds and Marshes made by the Rains, and here and there a Well of Water bad enough.

The *Kalkas* live chiefly along the Rivers *Selengha*, *Orkon* or *Orbon*, *Tūla*, and *Kerlon*, where is plenty of Water and Pasturage: Thither they retreated when expelled *China* by *Hong wu*. Their Princes History of the Kalkas also are Descendants from *Jingbiz Khān*, or his Brothers.

At first they had a Monarch, under the Title of *King*, or *Han*, tho' tributary, as the other *Kalkas* were, to the *Mongol* Prince descended from the eldest Branch of the Emperor *Kūblay*, Grandson of *Jingbiz Khān*, named *Chabar han*: But the *Kalkas* in time vastly increasing, and the Descendants of *Kūblay*, who had only the Title of *Taiki*, growing numerous, the more powerful among them made themselves by degrees independent of one another, and of the King himself, to whom they paid only a slight Homage.

Before their late Destruction, we are assured there were no less than 600,000 Families of these *Kalkas*, divided into seven Standards, with each its Head, and under them several Hundreds of *Taykis*. Three of the seven obtain'd of the Grand Lama the Title of *Han*, but most of the *Taykis* acted as Sovereigns in their respective Territories, and paid these *Hans* no farther Deference than the first Place in Assemblies, which were held to determine Differences, and consult about public Affairs: for they look'd upon themselves as Members of one confederate Nation, and tho' Divisions frequently arose by the stronger Princes oppressing the weaker, they were easily reconciled by the Lamas, by whom they were entirely govern'd, and especially by the Grand Lama of *Tibet*, to whom they paid a blind Obedience.

The eldest of these three *Hans*, *Chafaktū*, possess'd the Country immediately East of Mount *Altay*, and extending to the Rivers *Selengha*, *Orkon* and *Tūla*, being separated from that of the *Eluths* by the foresaid Mountain, look'd upon by the *Mongols* as the most considerable in all *Tartary*.

The second, *Tūchetū*, or *Tūchektū han*, was the most powerful of the *Kalka* Princes. His Territory extended along the three last-mention'd Rivers to Mount *Kentej*, whence the *Tūla* and *Kerlon* derive their Source.

The third, *Cheching han*, resided towards the Source of the *Kerlon*, along the Banks of which his People extended themselves to its Fall into the Lake *Dalay*, or *Kūlon*, and also beyond as far as *Solon*. These two last Princes took the Title of *Han* about forty or fifty Years ago; but the first long before.

As frequent Mention is made in the following Journals of the Wars of these Princes with one another, and with *Kaldan*, the Destroyer of the *Kalkas*, it may be proper to enter into the Occasion of them. Their late Wars with the Eluths

These *Kalkas* were so powerful before the Wars, as to give Uneasiness to the Emperor of *China* himself. They were very rich in Flocks, and their Plains were cover'd with Horses, of which they sold 100,000 every Year at *Pe-king*. These Horses, one with another, went off for seven or eight Crowns, and a pick'd Horse yielded fifteen; but since the Ruin of these People, while the Emperor was at War with the *Eluths*, an indifferent Horse, a little in Heart, was worth 400 Livres and more.

The Occasion of this War was as follows: A *Tayki*, or *Kalka* Prince, called *Lopzang bum Tayki*, whom I have seen at the Assembly of the States of *Tartary*, attack'd, for what Reason I know not, *Chafaktū han*, took him Prisoner, put him to Death, and seized on his Estate with part of his Servants; the rest, with his Children fled to *Tūchetū han*, who immediately dispatch'd an Account of what had happen'd to all the Heads of Standards, and principal *Taykis*, inviting them to join against the Usurper, they immediately assembled their Forces, attack'd *Lopzang bum*, took him, and sent him to the Grand Lama to be punished, whom they also desired to invest the eldest Son of *Chafaktū han* with his Father's Dignity. Their Request was granted, and the Son was establish'd in the Father's Estate; but neither his Flocks nor Subjects were restor'd, for *Tūchetū* had seized them for his own Use by Advice of his Brother, who was a Lama, and one of those living *Fo* that are so numerous in *Tartary*, and who as easily impose on the rude and illiterate *Mongols*, as *Mohammed* once did on the simple Shepherds of *Arabia*.

This Lama, called *Tsing chung tumba hūūēū*, had been eight Years a Disciple of the Grand Lama of *Tibet*, where he had acquir'd the learned Language, and such a Reputation in the School, that he resolv'd to set up for himself, pretending to be a living *Fo* as well as his Master. He plaid his Part so well that these *Kalkas* ador'd him as a Divinity; nay his Brother, tho' a King, went regularly on set Days to pay him the same Worship they render to their Idols, gave him the Upper-hand on all Occasions, and was entirely managed by him. This Lama, by his Pride and ill Conduct, occasion'd the Destruction of his Family and the Empire of the *Kalkas*.

*Chafaktū han* being thus kept out of his Effects, contrary to a Decree of the Assembly, sent Ambassadors to the Grand Lama with a Complaint, and to pray him to interpose his Authority with *Tūchetū han* and his Brother the Lama, for a Restitution. The *Dalay* Lama accordingly dispatch'd a Lama Envoy, who being corrupted with Presents contented himself with fair Promises. *Chafaktū han*, despairing of Justice from that Quarter, sent his second Son to the Emperor of *China*, to beseech him to espouse his Interest, and procure the Restitution of his Effects. Observe here, that the *Kalka* Princes paid a kind of Homage to the Emperor for a free Trade to *China*, which was a Camel and nine white Horses by way of Tribute, tho' they were not very regular in the Payment.

The Emperor dispatch'd an Ambassador to the *Dalay* Lama to engage him to send, at a Time which he appointed, a Person of Consideration into the Country of the *Kalkas*, promising to send at the same time a Grandee of his Court to dispose these Princes to an Accommodation, and to prevent a War, which was going to break out.

Mean time *Chafaktū han* dying, his eldest Son, who was in Alliance with *Kaldan*, his Neighbour, succeeded him, and was made *Han*. This Prince solliciting the Restitution of his Effects, and the Envoys of *China* and the *Dalay* Lama being arriv'd at the Court of *Tūchetū han*, they conven'd a second Time the States of the *Kalka* Princes. The Imperial Envoy sat as President of the Tribunal, which is much of the same A Treaty set on foot.

same Dignity with the six chief Tribunals at *Pe-king*. His Name was *Argni*; and from him, and the Mandarins that accompany'd him, I learn'd the Particulars of the Negotiation.

The Envoy of the *Dalay Lama* was also one of the most considerable in his Court, and as he represented his Master, every one yielded him the first Place, except the Brother of *Tüchetü bán*, who being also a *Lama*, and professing himself a living *Fo*, pretended to be equal to the High-Priest, and would be treated with the same Distinction.

The King of the *Eluths* had also his Envoys at the Assembly to support the Interest of his Friend and Ally. These in vain exclaim'd against the Pretensions of the *Kalka Lama*, which they look'd upon as an unwarrantable Encroachment upon the Respect due to their common Pontiff; but the *Lama* making no Concession, the Envoys of the *Eluths* retir'd in great Discontent.

In short, to avoid a greater Difference than that they came to terminate, the Envoy of the *Dalay Lama* was oblig'd to consent that the *Lama*, Brother to the King of the *Kalkas*, should sit opposite to him. This Contest once over, Affairs were soon regulated in the Assembly, and *Tüchetü bán* and the *Lama* his Brother solemnly promis'd that they would faithfully execute what had been there decreed: After which the Estates separated, but instead of keeping their Word, they continued their usual Delays under divers Pretences.

Comes to nothing.

Mean time the King of the *Eluths*, offended at the little Regard had to his Envoys, and the Affront offer'd the *Dalay Lama* in the Person of his Legate, as also press'd by *Sbasaktü bán* to hasten the Restitution of his Effects, of which they still detain'd the best Part, sent an Ambassador to *Tüchetü bán* and the *Lama* his Brother, to exhort them to perform their Promise, and especially to complain of the *Kalka Lama*'s disputing Precedence with the Legate of the *Dalay Lama*, who had been their common Master. The *Kalka Lama* could not bridle his Rage, but loaded the Ambassador with Irons, and having sent a threatening Letter to the King of the *Eluths*, immediately put himself with his Brother at the Head of a good Body of Troops to surprize *Sbasaktü bán*. That Prince, who expected nothing less, could not escape the Fury of his Enemy, but fell into the Hands of the *Lama*, who order'd him to be drowned. He also put to Death one of the most considerable *Taykis*, and seiz'd his Effects; after which he invaded the Territories of the King of the *Eluths*, and surpris'd a Brother of his, whose Head he cut off, and fixing it on a Spear expos'd it to public View, at the same time sending a Domestick of that unfortunate Prince with a most abusive and threatening Letter to the King of the *Eluths*.

The *Kalkas* defeated by the *Eluths*.

The King, thoroughly enraged, yet stifled his Resentment, till he was in a Condition to declare it. Mean while he assembled his People, and next Spring, 1688, approach'd the Territories of *Tüchetü bán*: The *Lama*, who had expected no less, demanded Succours of all the other *Kalka* Princes, alledging that he had put to Death *Sbasaktü bán*, because he had enter'd into a League with the King of the *Eluths* to make War on all the other *Kalkas*. Most of these Princes, with considerable Forces, came to the Rendezvous on the Frontiers.

The King of the *Eluths* being advanced, saw very well that it would be Rashness to engage with an Army much superior in Force, and only thought of chusing an advantageous Camp, hoping that Divisions would soon arise in the Army of the *Kalkas*, in which he was not deceived. The Head of one of the most numerous Standards decamp'd first by Night with all his People. *Cheching bán* soon follow'd his Example, and all the rest, one after another, march'd off, leaving the *Tüchetü bán*, and the *Lama* his Brother, with none but the Troops of their own Standard. The King of the *Eluths* no sooner understood this, than he fell upon the Enemy. It was rather a Rout than a Battle, for they made no Resistance. *Tüchetü bán*, with his Family, and the *Lama* with his Disciples, had much ado to escape with the Loss of almost all their Baggage, and the greater Part of their Army and Flocks. All the *Kalkas* of *Tüchetü bán*'s Family, wherever found, were put to the Sword; he himself was obliged to abandon his Camp, and the *Lama* his Residence, where every thing was plunder'd or burnt, and two fine Temples, which the *Lama* had erected at his own Expence, were entirely demolish'd. The King then sent Troops with Orders to destroy the Country with Fire and Sword, and especially to kill all the *Kalkas*, who fled on every side.

Seek the Emperor's Protection.

*Tüchetü bán*, and the *Lama* his Brother, retir'd to the Southern Extremities of the Desert, near the Territories of the Emperor of *China*, where they sent to beseech his Majesty to take them under his Protection, and to defend them from an Enemy whose Ambition and Cruelty they highly exaggerated. The Emperor dispatched an Officer to know the Reason of the War: The King answer'd with Respect, That he had undertaken it to revenge the Death of his Brother, and resolv'd to continue it; that he thought no Prince would give Refuge to so wicked a Man as the *Kalka Lama*, the principal Author of so many Barbarities, for which Reason he resolv'd to pursue him wherever he retreated; that his Punishment equally concern'd the Emperor, since he had so notoriously violated his Oath to his Majesty's Ambassadors at the Assembly of the States, and shown so little Regard to his Mediation.

The *Lama* knowing that if the Emperor abandon'd him he must inevitably fall into the Hands of his Enemy, the *Dalay Lama* being his utter Adversary, in order to secure himself, offer'd the Emperor to become his perpetual Vassal, with his Brother, Family and Subjects, and to engage all the other *Kalkas* to follow his Example. During this Negotiation several other *Kalka* Princes sought Protection, and were favourably receiv'd on the same Conditions. *Cheching bán* dying the same Year, his Widow also besought the Emperor to receive her Son as his Vassal, and invest him with the Title of *Han*, but not for his Descendants.

It was some time before the Emperor received *Tüchetü bán* and the *Lama* his Brother into his Territories, or open Protection: He contented himself at first with exhorting the King of the *Eluths* to abandon his Resentment, and to be satisfied with the deplorable Condition to which he had reduced these unfortunate Princes and their Subjects. But the King would listen to no Accommodation, and answer'd once again, That the Emperor was equally concern'd to punish the Violation of a Treaty guaranty'd by himself and the *Dalay Lama*: However if his Majesty would deliver up the *Kalka Lama* to their common Master, the *Dalay Lama*, to be judged by him, he would desist from Hostilities. But the Emperor thinking it unworthy his Dignity to abandon Princes stript of their Possessions, applying to him for Refuge; and besides having nothing to fear from the *Russians* since the late Peace of *Nipchâ*, took the *Kalka* Princes under his Protection, and granted them a Part of his Lands in *Tartary*, where they might settle, and live after their own Manner. This gave Occasion to the War between the Emperor and the King of the *Eluths*.

The *Eluths* advance into the Empire.

The King towards the End of *July*, 1690, advanc'd at the Head of a small but well disciplin'd Army to the Frontiers of the Empire. All the *Kalkas* encamp'd along the *Kerlon*, whose Course he had follow'd for the Convenience of Forage, he slew or enslav'd; and pursu'd the Murderers of his Brother to the very Retreat the Emperor had assign'd them. On the first Rumour of his March, the Emperor drew together all the *Mongol* Forces that had been his Subjects from the Beginning of the Monarchy, and being encamped just without the Great Wall, are, as it were, the Out-guards of the Empire; these, reinforced with

with some *Manchew* Troops, that served as Convoys to the Presidents of the Militia; and the *Mongol* Officers were order'd to the Frontiers to observe the Motions of the *Elutbs*. The two Presidents form'd a Design to surprize the King in his Camp; for which End they amus'd him with a Treaty of Peace, and when he was least on his Guard attack'd him in the Night: But they were vigorously repuls'd, and pursu'd within their own Territories, where they secured themselves by taking Post on the Mountains. On Advice of this, the Emperor order'd a great Army from *Pe-king* to fight the *Elutbs*: He design'd at first to command it in Person, but chang'd his Mind at the Remonstrances of his Council, and made his next Brother Generalissimo, ordering his eldest Son to accompany him. The Army marched directly to the Enemy. <sup>Fight the Chinese.</sup> who resolutely expected them about 80 Leagues from *Pe-king*. The King was pos'd to Advantage, and tho' he wanted Artillery, with which the Imperial Army was well provided, and had but very few Troops, yet he accepted the Offer of Battle. At first his Vanguard suffer'd very much by the Enemy's Cannon, which oblig'd him to change his Post to be out of their Reach; but as he had a great Marsh before him, which prevented his being furrounded, he defended himself with great Bravery till Night, when both Parties retir'd to their Camps. The General of the Ordnance, who was the Emperor's Uncle by the Mother's Side, was kill'd towards the End of the Action by a Musquet Shot, as he was drawing off the Cannon. <sup>Come to a Treaty.</sup> Next Day produc'd a Treaty, of which the Result was, That the King should have Leave to retire with his Army, first taking an Oath before his *Fo* never to return into the Territories of the Emperor or his Allies. In his Retreat part of his Troops perish'd for Want, and his Nephew *Tse vang raptan*, whom he had left Regent, withdrew to a remote Country, with all that would follow him. This was such a terrible Blow to the King, that he was three or four Years recruiting his Army.

The Imperial Generals, on their Return to *Pe-king*, were impeach'd, tho' they had the better in the Engagement: For it is a Law of the *Manchews*, establish'd from the Foundation of their Monarchy, That if a General gives Battle, and obtains not a compleat Victory, he is culpable, and ought to be punished. Had the Emperor suffer'd the Commissioners to follow the Rigour of the Laws, his Brother had been depriv'd of the Dignity of *Vang* [Regulo] and the other Grandees of his Council had at least lost their Places, nay their close Confinement was under Deliberation: But the Emperor declared that a light Fault deserved a light Chastisement; and so the Regulo General in chief, with some other General Officers, who are much the same with our Dukes, Marquisses, &c. were sentenced to lose three Years Revenue annexed to their Dignity, and the others were degraded five Degrees.

The Emperor bestowed extraordinary Honours on the Memory of his Uncle killed in the Action. His eldest Son succeeded to his Offices and Dignities, particularly to that of Head of a Standard. His Majesty also recompens'd the Kindred of the Slain and Wounded; in short, all who had distinguish'd themselves were rewarded according to their Merit.—Next Year the Emperor held an Assembly of the States of *Tartary*, wherein all the *Kalka* Princes with one Consent paid him solemn Homage.

The King of the *Elutbs* continued in the Territories formerly belonging to *Cbafatû hân* and *Tûshetû hân* till 1694. when being recruited he scoured the Banks of the *Kerlon*, massacring all the *Kalkas* he found; thence advancing to the Frontiers of *Korchin* he sent Proposals to the Chief Prince to join with him against the *Manchews*. *What greater Indignity (says he) than from Masters to become Slaves? We are Mongols, and under one Law; let us unite our Forces, and regain an Empire which is ours by Inheritance. I will share the Glory and Fruits of my Conquests with those who will share the Danger: But if there should be any Mongol Princes (as I hope there are none) so base to chuse Slavery to the Manchews our common Enemies, let them expect to feel the first Efforts of my Arms.* The King of *Korchin* on this Occasion gave a Proof of the Fidelity he had sworn to the Emperor, and sent him the Letter; which made him a little uneasy; for tho' he knew the *Elutbs* were too weak to venture to attack him, he did not like a Confederacy of the *Mongol* Princes, supported by the *Dalay Lama*; and therefore made a new Effort to extirpate the *Elutbs*, or compel them by force of Arms to a solid and lasting Peace. With this View, in 1696, he invaded *Tartary* with three Armies, in order to inclose the *Elutbs* on all Sides. One of these Armies gained a compleat Victory, while that under the Emperor struck every Place with Terror. In short, this Year and the next all these *Tartars* were destroy'd, subdu'd, or disperfed, and the Death of their King in 1697, while the Emperor was marching to seek him out in his Retreat, compleated the Ruin of this Nation; the Remains of these unfortunate *Elutbs* being obliged to implore the Emperor's Clemency, or take shelter with *Tse vang raptan*, the only remaining Prince of that People. The War thus gloriously ended, the Emperor is become absolute Master of all the Empire of the *Kalkas* and *Elutbs* (A), and has extended his Dominions in *Tartary*, as far as the great Deserts and Forests, which make the Frontiers of *Russia*. <sup>Continue Hostilities.</sup>

I come now to speak of the third Sort of *Mongols*, those properly so called, whose Country joins with the Great Wall.—The Princes of these *Mongols*, as well as of the *Kalkas*, are almost all of the Race of *Jinghîz Khân*. The Title of *Emperor of the Mongols* remain'd to the Chief of them call'd *Cbahar hân*, descended from the Emperor *Kublai*, by the eldest Branch. To this Prince the other *Mongol* States, and the *Elutbs* themselves, were Tributaries, till about the Beginning of the 16th Century, when his Cruelties and Debaucheries having made his Government odious and insupportable, his Subjects called in the Founder of the *Manchew* Monarchy. Thus the *Mongol* Prince, become a Vassal of the *Manchew* Empire, was obliged to quit the Title of *Hân* for that of *Vang*, given him by the Great Grandfather of the present Emperor, who hath subdued entirely the *Mongols* about the Great Wall. <sup>Are totally routed by the Chinese.</sup>

Their Country, from East to West, reaches from *Lyau tong* and the *Manchews*, as far as overagainst *Ning bya* in *Shen si*, between the Great Wall and the Desert of *Sba-mo*. They are divided into 49 Standards, under so many Princes. The *Manchews*, after their Conquest of *China*, conferr'd on the most powerful of them the Titles of *Vang*, *Pey le*, *Pey tse*, *Kong*, &c. settled a Revenue on each Chief of a Standard, fix'd the Bounds of their Lands, and establish'd Laws, by which they are govern'd to this Day. There is a Grand Tribunal at *Pe-king*, to which Appeals are brought from the Princes themselves, who are obliged to appear when cited. The *Kalkas*, since their Subjection, are under the same Regulations. <sup>The Mongols.</sup>

The third Nation of *Tartary* is that of the *Mohammedan Tartars*, the most considerable of which are the *Uzbeks*, better known in *Europe* than in *China* itself. They extend from *Persia* and the *Caspian Sea* Eastward to the Country of the *Elutbs*, and on the most Southerly Part almost to *China*; but were mostly subdued by (B) the last King of the *Elutbs*, who conquer'd *Yarkan*, *Turfan*, and *Hami*, or *Kami*. <sup>Mohammedan Tartars.</sup>

After the Defeat of the *Elutbs*, those of *Hami*, who lie nearest *China*, put themselves under the Protection of the Emperor. *Yarkan* and *Turfan* were dispos'd to follow their Example, and the Court willing receive them: But *Tse vang raptan* by his Presence secured their Fidelity. As I never travelled into this Country, I shall only relate what I learned from an Envoy of the Prince of *Hami*. He told me

(A) Notwithstanding this, *Tse vang raptan*, who had retreated to a distant Country, became almost as formidable as his Uncle *Kaldan*.

(B) The Author mistakes here, supposing little *Bukharia* the Country of the *Uzbeks*.

that from *Hami* to *Bokbara*, or, as it is called in the Country, *Bobara*, he spent five Months; but he travelled slow, stopt at several Places, and took a great Round, passing thro' *Raptan's* Country, which lies far wide to the Northwest of *Hami*, and from thence by *Turkestan*. This Road he told me, was safe and commodious; but there is another Way shorter, tho' less secure, and more difficult. From *China* to *Hami* is about 20 Days Journey; from *Hami* to *Turfan* above 100 Leagues, which the Caravan performs in seven Days. This Road is full of Rocks, with scarce any Water or Forage. From *Turfan* to *Aski* is 23 Days Journey, from thence to *Yarkan* ten, after which to *Bokbara* is about a Month's Travel more. The next City is *Kaskar* (A); but all the Road beyond is infested by the *Tartars* called *Hassak Púrúts*, who are great Thieves, and rob all they meet without Distinction, not sparing Ambassadors. The Country is very hot in Summer, and produces Plenty of good Fruits, especially Melons and Grapes. These *Tartars* are *Mohammedans*, and formerly drove a great Trade to *China*, which the War for some Years hath interrupted; but probably it will revive by Degrees, thro' the Encouragements and Immunities which the Emperor has granted to all who traffick by Land with *China*. The Language of these *Tartars*, which is apparently that of the *Uzbeks*, differs from the *Mongol*; but this last is commonly understood, by means of the great Commerce between the two Nations.

Nations of  
Russian Tar-  
tary or Si-  
beria.

It now only remains to speak of a fourth Nation, belonging to the *Tartars* subject to the *Russians*. This Part of the Country is the largest, extending, from West to East, from *Russia* to the Eastern Ocean; and, from North to South, from the Frozen Sea to 50° towards the Western Part, and to 55° towards the most Eastern: But 'tis only a vast Desert, except some Parts of *Siberia*, which are tolerably well peopled. I have only pass'd thro' part of the Frontiers; therefore shall only relate what I learn'd from several *Russians* and *Tartars*, who had liv'd in the Country, and often travell'd thither, in particular from a *Russian*, an inferior Mandarin.—This *Russian* had been made Prisoner by the *Manchews* at the Taking of *Yakfa*, and accepted an Offer of settling at *Pe-king*. He had travelled over most part of these vast Countries; and, besides two or three Journeys from *Tobolk*, his Birthplace, to *Moscow*, had gone from *Tobolk* to *Selengha*, from thence to *Nipchew*, where he stay'd a Year, and from *Nipchew* to *Yakfa*, where he resided eight Years, being employ'd sometimes in Hunting, sometimes in collecting the Czar's Tribute, which consists in those fine and costly Furrs, which are the principal Traffick of the *Russians*.

1. This Nation is about 300 Leagues from *Moscow*. The Journey is easily performed on a Sled in 20 Days, while the Snow is on the Ground, but is scarce practicable in Summer because of the Bogs, Waters, and Marshes; wherefore the Commerce, which is very considerable, is only carry'd on in Winter.

Tobolskoy.

2. *Tobolk*, or, as the *Russians* call it, *Tobolskoy*, is a large City, of great Trade, the Capital of *Siberia*, and main Staple for Furrs. The Lands adjacent abound with all sorts of Grain, Herbs, and Fruits. It is govern'd by four *Russian* Officers, who have each his District, and are chang'd every three Years. Whatever the *Russians* possess beyond the Rivers *Irtis* and *Oby* is in the Jurisdiction of *Tobolk*, which City has a large Garrison of *Russians* and *Siberians* paid by the Czar. It is about the Bigness of *Orleans*, situate on a high Mountain, at the Foot of which runs the great River *Irtis*, and the little River *Tobolk*, which names the Place, and here runs into the *Irtis*. From *Tobolk* to the Confluence of the *Irtis* and *Oby* they reckon 100 Leagues, but the strait Way is not 50 Leagues. The *Irtis* has many Windings, and it would require 15 or 20 Days to perform these 100 Leagues up the River. The Country about *Tobolk* and between the *Irtis* and *Oby* is inhabited by *Siberians*, for the most part *Mohammedans*. The People between the *Oby* and *Jenissea*, are called by the *Russians*, *Ostiaki* and *Tongússey*; the *Ostiaki* dwell near the *Oby* and the little *Kiet*, and the *Tongússey* along the *Jenissea*.

Ostiaki,  
Tongus.

Road from  
Selingha  
thither.

3. You can much sooner go from *Selengha* to *Tobolk*, than return to *Selengha* from *Tobolk*. *Selengha* is properly a River, on which the *Russians* have built a Town in the Country of the *Kalkas*, about 250 Leagues to the Northwest of *China*. The Lake *Paykal* lies about four easy Days Journey more towards the North. It is the greatest Lake in *Tartary*, and one of the largest in the World. They make it three Days Journey from *Selengha* to this Lake, where the River falls into it. You pass by a small Town called *Oudé*, a Days Journey from the Lake, and afterwards cross the Lake in a Day; for in that Part it is not very wide: Then you enter another River named *Angara*, which runs towards the North. About ten Leagues down the River, you meet with another Town, called *Irkútskoy*, from the Name of a small River, which here falls into the *Angara*. From hence in 10 or 12 Days you come to *Jenissea*, a City built by the *Russians* on a River of that Name, about half a League to the North of that Place where the *Angara* falls into it. As soon as you arrive at the City of *Jenissea* you quit this great River, which is there three Miles broad, and continues its Course northward to the *Frozen Sea*, then pass a Mountain, eight or ten Leagues by Land; after this, you reimark on the little River *Kiet*, which is fordable, and so gentle that Barks of Burden by the help of Oars go up it with Ease, and are seldom more than ten Days going to a Town called *Kietskoy* from the Name of the River. From this Town to the Fall of the *Kiet* into the *Oby* is but a Day's Journey, after which you fall down the *Oby* to its Conjunction with the *Irtis*, which is commonly a Voyage of 15 or 20 Days, from whence you sail up the *Irtis* to *Tobolk*. This Journey can't conveniently be undertaken but in Summer, when the Rivers are navigable, for the Way by Land is full of Mountains and Forests, and scarcely inhabited but along the Banks of Rivers. From *Kietskoy*, after 7 or 8 Days Navigation down the *Oby*, you arrive at the City of *Narim*, and in 8 more at that of *Sürgú*.

Lake Pay-  
kal.

Tongus.  
Brats,

Vábúls.

Yako.

4. The Lake *Paykal* is near 100 Leagues in Length from Southwest to Northwest, but scarce more than ten in Breadth. It is very deep, well stock'd with Fish, and almost surrounded with Hills: The Lands on the South of these Hills are of a good Soil, and cultivated in several Places by the *Russians*, the People of the Country understanding no Tillage: Wheat and Oats grow very well there. The People about this Lake are called *Tongús* by the *Russians*, and by the *Tartars*, *Orochon*: The *Orochon* are properly such as dwell by the Rivers that run eastward. There is yet another Nation called by the *Mongols*, *Brats*: The *Kalka Mongols* inhabit north of the *Selengue*.

Besides *Siberians* you find towards the South, between the *Irtis* and *Oby*, another Nation called *Vábúls*: These inhabit along the *Sosiva*, which falls into the *Tobolk*, about eight Days Journey above the City so called. Towards the Source of the *Sosiva*, 20 Days Journey from *Tobolk*, the *Russians* have built a small Town called *Pialing*, to awe these *Vábúls*, and force them to pay their Tribute of Furrs. The Banks of the River *Lena*, considerably East of the *Jenissea*, are peopled by those whom the *Russians* call *Yako*: Here they have also built a Town called *Yakútskoy*, from the Name of this Nation, which also serves to bridle them: Hunting and Fishing are all their Employment. The Language of this People differs from that of the Inhabitants along the *Jenissea*, *Oby* and *Irtis*.

(A) The Author errs in placing *Kaskar* to the West of *Bokbara*, since it lies 14 or 15 Degrees to the East of that City, and near *Yarkan*, as appears by the General Map.

From *Selingha* to *Nipchú* is 20 Days Journey by Land thro' a very open Country, once inhabited by the *Kalkas* where was Pasturage, and most of them subject to *Russia*: But as they were apt to rebel, and robb'd even the Caravans of the *Russians* themselves, these last have almost extirpated them. The Wood-lands are possess'd by the *Orochon*, who employ themselves in Fishing, and hunting Sables, Ermins, Black Foxes, and Elks, the Flesh of which Animals is their Food. The People about the *Saghalian úla* (called by the *Russians*, *Sbilka*) where the *Ergon* falls into it, are also Tributaries to the *Russians*. Their Cabins are cover'd with the Skins of Elks and Rain-Deer, which last the *Manchews* call *Oron*. This River *Ergon* [*Ergone*, or *Agon*] takes its Rise from the Lake *Dalay*, and after a Course of 100 Leagues runs into the *Saghalian úla*, being every where navigable, tho' in some Places fordable. From its Mouth in eight or ten Days you sail up to *Nipchú*; from hence you go down the River to *Yakfa* in two or three Days. The *Russians* call *Nipchú*, *Nerzinskoy*, [or *Nerchinskoy*] which is much enlarged since the Peace concluded there in 1689, both on account of the great Number of *Russians* who abandon'd *Yakfa* to settle there, and because the *Russian* Caravans set out thence for *Pe king*.

All the Country North of the *Saghalian úla* to the *Frozen Sea*, between the Meridian of *Pe-king* and the *Eastern Sea*, is a vast Desert. The *Russians*, who had often scour'd the Country, assur'd us that they found no Inhabitants, except in one Part by the River *Udi*, where about 100 Hunters had settled themselves, entic'd by the extraordinary fine Furrs. They added, that they had also scour'd the Coasts of the *Eastern* and *Frozen Seas*, and found open Sea every where, except in one Place towards the Northeast, where an inaccessible Chain of Mountains advanced they knew not how far into the Sea.

If our Continent joins *America* (A) it must be in this Part. However it can't be far distant, if it be true that our Continent reaches 6 or 700 Leagues beyond the Meridian of *Pe-king*, as it is asserted by Travellers, and confirm'd by two Maps shewed us by the *Russian* Plenipotentiaries. Besides, if we consider the Degrees in such a vast Extent of Land as this Corner of *Tartary*, which reaches from 70° to 80° Latitude, we may easily conclude that the Distance between the two Continents on that Side is but small. However, we are sure that Eastern *Tartary* is little better than a vast Desert, and that the Northern Part, which is under the *Russians*, is not near so well peopled as *Canada*, nor indeed do the *Russians* reap any Benefit from it, except Furrs, and the Teeth of a sort of Fish (B), which are much finer, whiter, and more precious than Ivory. With these they drive a great Trade to *Pe-king*; tho' scarce any People but the *Russians*, who are poor, and inur'd to Cold and Fatigue, would take so much Pains for so little Profit.

Their Quantities of Furrs come from *Siberia*, and the Territories about the *Irtis*, *Oby* and *Jenissea*; not from those vast Countries, which lie eastward of the *Jenissea* as far as the Sea, where there are very few Inhabitants, and those very poor and miserable. But their greatest Misfortune is their Ignorance of the true God, for they even seem to have no Religion at all. It is probable the *Mongols* had formerly some Knowledge of Christianity, and that there were many Christians among them from the Time of *Jinghiz Khan*, that implacable Enemy of *Mohammed* (C), and his Successors. I have convers'd on this Subject with a *Mongol* Prince, a Brother to one of those Reguloes whose Territories lie pretty near the Great Wall. He was a perfect Master of the *Manchew* Language, which I also spoke, and was better vers'd in the History of his Ancestors than any *Mongol* that I knew. I ask'd him how long the *Mongols* had entertain'd such a Veneration for their Lamas, particularly the Grand Lama of *Tibet*, and when these Lamas introduced the Religion of *Fo* among them. He answer'd that in the Reign of the Emperor *Kublai*, whom he called *Háblay*, there came Lamas into the Country of the *Mongols*, who planted their Religion; but that these Lamas differ'd much from the modern, being Men of Learning, and blameless in their Lives, and Saints that wrought many Miracles. It is probable that these Lamas, as he call'd them, were Christian Monastics, who came from *Syria* and *Armenia*, then subject to this Emperor, and preached Christianity to the *Mongols*, and also to the *Chinese*: But the Communication of these Countries with *China* and *Tartary* being afterwards cut off by the dismembering of that great Empire, the Bonzas of *China* blended their Superstitions with the Christian Customs, and indulging the *Tartars*, a gross and sensual People, in Licentiousness and Debauchery, introduced by degrees the Religion of *Fo* among the *Mongols*. This is the more credible, because these Lamas have many Ceremonies and Customs like those observed among Christians: They have Holy Water, Singing-Service, and pray for the Dead. Their Dress is like that in which we paint the Apostles, and they wear a Mitre and Cap like Bishops, not to mention their Grand Lama, who among them is much the same as the Sovereign Pontiff among Christians. The *Mongols* are honest People, and very devout in their Religion; but so bigotted to their Lamas, tho' these are very ignorant, and most of them very irregular in their Lives, that there is very little Hope of converting them to the true Faith.

I shall close these Remarks with a Word or two concerning the Great Wall that separates *China* from *Tartary*, since I have survey'd it almost entirely, and pass'd almost thro' all the principal Gates in it. It is indeed one of the most extraordinary and surprising Works in the World, tho' it must be confess'd, some have magnify'd it too much in their Accounts, imagining doubtless that it was throughout the same as they saw it in the Parts nearest *Pe-king*, where indeed it is very strong, well built, very high and solid.

From the Eastern Sea, where stands the famous Gate *Shang bay quan*, to the Province of *Shan si*, it is all built of Stone and Brick, with strong square Towers, near enough to one another for mutual Defence, and in the most important Passes are Forts very well built. This Part reaches about 200 Leagues, without reckoning several Faces of Walls, of a good Length, which form double, and sometimes triple Inclosures for the Security of the most considerable Passes.

From the Entrance of *Shan si* to its Ending in the West, this Wall is of Earth, or 'tis rather a Rampart, which too is defective in many Places. It is true, at set Distances are Towers, and some of Stone or Brick, but most of Earth. To recompense this, within the Wall, for its whole Length, you meet with a Fort every four Leagues, which under the *Tay ming* Dynasty were all strongly garrison'd, to defend the Country from the Incursions of the *Tartars*. They have indeed at present a kind of Garrison of *Chinese* Soldiers; but only some of the principal Places, as *Fwen sú*, *Tay-tong sú*, *Ya lin*, *Ning hýa*, *Sjang chew*, *Si ning*, and *So chew* are guarded by any considerable Force. But, besides these Fortresses, the Mountains within the Wall sufficiently defend *China* against the *Tartars*.

(A) By Capt. *Beerings* Journal, at the end of this Volume, *Asia* and *America* do not join.

(B) They are those called *Mamúts* Teeth, found lately to be the Teeth of Elephants.

(C) The Author here misrepresents the Case, *Jinghiz Khan* was not an implacable Enemy of *Mohammed*; he only disapproved the Pilgrimage

of *Mekka*, thinking it ridiculous to say, that one Place should be siter than another to adore God in. The Cause of his invading the *Mohammedan* Countries, was the perfidious Cruelty towards his Merchants and Ambassadors by the King of *Kavazm*. \* See *Gen. Hist.* Turks, *Mogols*, &c. p. 142.

## Geographical Memoirs of the Countries possess'd by the MONGOL Princes, rang'd under 49 KI, or Standards.

Territories  
of the Mon-  
gols.

THE Mongol Tartars dwell in Tents, which they transport from Place to Place, according to the Difference of Seasons, and Convenience of their Flocks, spending the Summer on the Banks of Rivers, and the Winter at the Foot of Hills; so that they have no fixed Abode in any Part of those Territories, of which they pretend to be Sovereigns by Hereditary Right. At present they are Feudatories to the Emperor of China, who gratifies them with an annual Stipend, but much less than what he allows the Manchew Princes at *Pe-king*. This roving Life did not permit us to mark their Habitations on the Map, otherwise than by Rivers, Lakes, and Mountains, near which they usually encamp. In some of these little Territories you see the Ruins of several ancient Cities, distinguish'd by their Names.

These Countries have the Great Wall for their Southern Bound. The four principal Gates by which you enter *Tartary* are accurately set down in the Map, viz. *Hi song kew*, *Kú pe kew*, *Chang kya kew*, and *Sba bú kew*; *kew* signifying, in Chinese, the *Streights of Mountains*. From these four Gates you may easily trace in the Map the Countries of the Mongol Princes divided into 49 *Ki*, or Standards.

First Divi-  
sion.

I. Passing North from the Gate *Hi song kew*, you soon find yourself in the Countries of *Karchin*, *Oban*, *Nayman* and *Korchin*; Eastward of this last lies the Country of *Tümet*. 1. *Karchin* is divided into two Districts, or, as they call them at *Pe-king*, Banners or Standards, under two Princes. The most remarkable Point in the Map is *Chaban subarban botun*: *Hotun*, with the *Manchews*, signifies a City, and *Subarban* a Pyramid of several Stories. This Pyramid is still to be seen, in Lat.  $41^{\circ} 33'$ , Long.  $2^{\circ} 45'$  East. The Country reaches to the Gate *Hi song kew*, in *Pe che li*, Lat.  $40^{\circ} 26'$ , Long.  $1^{\circ} 55'$  East of the Meridian of *Pe-king*. 2. *Korchin* is divided into ten Standards, including the Countries of *Túrbedé* and *Chaley*. The principal Residence of the *Korchin Tartars* is along the River *Queyler*, Lat.  $46^{\circ} 17'$ , Long.  $4^{\circ} 20'$  East. Their Country extends to the River *Sira múren*, Lat.  $43^{\circ} 37'$ , Long.  $6^{\circ} 30'$  East. The principal Point of *Túrbedé* is *Haytahan pira*, *pira* signifying a River, Lat.  $47^{\circ} 15'$ , Long.  $6^{\circ} 30'$  East. The *Chaley Tartars* dwell by the River called in the Map *Nonni úla*, *úla* meaning a River, Lat.  $46^{\circ} 30'$ , Long.  $7^{\circ} 45'$  East. So that *Korchin* from North to South contains almost four Degrees, extending six Leagues to the North of the *Haytahan*: But it is not so broad as long, being no more than  $3^{\circ} 25'$  from East to West. 3. *Nayman* contains but one Banner, and begins from the South Side of the *Sira múren*, Lat. (taken on the Spot)  $43^{\circ} 37'$ , Long.  $5^{\circ} 0'$  East. The principal North Point on the Map is *Topir tala*, Lat.  $43^{\circ} 15'$ , Long.  $4^{\circ} 45'$  East. 4. *Oban* is chiefly inhabited along the *Narkoni pira*, where some Rivulets fall into it, as the *Sbaka kol*, or *Chaban kol*, which gives Name to the Village *Shaka kol kaján*; *Kaján*, in *Manchew*, signifying a Village, Lat.  $42^{\circ} 15'$ , Long.  $4^{\circ} 0'$  East. The Ruins of a City called *Orpan*, or *Kurban subarban botun*, on the little River *Núchúkú*, or *Nuchaka*, are on this Side  $41^{\circ} 15'$ . The *Núchúkú* falls into the River *Talin bo*. 5. *Tümet* is divided between two Banneret Princes, and is mostly inhabited beyond the River mark'd in the Map *Subarban*, Lat.  $41^{\circ} 20'$ , Long.  $3^{\circ} 30'$  East. There are to be seen the Ruins of the City *Modun botun*, Lat.  $41^{\circ} 28'$ , Long.  $3^{\circ} 40'$  East. This Country extends on the South to the Great Wall, eastward to the Palisade, or Barrier of Stakes, that incloses *Liau tong*; Northward to *Halba*, or *Hara Pay chang*.

Second Di-  
vision.

II. Going thro' the Gate *Kú pe kew*, you enter upon the Territories, formerly part of *Korchin* and *Onbiot*, now converted to a Forest where the Emperor hunts; here he has also several fine Summer-Houses. Farther North are the Countries of *Onbiot*, *Kechikten*, *Parin*, *Sbarot*, *Uchúmúchin*, *Arúkorchin*, and *Ababanar*. 1. *Onbiot* is divided into two Standards of *Tartarian* Princes on the River *Inkin*, Lat.  $42^{\circ} 30'$ , Long.  $2^{\circ} 0'$  East. 2. *Parin*, divided into two Standards, has its principal Habitations on the *Hara múren*, which falls into the *Sira múren*, Latitude of the Regulo's Residence  $42^{\circ} 36'$ , Long.  $2^{\circ} 14'$  East. 3. *Kechikten*, or *Kefikten*, is also divided into two Standards, and has its principal Habitation on a little River that runs from the Southwest into the *Sira múren*, Lat.  $43^{\circ} 0'$ , Long.  $1^{\circ} 10'$  East. 4. *Uchúmúchin*, or *Ufsmúsin*, has two Standards along the *Húlakor* or *Húlgúr pira*, Lat.  $44^{\circ} 45'$ , Long.  $1^{\circ} 10'$  East. 5. *Sbarot*, divided into two Standards, is mostly inhabited towards the Confluence of the *Loban pira* and *Sira múren*, Lat.  $43^{\circ} 30'$ , Long.  $4^{\circ} 20'$  East. 6. *Arúkorchin* has but one Banner, which is on the River *Arú-kondúlen*, Lat.  $45^{\circ} 30'$ , Long.  $0^{\circ} 28'$  East. 7. *Ababanar* has two Standards, and is best inhabited about the Lake *Taal nor*; *Nor*, in the *Mongol* Language, signifying a Lake, Lat.  $43^{\circ} 30'$ , Long.  $0^{\circ} 28'$  East.

Third Di-  
vision.

III. When you have pass'd the Gate *Chang kya kew*, west of *Kú pe kew*, you enter on a Country conquer'd by the Emperor, who has it in Property. These Lands, as well as those from the *Kú pe kew* to the *Hi song kew*, along the Great Wall, are occupy'd by Farmers belonging to the Emperor, the Princes, and several *Tartar* Lords. Here are also *Mongol Tartars* of different Countries, who were either made Prisoners, or submitted voluntarily. They are rang'd under three Standards, and commanded by Officers of the Emperor's Appointment: Wherefore they are not reckon'd among the 49 *Ki*, or Banners of the *Mongols*, whose Chiefs are so many Princes, or petty Sovereigns. Farther to the North of the *Chang kya kew* are the Countries of the *Mongol* Princes of *Haochit*, *Sonbiot*, *Ababay*, and *Twinchúz*. 1. *Haochit* is divided into two Standards near the River *Chikir*, or *Chirin pira*, Lat.  $44^{\circ} 0'$ , Long.  $0^{\circ} 45' 10''$  East. 2. *Sonbiot* has two Standards, the principal Habitation is near a Lake, where the Latitude was taken  $42^{\circ} 29' 7''$ , Long.  $1^{\circ} 28'$  West. 3. *Ababay* has two Standards, which encamp about some Lakes or Meers, of which the Southernmost is *Súretú húchin*, Lat.  $44^{\circ}$ , Long.  $1^{\circ} 31'$  West. 4. *Twinchúz* contains but one Banner, near the Mountain *Orgou alin*, *Alin* in the *Manchew* Tongue signifying a Mountain, Lat.  $41^{\circ} 41'$ , Long.  $4^{\circ} 20'$  West.

Fourth Di-  
vision.

IV. Through the Gate *Sba bú kew* you enter upon the Emperor's Lands. The City call'd in the Map *Húbú botun*, or *Kíkú botun* is most remarkable, Lat.  $40^{\circ} 49'$ , Long.  $4^{\circ} 48'$  West. Here inhabit the *Ku-fay-chin*, or Chiefs of two *Tartar* Banners, called also *Tümet*. These *Tartars* are partly descended from those who were made Prisoners by the *Manchews*, when they made an Irruption from *Liau tong* into the Territories of the *Mongols*; partly a Mixture of different Nations of *Tartars*. Their Chiefs are appointed by the Emperor. Beyond the Territory of the *Húbú botun* lie the Countries of the *Mongol* Princes of *Kalka targar*, *Maomingan*, *Urat*, and *Ortos* or *Ortús*. 1. *Kalka targar* is watered by the little River *Aypaha múren*. It contains but one Banner, and its principal Habitation is in Lat.  $41^{\circ} 44'$ , Long.  $5^{\circ} 55'$  West. 2. *Maomingan* has but one Banner, Lat.  $41^{\circ} 15'$ , Long.  $6^{\circ} 4'$  West. 3. *Urat* is divided into three Standards, and is mostly inhabited along the River *Kondolen*, Lat. by Observation,  $49^{\circ} 55'$ , Long.  $6^{\circ} 30'$  West. 4. *Ortos*, or *Ortús*, lies South of the *Whang bo*, which incloses it on three Sides, the fourth being bounded by the Great Wall. It is divided among six Princes or Standards of the

Mongols

*Mongols*, and its principal Point is in Lat.  $39^{\circ} 3' 0''$ , Long.  $7^{\circ} 30'$  West. The Windings of the *Whang ho* towards the North are mark'd from Observations taken in following its Course as far as the Place call'd in the Map *Kira modo*, the Lat. of which is  $41^{\circ} 4' 43''$ . These Countries are without Inhabitants, or any thing remarkable.

Besides these 49 Banners, or Standards, commanded by as many *Mongol* Princes, there are also to the North and Northwest of *Pe-king* several other *Tartar* Princes, distinguish'd from the *Mongols* by the common Name of *Kalkas*, which is taken from the River *Kalka*. They call them at *Pe-king*, *Kalka Ta tse*, and *Kalka Mongu*. From East to West they extend 22 Degrees, but from South to North no more than five and half. Their usual Places of Abode are as follow.

Along the *Kalka pira*, Lat. less than  $48^{\circ}$ , Long. 1, 2, 3,  $4^{\circ}$  East—Near *Pwir nor*, Lat.  $48^{\circ}$ , Long.  $1^{\circ} 29'$ —Along the *Kerlon pira*, Lat. between  $47$  and  $48^{\circ}$ , Long. 4, 5,  $6^{\circ}$  West—Along the *Tüia pira*, Lat. above  $47^{\circ}$ , Long. 9 and  $10^{\circ}$  West—Along the *Hara pira*, Lat.  $49^{\circ}$ ,  $10'$ , Long.  $10^{\circ} 15'$  West—Along the *Selingba pira*, Lat.  $49^{\circ}$ ,  $27'$ , Long.  $12^{\circ} 26'$  West—Along the *Iben pira*, Lat.  $49^{\circ} 23'$ , Long.  $10^{\circ} 32'$  West—Along the *Twy pira* and *Kara üjir*, Lat.  $46^{\circ}$ ,  $29'$ ,  $20'$ , Long.  $15^{\circ} 16'$  West—Along the *Iriü pira*, Lat.  $46^{\circ}$ , Long.  $15^{\circ} 35'$  West—Along the *Patarik pira*, Lat.  $46^{\circ}$ , Long.  $16^{\circ} 32'$  West—Along the *Tegürik pira*, Lat.  $45^{\circ} 23'$ ,  $45'$ , Long.  $19^{\circ} 30'$  West—The City of *Hami*, where are *Mohammedans*, who possess this little Country, and, with the *Kalka Ta tse*, their Neighbours, are subject to the Emperor. Lat.  $42^{\circ} 53'$ , Long.  $22^{\circ}$ ,  $23'$ .

On the West are the *Tartars* called *Kokonor Ta tse*, and *Koko Nor Mongols*. They take this Name from a Lake, called by the *Mongols*, *Nor*; by the *Manchews*, *Omo*. The principal Lords of these *Tartars* inhabit about a Lake, one of the largest in *Tartary*, and called by the *Chinese* Geographers *Si bay*, that is, the *Western Sea*, being above 20 great [*French*] Leagues in Length, and more than 10 in Breadth. It is situate between  $36$  and  $37^{\circ}$  Latitude, and between  $16$  and  $17^{\circ}$  [West] Longitude.

We have set down in the Map the Mountains, Rivers, and principal Places inhabited by those who acknowledge the Emperor. The rest lie more to the West, as you go towards *Lasa*.

All these Princes pretend to be of the same Family with the chief Prince of the *Eluth Tartars*, whose Residence is on the Banks of the *Ilin pira*, and who is known at *Pe-king* by the Name of *Tse wang Raptan*, or *Rabdan*. *Koko Nor* then is properly no other than the Name of a Country possess'd by a Family of *Eluth* Princes, subdivided at present into several Branches. Their Chiefs have been dignify'd by the Emperor with the Titles of *Tsing wang*, *Kun wang*, *Kong* and *Peyle*, i. e. Regulo, Prince, Duke, Earl, in the same Manner as the *Manchew* Princes at *Pe-king*.

Kalka  
Tartars.Of the Ko-  
konor or  
Hobonor  
Tartars.

## Remarks on the Language of the MANCHEW TARTARS.

**U** N D E R the present *Tartar* Government the *Manchew* Language is as much used at Court as the *Chinese*, one of each Nation presides in all sovereign Courts of Justice, and all publick Acts issued thence, or from the Emperor's Supreme Council, are drawn up in both Languages. But, tho' *Tartarian* be incomparably easier than *Chinese*, the latter prevails through the Empire, and the other would probably be lost, did not the *Tartars*, who prefer their own Tongue infinitely before the *Chinese*, use all Precautions to preserve it. They perceiv'd it to decline rather through Neglect than Mixture, for the two Languages have not the least Affinity. The old *Tartars* drop'd off, and their Children found it easier to learn the Language of the Conquer'd than of their Fathers, their Mothers and Domesticks being *Chinese*.

To obviate this Inconveniency, under the first Emperor *Shun chi*, who reign'd but 17 Years, they began to translate the *Chinese* Classics, and compile Dictionaries in Alphabetical Order; but the Explications and Characters being in *Chinese*, which Language could neither in Sense nor Sound express the *Tartarian*, the Work was of little Use. For this Reason the Emperor *Kang bi*, at the Beginning of his Reign, erected an Office of the best Grammarians in both Languages at *Pe-king*, some of whom were set to translate the Histories, and Classics left unfinished, others to turn Pieces of Oratory; but more in compiling a *Thesaurus*.

This Task was perform'd with extraordinary Diligence. When a Doubt arose, they interrogated the old Men of the eight *Tartar* Banners; if unsatisfy'd, they consulted those who were just come from the utmost Parts of their Country. A Reward was propos'd to the Discoverer of any old Word or Phrase proper for their *Thesaurus*, and Care was taken to insill it into those who had forgotten, or rather never learnt, it. Having collected all the Words, so that few seem'd left for a Supplement, they ranged them in Classes.

The first treats of the Heavens; the second, of Time; the third, of the Earth; the fourth, of the Emperor, the Government of the *Mandarins*, Ceremonies, Customs, Musick, Books, War, Hunting, Man, Soil, Silk, Cloth, Habits, Instruments, Labour, Workmen, Barks, Eating and Drinking, Grain, Herbs, Birds, Animals wild and tame, Fishes, Worms, &c. Each Class is divided into Chapters and Articles, and every Word thus rang'd and written in large Characters, has under it, in small ones, its Definition, Explication, and Use. The Explications are neat, elegant, and in an easy Style, and by imitating them you learn to write well.

As this Book is in the *Tartarian* Language and Character, it is of no Use to Beginners, but only to those who, understanding the Tongue before, are willing to perfect themselves or turn Authors in it. The principal View was to have a kind of Repository of the whole Language, so as to make it impossible to be lost while the Dictionary subsisted, leaving to Posterity the Care of Additions from new Things occurring without Names.

What is singular in this Language, compar'd with ours, is, that the Verb differs as often as the Substantive govern'd by it. For Example, in the Verb *make*, they change it as often as the Substantive that follows it. We say, *make a Verse*, *make a Picture*, *make a Statue*, &c. which is a commodious Way, and less burdensome to the Memory, but what the *Tartars* cannot endure. If the same Verb escapes them in familiar Discourse, 'tis pardonable; but in an Author, or even in their ordinary Writings, inexcusable. The Repetition of the same Word within two Lines is equally insupportable, as making a Monotony which is grating to their Ears. They fall a laughing, when they hear us read in our Books, at the frequent Returns of *qu*, *qu'ils*, *qu'eux*; *who*, *what*, *him*, *them*, &c. The close Repetition of these Pronouns quite disgusts them. 'Tis in vain to tell them it is the Genius of our Language, they can never be reconciled to it. Indeed the *Tartars* can very well be without these Helps, for the bare ranging of their Words answers the same End, without Obscurity or Ambiguity; nor have they any insipid Puns, or Quibblings on Words.

Another Singularity in their Language is, the Plenty of Words to abridge it. They are not oblig'd to Circumlocutions, which suspend and flatten a Discourse, but clearly express, in a few short Words, what

Language  
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without

Words expressing the Qualities as well as the Things.

without their Help, would require a great Compass of Speech: This appears when they speak of Animals, wild or tame, flying or swimming. To describe these exactly in our Tongue, what Circumlocutions are we driven to for want of significant Words! It is not so with the *Tartars*; as for Instance: A Dog of all domestick Animals affords the fewest Terms in their Language, and yet they are many more than in ours. Besides the common Appellations of great and little Dog, Mastiff, Greyhound, Spaniel, &c. they have Words to express their Age, Hair, and good or bad Qualities; e. g. Would they signify that a Dog has the Hair of his Ears and Tail very long and thick, the Word *Tayba* is enough. Has he a long thick Muzzle, his Tail the same, large Ears, and hanging Lips, the single Word *Tolo* expresses all that. If this Dog couples with an ordinary Bitch, the Whelp is named *Peferi*. Any Dog or Bitch that has two flaxen or yellow Locks above the Eyebrows, is called *Tárbe*; if spotted like a Leopard, *Kúri*; if speckled about the Muzzle, and the rest of one Colour, he is *Palta*; if his Neck be all white, he is *Chakú*; if he has some Hairs on the Top of his Head that fall back, *Kalia* denotes him; if the Ball of his Eye be half white, half blue, he is signify'd by *Chikeri*; if he be low, short-legg'd, squat, and long-neck'd, he is *Kapari*. The common Name of a Dog is *Indagon*, of a Bitch *Niegken*; Whelps under seven Months are called *Niaba*; afterwards, till 11, *Nákere*; at 16 Months they take the common Name *Indagon*. It is the same as to their good or bad Qualities; one Word expresses two or three of them.

To speak of other Animals would be endless: For Example, that beloved Creature the Horse; the *Tartars*, on account of his Serviceableness, have multiply'd Names in his Favour, to twenty times more than to the Dog. They have not only proper Names for his different Colours, Age, Qualities, but also for his different Motions: As if he be restless when ty'd; if he breaks loose, and runs at large; if he starts at the Fall of his Rider, or the sudden Encounter of a wild Beast: If he be mounted, for all his Paces, and the different Joggs he gives his Rider. For all these, and many other Particulars, the *Tartars* have Words solely adapted to express them. Whether such a Copiousness be an Ornament or a Clog to a Language is not easy to determine: This is certain, that, if it burthens the Memory of the Learner, especially one advanc'd in Years, it does him much Honour in Conversation, and is absolutely necessary in a Writer. But whence could they get that astonishing Multitude of Names and Terms to express their Meaning? Not from their Neighbours. On their West are the *Mongol Tartars*; but in the two Languages are hardly eight Words alike, and even those uncertain as to their Origin. Eastward, as far as the Sea, lie some small Nations of Savages; but they understand nothing of their Language, nor of those Northward. On the South they have the *Koreans*, whose Language and Letters, being *Chinese*, have no Resemblance to the *Tartarian*.

Characters and different Sorts of Hands.

They have only one Sort of Character, but four Ways of Writing: First, when they write with Care in Characters like those engraven on Stone or Wood, 20 or 25 Lines is a Day's Work, especially when the Emperor is to see them. If the Stroke of the Pencil, from a heavy Hand, be too wide or full; if not clean, through Defect in the Paper; if the Words are crowd'd or uneven; in these and the like Cases they must begin anew. No References nor Marginal Additions are allow'd; that would be want of Reverence for their Prince: Wherefore the Inspectors of the Work reject every Sheet where they spy but one of those Faults: The second Form is very pretty, and little different from the first, tho' much easier. It is not necessary to draw the Finals of every Word with double Strokes, nor re-touch what is done, tho' a Stroke be too slender or too thick. The third Way differs more from the second than that from the first: It is their Running-Hand, quick in Motion, and soon fills both Sides of the Page. As the Pencil holds Ink better than our Pens, less Time is lost in Dipping, and when you dictate to the Writer you see his Pencil run most nimbly on the Paper, and without a Moment's stopping. This Character is most used in Records, Proceedings at Law, and other ordinary Affairs. These three Ways differ in Fineness, but are equally legible. The fourth is the coarsest of all, tho' the shortest, and most convenient for an Author, or one who takes Minutes, or makes Extracts; for you must know that in the *Tartar* Writing there is always a Master-stroke that falls perpendicularly from the Top of the Word to the Bottom: To the Left of this Stroke they add as it were the Teeth of a Saw, which make the four Vowels, *a, e, i, o*, distinguish'd one from another by Points on the Right of that Perpendicular. A Point opposite to the Tooth is the Vowel *e*, if omitted the Vowel *a*. A Point on the Left of a Word near the Tooth stands for *n*, and you must read *ne*; if there be an opposite Point on the Right, read *na*. Again, if at the Right of a Word instead of a Point you see an *o*, it denotes that the Vowel is aspirate, and should be read *ba, be*, as in *Spanish*.

Manner of Writing.

Suppose now a Man would express himself elegantly in *Tartarian*, and is at a Loss for Words; he studies hard, rubs his Forehead, sets his Fancy to work, and when he has got himself in Humour is willing to disclose his Thought on Paper, yet hardly writes. To this End he makes the Head of a Character, and draws a Perpendicular; 'tis much if he puts one or two Points. Thus he goes on till he has expressed his Thought. If another Thought immediately comes on, he takes no Time to read what is wrote, but continues his Lines till a difficult Transition. Here he stops short, reads over his Perpendiculars, and adds some Strokes in Places where none could divine what he had written; if he finds a Word omitted, he adds it by the Side, marking where it ought to be; if there be a Word redundant, or misplaced, instead of effacing he surrounds it with an Oval; after this, if any one remarks, or himself judges, that it is a good Word, he adds two *oo* by its Side, to signify its Restoration. This last Way of Writing is legible enough to a Person acquainted with the Subject and the Language. He who holds the Pencil, in writing what he thinks, or another dictates, minds nothing but Truth and Exactness, the Labour and Finishing of the Piece employ him afterwards. If Company talk round him in the mean while, he is not the least disturb'd; he does not so much as hear them, so well is he train'd to Application from his Youth. He thus sedately composes in the midst of Noise, and studies Expressions worthy his Reputation; he ponders, seeks for new Turns, scrupulously examines the Terms, Phrases, Brevity, Elegance, and Order of the Discourse; for in *Tartarian*, as well as other Languages, there is nothing but what may be expressed in a clear and elegant Style.

Use both Pencils and Pens.

They commonly write with a Pencil, tho' some use a kind of Pen, made of Bambu, and cut almost like those of *Europe*; but as the *Chinese* Paper is not alum'd, and is very thin, the Pencil is most commodious: If therefore you would use a Pen for Writing, or to draw Flowers, Trees, Mountains, &c. the *Chinese* way, first wet the Paper with Alum Water, to prevent the Ink from sinking through it. The *Tartar* Characters are of such a Nature that they are equally legible held either way, i. e. if a *Tartar* presents you with a Book open'd the common Way, and you read leisurely in it, another who only sees the Letters the wrong End upwards shall read faster than you, and get before you when you hesitate; so that you cannot write in *Tartarian*, but those in the same Room, who are any way within view of the Writing, may read it, especially if the Characters be large.



There is not a *Tartar* but prefers his native Tongue to all others, and thinks it the most elegant and copious in the World. 'Tis the general Prejudice of all Countries; every one thinks well of himself, his Nation, his Language, and, in the Persuasion that other Nations have not the same Advantages, scruples not to give them the Name of *Barbarians*. P. Parrenin, who made these Remarks on the *Tartarian* Language, had much ado to cure the Emperor's eldest Son of this Prejudice.

This Prince, who was about 35 Years old, imagin'd there was no rendering the Sense of his native Tongue, much less the Majesty of its Style, into any of the barbarous Languages, so he called the *European*, for want of knowing better. In order to his Satisfaction, says P. Parrenin, he made me come one Day into his Tent. I must write to P. Suarez, says he, about an important Affair; but as he understands no *Tartarian*, I'll dictate the Business, and you shall translate it into *Latin*, which, as you told me, is the common Language of all the Learned in *Europe*. There's nothing easier, answer'd I, taking up the Pen, for the Paper was ready on the Table. Immediately he began with a long Period, which he did not quite finish, and bid me translate. I pray'd him to dictate what further he would say, and then I would turn it into *Latin*. He comply'd, with a Smile, as tho' he believ'd I only sought to elude the Difficulty. The Translation was soon done, and I ask'd him about the Supercription. Write this, said he; *The Words of the eldest Son of the Emperor to Su Lin* (the *Chinese* Name of P. Suarez). I did so, and presented him the Letter, affecting not to revise it.

The Emperor's eldest Son censures the *European* Languages.

How know I, says he, what you have wrote? Is it my Thought or yours? Is nothing altered, added, or forgotten? Is it not a Transcript from your Memory? for you eras'd nothing in writing, as is usual with us. So brief an Epistle, answer'd I, does not give one that Trouble; the first Hand is enough when one knows the Language. Well, says he, you would convince me that you understand *Latin*, and I want to be assur'd that your Translation is faithful. Tell me then in *Chinese* what I dictated in *Tartarian*, and which, you say, you have turn'd into *Latin*. I did it forthwith, at which he appear'd surpris'd. It is well, added he, and if the Answer comes agreeable to it, I shall be satisfy'd; but the Father must answer in *Chinese*; for should he answer in a *European* Tongue, you might make him speak what you pleased. I assur'd him he should be obey'd, and that the Answer would be conformable to his Letter. I own, reply'd the Prince, that I sent for you more to try your Skill than for any Business I had to write to *Pe-king*. When I consider your *European* Books, I see they are handsomely bound, and the Figures well engraven; but the Letters quite disgust me. They are small, few, and ill distinguish'd, and make a sort of Chain with the Links a little twisted, or rather they resemble the Track of a Fly on a varnish'd Table cover'd with Dust. How can this express so many different Thoughts and Actions; so many Things, dead and alive? On the contrary, our Characters, and the *Chinese* too, are fine, clear, and distinct; their great Plenty affords Choice, and they appear graceful to the Reader. In short, our Language is strong and majestic, the Words strike the Ear agreeably; but when you talk together, I hear nothing but a continued Chattering, much like the Jargon of *Fo kyen*.

He objects to the Characters and Sound.

I own'd at first that the *Tartarian* Language did not want Majesty, was proper for Heroicks, Panegyrick, History, and serious Pieces; that it had Words enough to express whatever was known to Antiquity; yet he might be prejudic'd in its Favour. You prefer your Language, said I, to the *Chinese*, and you have Reason: The *Chinese*, on their Part, who understand both Languages, will by no means allow it; and indeed there seem to be Defects in the *Tartar* Language. You grant that the *Chinese*, with so many thousand Characters, can't express the Sounds or Words of your Language without disfiguring them, so that a *Tartarian* Word is not understood when written in *Chinese*. Hence you justly conclude that your Letters, tho' fewer, are to be preferr'd, because they very well express the *Chinese* Words. For the same Reason you ought to allow that the *European* Letters, tho' fewer, are better than the *Tartarian* Characters, because by them we can easily express the *Chinese* and *Tartarian* Words, and abundance of others which you know not well how to write. As to the Beauty of the Characters, the Inventors of the *European* never intended them for Pictures to please the Eye, but Signs to represent the Thoughts, and express all the Sounds the Mouth can form; And this must have been the Design of all Nations in the Invention of Writing. Wherefore the more simple these Figures are, and the fewer, provided they are enough, the more are they to be admir'd, and the easier to be learn'd.

Fo kyen

Defended by P. Parrenin.

I don't grant, said the Prince, that we cannot express the Words of strange Languages in our Characters. Don't we write the *Mongol*, *Korean*, *Chinese* and *Tibet* Languages (A)? But that is not enough, answer'd I, you must write ours. Try if you can, for Example, write *prendre*, *platine*, *griffon*, *friland*. This he could not do, for the *Tartar* Language won't join two Consonants, but must have a Vowel between them, and write *perendre*, *pelatine*, *gerifon*, *feriland*. Besides, you can begin no Word with the Letters *B* and *P*, but are forc'd to substitute *P* and *T*; for, instead of *Bestia*, *Deus*, you write *Pestia*, *Teus*. So that there is an Infinity of *European* Sounds which you can't write, tho' you can pronounce them. Hence I conclude that our (B) Alphabet has the Advantage of yours. Besides, you write and pronounce the Vowel *e* always open; you never pronounce the *e* mute but at the End of some Word after *n*, nor then have you any Marks to distinguish it. The *Chinese*, I know, has the same Defects; and, as you have the Letter *r*, which that wants, your Language has the Advantage so far in expressing foreign Names.

Many Sounds not to be expressed by *Tartarian* Characters

The Prince did not much relish this Discourse, yet bid me pursue my Remarks; so I pass'd from the Alphabet to the *Tartar* Language itself. I said it was improper for a short and concise Style; that many Words were too long, therefore unfit for Poesy; that I had never seen any Verses of the *Tartarian* Doctors, nor so much as a Translation from the *Chinese* Poetry, except in Prose; doubtless because Rhyme and Meter, so easy in *Chinese*, are not practicable in your Tongue. You often compose good *Chinese* Verses, which you put upon Fans, or give to your Friends: May I presume to ask, whether you ever made any in *Tartarian*? I never try'd, said he; nor do I know whether we have any Rules for that Purpose. But who told you there were such Things as Poets and Verses? Come, confess you only heard of them in *China*. So far from that, reply'd I, Prejudice made me think it impossible to compose Verses in a Language of Monosyllables; I was mistaken just as you are. I will repeat you Verses in two Languages, and

The Language not fit for a concise Style or Poesy.

(A) The *Tartar* or *Manchew* Characters are originally the *Oigur* or *Vigur* Letters, which with some Variation are used by the *Mongols*, People of *Tibet* and *Bengal*, as well as the *Manchews*.

(B) I don't take the *French* Author's Conclusion to be right. For the *French* want the *ch*, *kh*, *w*, *j*, which the *Manchews* have. 'Tis true the *French* substitute Letters to express them, as *sch* for *ch*, *ou* for *w*, *dj* and *dz* for *j*; but I believe they can pronounce none of them; whereas the Prince could pronounce the Sounds *e*, *f*, *b* and *d*, if he could not write them. But could he not make Characters to express them, as the *French* have done to express out *ch*, &c. and indeed as the *Manchews*

have done themselves: Since the *Oigur* or *Vigur* Letters were originally but 14; (See *Hist. Turks, Moguls, &c.* translat. pref. p. 22. whereas we find here that the *Manchews* have more Characters than the *French*; possibly they may have as many as the Inhabitants of *Tibet*, who use the same Characters with some Variation, and have 30 Consonants and 4 Vowels. (Vid. *Act. Erudit.* tom. 45. Sept. 1722, p. 215 & seqq.) The *Manchew* or *Tartar* Language therefore seems to me to be preferable in this respect to the *French*, whose Alphabet is one of the worst in *Europe* to express the Oriental Sounds, the *English* being by far the best of any on this side *Russia*. (See *Con. Hist. Turks, ubi supr.* p. 27)

tho' you may not comprehend the Sense, you will easily observe the Rhyme and *Cesura*. After I had so done, I added, that there were but few Transitions in the *Tartarian*, and those very nice and difficult to hit; that the greatest Wits could not avoid this Rock, but sometimes would sit in suspense how to pass from one Phrase to another, and after close Thinking were forc'd to obliterate what they had written; and if you ask'd them the Reason, they gave no other than this: *That sounds ill, That's hard, That cannot be said, There must be another Connection.*

Other Defects.

The Prince could not deny this Inconvenience in his Language, but said it did not affect Conversation, where Speech was fluent enough. It would be strange indeed, reply'd I, if a Man telling a Story, after three or four Periods, should stop with his Mouth open, unable to continue his Discourse; you would think him seiz'd with an Apoplexy. But observe those who are not such Masters in the Tongue as yourself, how they draw out the Finals, and add the insignificant Word *Yala*. If they repeat this idle Term but twice or thrice at a Conversation, they reckon it an Obligation on the Company. They who are newly come from the Heart of the Country use it as frequently as the rest; a Proof that your Transitions are but scanty. Now because they dare not risk the Word *Yala* in Works of Elegance, especially since the Emperor your Father has damn'd it by Difuse, Authors are sadly puzzled how to pass with Decency from one Subject to another.

Its Completeness.

The Prince smiling reply'd, it was no equal Match between us; I was in his Country, and he had never been in *Europe*. Had I made a Voyage thither, added he, I should have returned stor'd with the Defects of your Language, and have wherewith to confound you. Far from it, answer'd I, our Language is taken care of; it is not left to the Caprice of the Public: As we have Academies for the Sciences and Belles Lettres, so we have one establish'd to reform and compleat Language. Hold there, cry'd the Prince, if you have Reformers for your Language, it must have Faults, and not a few. I did but ill explain myself, reply'd I; it is not so much to reform, as to set Bounds to our Language, which resembles your great Rivers, that roll their Waters majestically along, yet require the Care of Surveyors, lest they break their Banks, or swelling with a Mixture of foreign Waters become less pure and serviceable.

Borrows from no other Language.

Well, said the Prince; but has not your Language borrow'd from others? Have you adopted none of your Neighbours Terms or Phrases? Has it always preserv'd its original Purity? I answer'd, that in the Beginning the different Kingdoms of *Europe* being under one Prince, mutual Commerce had introduced common Words, especially in Arts and Sciences, which were after the Language of the first Inventors. This was matter of Triumph to the *Tartar*, who cry'd out he had got the Advantage. We for our parts, said he, have borrow'd but very few Words from the *Mongols*, and fewer from the *Chinese*, and those few we have naturaliz'd by *Tartar* Terminations. You, forsooth, are enrich'd with the Spoils of your Neighbours. It becomes you indeed, after all this, to cavil at the *Tartar* Language for Trifles!

I will not enlarge, says P. *Parrenin*, on the Method I was forced to take to make this Prince apprehend the Difference between living and dead Languages, for he had never heard talk of the last. In short, our Dispute lasted till he had received P. *Suarez's* Answer. This satisfy'd him, and he began to have a better Opinion of the *European* Languages, that is to say, he plac'd them next below his own. He had a mind to give the *Chinese* the second Place, but I strongly protested against that Injustice, alleging the Multitude of Equivocals in that Tongue. Well, I give it up, said he, laughing; the *Chinese*, who don't love to be contradicted on that Article, know how to defend themselves.

Thus ended the Conversation between P. *Parrenin* and the Emperor's eldest Son on the *Tartar* Language, which is enough, I think, with what has been said already, to shew the Genius of that Tongue.

### The Travels of P. VERBIEST into Eastern Tartary, in the Retinue of the Emperor of China.

Emperor's Journey into Eastern Tartary.

THE Emperor took his Progress into *Eastern Tartary*, the Beginning of 1682, after suppressing a Rebellion by the Death of three Kings. One of these was strangled in the Province he had conquer'd; another convey'd to *Pe-king*, with his chief Partisans, was there cut to Pieces in open Court by the Mandarins, in revenge for the barbarous Murder of their Relations; the third, who was the Ringleader, had kill'd himself to avoid Punishment, and so ended a seven Years War.

Peace being settled, the Emperor set out, *March 23*, for *Liau tong*, the Country of his Ancestors, to visit their Sepulchres, and, after performing the usual Ceremonies, to pursue his Journey of about 1100 Miles. He took with him his eldest Son, of ten Years, and was attended by the three First Queens, each in a Chariot gilt, by the Chief Regulos, all the Court Grandees, and the most considerable Mandarins of all Orders, with so numerous an Equipage, that he had in his Retinue more than 70,000 Persons.

Orders P. Verbiest to follow him.

He was pleas'd that I should accompany him, and always be near his Person, to take Observations, in his Presence, of the Disposition of the Heavens, the Height of the Pole, the Declination of each Country, [oblique Situation on the Globe] and to take with Instruments the Heights of Mountains, and Distances of Places. He was also desirous of being instructed concerning Meteors, and many other Matters in Physics and Mathematics. For this End he ordered the necessary Instruments to be carry'd on Horses, and recommended me to the Prince his Uncle, who is also his Father-in-law, and the second Person in the State, being call'd by a *Chinese* Name signifying *Colleague in the Government*. He had Orders to furnish me with all Necessaries for my Journey, which he perform'd with most singular Goodness, making me constantly lodge in his Tent, and eat at his Table. The Emperor appointed me ten Horses out of his own Stables for Change, one of them rid by himself, a high Distinction. Our Journey lay to the Northeast.

The Road.

From *Pe-king* to *Liau tong*, which is about 300 Miles, the Road is pretty level; the 400 Miles you travel in that Province is much more uneven on account of Hills; beyond *Liau tong*, the next 400 Miles the Road is very difficult, now crossing very steep Mountains, then very deep Vallies, and sometimes desert Plains, where you travel two or three Days without meeting with any thing. The Hills on this Country are cover'd on the east Side with huge Oaks and Forests uncut for Ages past.

Country.

All the Country beyond *Liau tong* is like a Wilderness: You see nothing all around but Hills, Vales, and Dens of Bears, Tigers, and other savage Beasts; scarce a House, but some pitiful Huts by the Sides of Rivers and Torrents. All the Cities and Towns I saw in *Liau tong*, which are pretty numerous, lie in Ruins, every where appearing nothing but Heaps of Stones, Bricks and old Rubbish. Some few Houses have been lately built within the Inclosures of these Cities, some of Earth, others of Remains of the old Building, but few of Brick, most thatch'd, and in no Order. There remains not the least Mark of: and

multitude of Towns and Villages that stood before the War : for this petty *Tartar* King who began them with very small Forces, recruited them with the Inhabitants of these Places, which afterwards he destroy'd, to deprive his Soldiers of the Hopes of returning to their native Country.

*Shin yang*, the Capital of *Lyau tong*, is a pretty handsome and complete City, and shews the Remains <sup>*Shin yang*</sup> of an old Palace. Its Latitude I found by several Observations to be  $41^{\circ} 56'$  (A), i. e. two more than that of <sup>Capital of</sup> *Pe-king*, tho' hitherto both *Chinese* and *Europeans* placed it but in  $41^{\circ}$ . The Needle has no Variation here, as I found by repeated Experiments. At *Ula*, in Lat.  $43^{\circ}$  and about  $50'$  (B), which City was almost the End of our Peregrination, the Variation is  $40'$  West. From *Pe-king* to this Place, near 1100 Miles, a new Road was made, commodious for the Emperor to ride on Horseback, and the Queens in their Chariots. It is about ten Foot broad, and as strait and even as they could possibly make it. By the Sides run along a sort of little Causeys, a Foot high, and exactly even and parallel. The Road itself, especially in fine Weather, is as clean as a Threshing-floor, Men being appointed for that Purpose : Another such Road is made to return by. They have done their best to level Mountains; they have built Bridges over Torrents, and lin'd the Sides with Matts painted with Animals, which have the same Effect as the Tapestry with which the Streets are hung in Processions.

The Emperor seldom followed this Road, hunting almost continually; and whenever he came up with the Queens, rode by the Side of it, lest the great Number of Horses in his Train should spoil it. He commonly march'd at the Head of this kind of Army; next, at some Distance, follow'd the Queens with their Attendants and Equipage; then the Regulo's, Grandees of the Court, and Mandarins, according to their Dignities; a vast Number of Servants and other People on Horseback brought up the Rear.

As there was no City on the Road capable of lodging or subsisting such a Multitude, and great part of the Way lay through a Country but thinly inhabited, they were oblig'd to carry with them all sorts of Necessaries, and even three Months Provisions; wherefore a prodigious Number of Waggons, Camels, Horses, and Mules to carry the Baggage, were first sent away by By-roads. Besides, his Majesty, and almost all the Nobility had great numbers of Led-Horses, for Change on Occasion; to say nothing of the Drovers of Oxen, Sheep, &c. So that tho' the Road for this vast Multitude of Men, Horses, and Herds lay pretty far off the Highway, yet they rais'd such a horrible Dust, that we march'd in a Cloud so thick that we could hardly distinguish fifteen or twenty Paces before us. Our March was so well regulated that we encamped every Evening on the Bank of some River or Torrent; for which End the Tents and necessary Baggage set forward very early in the Morning, and the Quarter-masters arriving first mark'd out Places for the Tents of the Emperor, Queens, Grandees, and Mandarins, according to their Quality, or the Post they held in the *Chinese* Militia, which is divided into eight Orders or Standards.

In three Months we advanced 1000 Miles to the Northeast, and spent as much in our Return. At length we arriv'd at *Shan bay*, a Fort situate between the *South Sea* and the Northern Mountains. Here begins the famous Wall that separates *Lyau tong* from *Pe che li*, and extends a vast Way along the Northern Side over the highest Mountains. As soon as we enter'd into the Province, the Emperor and his Nobles quitted the main Road we have been speaking of, and took that of the Hills, which extend without Interruption Northeastward, where he spent some Days in Hunting. Their Sport was thus manag'd: The Emperor chusing out 3000 Men of his Guards, armed with Bows and Darts, dispers'd them on every Side, so as to surround the Mountains, which made a Circle of at least three Miles Diameter. Then coming to approach Step by Step, without breaking their Order (for which End the Emperor had mix'd Captains and even Lords of his Court among them) they reduc'd this great Circle to one of about 300 Paces Diameter, so that all the Beasts inclos'd in the first were taken in this latter as in a Net, for all dismounting drew themselves so close together as to leave no Gap through which they might escape. In this small Compass they kept up so brisk a Chace that the poor Creatures spent with Running lay down at the Hunters Feet, and suffer'd themselves to be taken up without Resistance: I saw 2 or 300 Hares thus taken in less than a Day, besides a vast Number of Wolves and Foxes. I have been at the same Sport in *Tartary* beyond *Lyau tong*, where among the rest I saw above 1000 Stags, thus inclos'd, and finding no way to save themselves, come and throw themselves into the Hunters Arms. They kill'd also Bears, wild Boars, and above 60 Tigers; but this sort of Chace is manag'd in a different Manner, and with other Weapons. The Emperor was pleas'd I should be at all these Chaces, and desired his Father-in-law, in a most obliging manner, to take a particular Care that I should not be expos'd to any Danger in chasing Tigers or other fierce Beasts. I was the only Mandarin without Arms, and pretty near the Emperor's Person. Tho' I was us'd to a little Fatigue from our first setting out, I was so tir'd every Evening when I got to my Tent, that I could not stand; and I should sometimes have forborn to follow the Emperor, but for Advice of Friends, and for fear he might take it ill if he miss'd me.

After about 400 Miles, hunting all the Way, we arriv'd at *Shin yang*, Capital of the Province, where we rested four Days. Some *Koreans* having presented the Emperor with a Sea-Calf, he shew'd it me, asking whether *European* Authors mentioned that Fish. I told him we had a Book in our Library at *Pe-king*, that treated of its Nature, and had a Cut of it. He long'd to see it, and immediately dispatch'd a Courier to the Fathers at *Pe-king*, who brought it me in a few Days; he was pleas'd to find the Description in the Book answerable to what he saw, and order'd the Fish to be carry'd to *Pe-king*, and kept as a Rarity.

While we stay'd here, the Emperor with the Queens went to visit the Tombs of his Ancestors, which are not far off, from whence he sent back the Ladies to *Shin yang*, in order to continue his Journey for *Eastern Tartary*. After some Days marching and hunting we reach'd *Kirin*, 400 Miles from *Shin yang*. This City <sup>City Kirin.</sup> stands upon the great River *Songari*, which rises in the Mountain *Shan pe*, 400 Miles distant Southward. This Mountain, so famous in the East for having been the ancient Habitation of our *Tartars*, is said to be always cover'd with Snow, whence it takes its Name; for *Shan pe* signifies *White Mountain*: As soon as the Emperor came in Sight of the Place, he alighted from his Horse, and kneeling on the Bank of the River <sup>Mountain</sup> bow'd thrice to the Ground by way of Salutation; he then mounted a Throne glittering with Gold, on which he made his Entrance into the City, all the People running in Crowds to meet him, and weeping for Joy to see him. These Marks of Affection were highly acceptable to their Prince, who, in Token of his Favour, condescended to shew himself to every body, forbidding his Guards to hinder the People from approaching him, as they do at *Pe-king*. They have a particular sort of Bark in this City: The Inhabitants keep a great number of them in Readiness to repulse the *Russians*, who often come upon the River to dispute their Pearl-fishery. The Emperor rested here two Days, and then went down the River with some of

(A) The Jesuites place it in  $41^{\circ} 50' 30''$ , the Difference being six Minutes.

(B) In P. Verbiest's Letters, printed at Paris 1695, the Latitude is  $44^{\circ} 20'$ , but the Latitude in the Text is very near that of *Kirin ula hotun*,

and that of *Ula* assign'd by *Du Halde*, who, 'tis likely, took these two Places for the same; whereas *Ula* appears in this Journal 32 Miles North of *Kirin ula*, and is doubtless the same with *Puray ula hotun* on the *Songari* in about  $44^{\circ} 6'$ .

his Nubles, attended by above 100 Boats, as far as *Ula*, the finest City in all the Country, and formerly the Seat of the *Tartar* Empire. A little below this Place, which is above 23 Miles from *Kirin*, the River is full of a sort of a Fish pretty like our Plaice, and it was principally to take the Diversion of the Fishery, that the Emperor cameto *Ula*. But the Rains coming on a sudden so swelled the River that all the Nets were broken and carry'd away by the Flood: However the Emperor stay'd five or six Days at *Ula*, but finding the Rains continue, he was forced to return to *Kirin* without his Diversion. In our Passage back the Bark in which I was with the Emperor's Father-in-law was so damaged by the Beating of the Waves, that we were forced to land, and get into a Cart drawn by an Ox, which brought us very late to *Kirin*, it raining all the while. When we entertain'd the Emperor in the Evening with this Adventure, he laugh'd, and said, *The Fish have made Sport of us*. At last, when we had stay'd two Days more at *Kirin* the Rains began to abate, and we retook the Road of *Lyau tong*.

Fariguing  
Journey.

I can't express the Fatigues of this Journey, the Roads being spoiled, and almost render'd impracticable, by the Waters. We went, without resting, over Mountains and Valleys, passing most dangerous Rivers and Torrents, where the Bridges were broken with the Current, or cover'd with the Flood. In some Places we met with deep Pools and Sloughs, and had the greatest Difficulty to get out of them. Horses, Camels, and other Beasts that carry'd the Baggage, could not move forward, but remain'd sticking in the Mud, or dy'd for Faintness on the Road. Men fared no better, and all went to wreck for want of Provisions and necessary Refreshments for so long a Journey. Many were forced to alight and pull along their Horses who were quite spent, or stop in the middle of the Plains to give them Breath. Tho' the Quarter-masters and Harbingers wanted no Pioneers nor Wood for Fascines to mend the bad Places, yet after the Vanguard of Horses and Waggon, which set out very early, was once passed, it was impossible to pass after them. The Emperor himself, his Son, and all the great Lords of the Court, more than once, were glad to cross the Bogs and Marshes on Foot, fearing to run a greater Risk on Horseback. When we came to Bridges, or such sort of Passes, the whole Body halted, and as soon as the Emperor and some of the great Men were passed, the Multitude crouded after, and each striving to get foremost, many were thrown down in the Water, others fetching a Compass still more dangerous got into Sloughs and Quagmires, where they stuck fast. In short, we suffer'd so much in all the Roads of *Eastern Tartary*; that the old Officers, who had follow'd the Court above thirty Years, said they never suffer'd so much in any Journey. On these Occasions the Emperor, more than once, testify'd a particular Kindness for me.

Emperor's  
Favour to  
Verbiest.

The first Day we set out on our Return, we were stop'd in the Evening by a Torrent, so large and rapid as to be unfordable. The Emperor having found by Chance a small Bark, which could not carry above four at most, first passed with his Son, and after them some of the chief Regulo's: All the other Princes, Lords, and Mandarins, with the rest of the Army, waited all this while on the Bank with Impatience for the Return of the Bark, that they might get over with the soonest, because Night came on, and the Tents were pass'd long before. But the Emperor returning in just such another little Bark, call'd out aloud for me, and his Father-in-law presenting me to him, *Let him come in, says he, and pass with us*. So that only we pass'd with the Emperor, and all the rest tarry'd on the Bank all Night in the open Air. The like happen'd next Day almost in the same manner: The Emperor coming about Noon to the Side of a Torrent, no less swollen and rapid than the former, gave Orders to spend the Day till Evening in passing over the Tents, Bales, and Baggage, and then was pleas'd that only I of his Court should pass with him, leaving behind all the great Lords, who were forced to pass the Night on the other Side. Nay his Father-in-law himself, asking whether he might accompany me, because I lodged in his Tent, and eat at his Table, was answer'd, that he might tarry, for himself would take care that I should be furnish'd with all Necessaries. When we were got over, the Emperor seated himself on the Bank, and me by his Side, with the two Sons of two Western Regulo's, and the chief *Ko lau* of *Tartary*, whom he distinguish'd on all Occasions. It being a fine Night, and a clear Sky, he was pleas'd that I should name the Constellations, that then appeared above the Horizon, in the *Chinese* and *European* Languages, himself naming first those which he knew. Then opening a little Map, which I had presented him some Years before, he sought the Hour of Night by the Star on the Meridian, delighting to let every one see his Skill in the Sciences. These and other Tokens of his Good-will, so as to send me Meat from his Table, were so publick and extraordinary, that the Emperor's two Uncles, who had the Title of *Colleagues in the Government*, on their Return to *Pe-king*, declar'd that when the Emperor was a little melancholy or displeas'd, he resum'd his usual Gaiety as soon as he saw me.

I arriv'd at *Pe-king* June 9, very late, in perfect Health, tho' many remain'd sick on the Road, or came home hurt and lame.—P. du Halde breaks off here, amitting the following Distances.

I shall here subjoin the *Tartarian* Names and Distances of the several Places through which we pass'd in *Eastern Tartary*, from the Capital of *Lyau tong* to *Kirin*, according to the Days taken up in that March. A Topographical Map might be made from hence and insert'd in the Map of *Lyau tong* to be found in the Atlas of P. Martini, only altering the Latitudes, conformable to the Altitudes already given.—I shall add one thing farther, which I learned from the Inhabitants of *Ula* itself, that *Ninkrita*, a Place pretty famous in those Parts, is distant from *Ula* 700 *Chinese* Furlongs, of 360 Geometrical Paces each; also that setting out from *Ninkrita* on the great River *Hi-long*, into which the *Songaro* and other more considerable Rivers fall, and sailing down the Stream which runs to the North-east, you arrive in 40 Days at the Eastern Sea, which is in my Opinion the Straights of *Anian*. I had this from the General of the Militia at *Kirin*, who performed the Journey himself.—The first Day departing from *Shin yang*, Capital of the Province of *Lyau tong*, we arriv'd at *Syau listo*, so the *Chinese* call the Place, 95 *Chinese* Furlongs [or Li.] The 2d Day we came to *Chakay angha* [a Brook] 85 Furlongs. The 3d to another Brook of the same Name, 70 Furlongs. The 4th to *Kiaguchen*, 50 Furlongs. The 5th to *Feyteri*, 80 Furlongs. The 6th to the Torrent *Seyperi*, 60 Furlongs. The 7th to the Brook of *Tjiang*, 60 Furlongs. The 8th to *Kürü* [pira] 50 Furlongs. The 9th to the Town of *Sapé*, 40 Furlongs. The 10th to *Quaranni pira*, 40 Furlongs. The 11th to *Eiten eme ambayaga*, 70 Furlongs. The 12th to *Ipatan*, 58 Furlongs. The 13th to *Swayen ni pira*, 60 Furlongs. The 14th to *Imen*, 70 Furlongs. The 15th to *Seuten*, 70 Furlongs. The 16th to the City of *Kirin*, 70 Furlongs. The whole Road contains 1028 *Chinese* Furlongs, which make 369 Miles, of 1000 geometrical Paces each, every Furlong consisting of 360 geometrical Paces.

REM.] We cannot trace this Road in the first Sheet of the Map of *Tartary*, till we come to the River *Kürü*, which lies half way. But from thence we meet with all the Places mentioned in the Itinerary, except the Town of *Sapé*, and *Quaranni*, or *Karanni pira*, which perhaps is the same with the *Ajighe yaba* River. The other Places are named in the Map *Allian eme amba yaba*, *Ipatan*, *Sayan*, *Imen*, *Sewdes*, *Kirin üla hotun*.

### The second Journey of P. VERBIEST, into Western Tartary, in 1683.

Verbiest's  
second  
Journey.

THE Emperor of *China* made this Year, which is the 30th of his Age, a Journey into *Western Tartary* with his Grandmother, who is called the Queen Mother. He set out the 6th of *July*, attended with more than 60,000 Men, and 100,000 Horses. He would needs have me follow him, with

with one of the two Jesuites who were at the Court of *Pe-king*. As he left me to my Choice, I pitch'd on P. *Philip Grimaldi*, being the best known, as well as perfectly versed in Mathematics.

The Emperor undertook this Journey for several Reasons: The first was, to keep his Army as well in Peace as War in continual Exercise. Wherefore after he had settled all Parts of his vast Empire in Peace, he recalled his best Troops out of every Province to *Pe-king*, and came to a Resolution in his Council to make three such Expeditions every Year, to teach them by hunting Stags, Boars, Bears and Tigers, how to vanquish the Enemies of the Empire, or at least to prevent their Courage from degenerating through the *Chinese* Luxury, and too long a Repose.

First Reason, to exercise his Soldiers.

In reality these sorts of Hunting have more the Air of a military Expedition than a Party of Pleasure; for, as I have already observ'd, the Emperor had in his Train 100,000 Horses, and above 60,000 Men, all armed with Bows and Cymeters, divided into Companies, and marching in order of Battle under their Standards, to the Sound of Drums and Trumpets. During their Huntings they surrounded Mountains and Forests, as if they were besieging Cities, according to the Manner of the Eastern *Tartars*.

Train and Equipage.

This Army had its Van, its Rear, and Main Body, with its Right and Left Wings, commanded by so many Chiefs and Regulos. For more than 70 Days that they were on the March, there was a necessity of transporting all the Ammunition on Waggons, Camels, Horses and Mules, through very difficult Roads: For in all *Western Tartary* (I call it *Western* not in respect of *China*, which is indeed to the West of it, but in respect of *Eastern Tartary*) there is nothing to be found but Mountains, Rocks and Valleys, without either Cities, Towns or Villages, nay not so much as a House.

The Country.

The Inhabitants dwell in Tents scatter'd over the Plains, and are for the most part Shepherds, removing their Tents from Valley to Valley, or for the Conveniency of Pasture. There they feed their Oxen, Horses and Camels; but they breed no Swine, nor other Animals to be met with in Villages, as Pullets and Geese, but only such as can live upon the Herbs which the Earth spontaneously produces. They spend their Days either in Hunting or Idleness, and as they neither sow nor till, so neither do they reap. They live on Milk, Cheese and Flesh, and have a kind of Wine much like our Brandy, with which they are highly delighted, and often get drunk. In short, they think of nothing from Morning till Night but eating and drinking, like the Cattle they breed.

Inhabitants

This Part of *Tartary* is situate beyond that prodigious Wall of *China*, about 1000 *Chinese* Li [or Furlongs] that is, more than 300 Miles of *Europe*, and extends from North-east towards the North. The Emperor rode on Horseback at the Head of his Army through these desert Places and steep Mountains, far from the high Road, expos'd all Day to the Heat of the Sun, the Rain, and Injuries of the Air. Several who served in the late Wars assured me that they did not then suffer so much, as they did in this Chace: So that the Emperor, whose principal Aim was to keep his Troops in Action, has succeeded completely in his Design.

The second Reason for undertaking this Journey was to keep the *Western Tartars* in their Duty, and prevent their forming any pernicious Designs against the State. This made him enter their Country with so vast an Army, and such great Preparations of War; for he caus'd several Pieces of Cannon to be brought with him, in order to fire them from time to time in the Valleys, that by the Noise and Fire proceeding from the Mouths of the Dragons, with which they are adorned, he might strike Terror wherever he went.

Second Reason, to awe the Tartars.

Besides this Train, he would be accompanied with all the Marks of Grandeur which surrounded him at the Court of *Pe-king*, and with that multitude of Drums and other musical Instruments which play in Concert while he is at Meals, and at the Sound whereof he goes in and out of his Palace. He brought all this Equipage along with him, in order to amaze these barbarous People with such exterior Pomp, and inspire them with the Respect and Fear due to the Imperial Majesty: For the Empire of *China* never had more formidable Enemies than the *Western Tartars*, who beginning at the East of *China*, encompass it with an almost infinite Multitude of People, and as it were besiege it on the North and West Sides.

It was to prevent their IncurSIONS, that one of the ancient Emperors caus'd that great Wall to be built, which separates *China* from their Territories. As I have pass'd it four Times in *Pe che li* and *Shan si*, and view'd it narrowly, I may venture to say, without Exaggeration, that nothing is comparable to this Work, the Idea which *Europeans* have of it being much below what I found it to be. Among the rest I was particularly surpriz'd at two Things: The first is, that in its long Course from East to West, it passes in several Parts not only through vast Plains, but even over very high Mountains, on which it rises by Degrees. It is fortify'd at certain Distances with huge Towers, which are not above two Bow-shots asunder. In our Return I had the Curiosity to take the Height in one Place by an Instrument, and I found it to be 1037 geometrical Paces above the Horizon; so that it is inconceivable how they could raise that enormous Bulwark to the Height it is, in dry mountainous Places, at a great Distance from Water, Brick, Lime and all other Materials, which they were oblig'd to bring thither with incredible Labour. The second thing that surpriz'd me was, that this Wall is not built on a Line, but winds in several Places, according to the Situation of the Mountains, insomuch that instead of one Wall, there may be said to be three, which surround a great Part of *China*.

The Great Wall of China.

After all, the Monarch, who in our Days has united the *Chinese* and *Tartars* under one Dominion, has done more for the Security of *China*, than the *Chinese* Emperor who built this long Wall. For after he had reduced the *Western Tartars*, partly by Policy and Address, and partly by Arms, he removed their Habitation 300 Miles beyond the Wall, where he has given them Lands and Pastures, at the same time settling in their Country other *Tartars* his Subjects, who at present inhabit it. Nevertheless these *Western Tartars* are so powerful, that, were they united, they might still make themselves Masters both of *China* and *Eastern Tartary*, by the Confession of the *Eastern Tartars* themselves.

Great Power of the Western Tartars.

I have observ'd that the *Tartarian* Monarch, who conquer'd *China*, made use of Policy to subdue the *Western Tartars*: For one of his first Cares was to gain the Lamas to his Interest by his extraordinary Bounties, and Marks of particular Affection. As these Lamas have a great Influence over the rest of their Nation, they easily persuad'd them to submit to so great a Prince; and it is on account of this great Service done the State, that the Emperor favours these Lamas, whom he loads with Gifts, and makes use of to keep the *Tartars* in Obedience; altho' at bottom he despises them, looking on them as ignorant Fellows, who have no Knowledge of Arts and Sciences. However, he politickly disguises his real Sentiments, by shewing them outward Marks of Good-will and Esteem.

Emperor's Policy.

He has divided this vast Country into 48 Provinces, which are subject and tributary to him: So that the Emperor, who reigns over *China* and both *Tartaries*, may justly be call'd the most powerful Monarch in *Asia*, having under him so many vast Countries, with which the Dominions of no other Prince interfere, and being himself as it were the Soul which gives Motion to all the Members of so great a Body.

Ever since he took the Government into his own Hands, he never trust'd the Care of it to any of the *Ko-laus* or Grandees of his Court; nor even suffer'd the Eunuchs of the Palace, nor any of his Pages or young

His Wisdom

young Lords, who have been brought up there, to dispose of or order any thing of their own Heads within his House; which will appear very extraordinary, if we consider the different Conduct of his Predecessors.

He punishes with surprizing Equity the Great as well as the Small, deprives them of their Employments and Dignities, always proportioning the Chastisement to the Fault. He takes Cognizance himself of all Matters that come before the Royal Council and the other Tribunals, so far as to cause them to transcribe him an exact Account of the Sentences they pass. In short, he orders and disposes of every thing himself; and it is owing to the absolute Authority which he has by this Means acquir'd, that the greatest Lords of the Court, and Grandees of the Empire, even the Princes of the Blood, never appear before him but with a profound Respect.

Influence  
of the  
Tartarian  
Princes.

The Lamas, or *Tartarian* Priests, I have spoken of, are respected not only by the People, but also by the Lords and Princes of their Nation, who for political Reasons express much Friendship for them; which gives us room to fear that the Christian Religion will not easily find Admittance in *Western Tartary*. They have a great Sway over the Queen Mother, now 70 Years old, who is of their Country, and have often told her that we are the most declared Enemies to the Sect she professes. It is a kind of Miracle, or at least a particular Protection of God, that notwithstanding her Aversion to Christianity, the Emperor, who has a great Esteem for it, has not ceased hitherto from loading us with Honours and Favours, shewing much more Regard for us than for the Lamas.

During the Journey, as the Princes and chief Officers of the Army went frequently to make their Court to the Queen, and we had Notice to go thither also, we consulted a Courtier, our Friend, who speaks to the Emperor about our Affairs. This Lord going into his Majesty's Tent, told him what had passed, and coming out again presently, *The Emperor*, said he, *has given me to understand that it is not necessary you should wait on the Queen as the rest do*: Whence we concluded that we were not in the Favour of that Princess.

Third  
Reason for  
the Jour-  
ney, the  
Emperor's  
Health.

The third Reason which induced the Emperor to make this Journey was his Health: For he has found, by long Experience, that when he continues a considerable Time at *Pe-king* without going abroad, he is attacked with several Disorders, which he avoids by these long Journeys. All the time he is on the Road he never sees any Women, and, what is more surprizing, there are none to be seen in all this great Army, excepting those who attend the Queen Mother. Besides it was a Rarity that she accompany'd his Majesty this Year, it being a thing never practis'd but once, when he carry'd the three Queens with him as far as [*Shin yang*] the Capital of *Lyau tong*, to visit the Sepulchres of his Ancestors. The Emperor and Queen Mother intended also by this Progress to avoid the excessive Heats at *Pe-king* during the Dog-days: For in this Part of *Tartary* there blows so cold a Wind in *July* and *August*, especially during the Night, that one is obliged to wear warm Cloaths and Furrs. The Reason that may be given for such extraordinary Cold is the Elevation of the Land, and great Number of Mountains in this Region, one of which we ascended for six Days together in our March. The Emperor being desirous to know how much higher it was than the Plains of *Pe-king*, about 300 Miles distant, at our Return after measuring upwards of 100 Mountains on the Road, we found it 3000 geometrical Paces higher than the Sea nearest that City. The Salt-peter, with which these Countries abound, may also contribute to the Cold, which is so intense that in digging the Ground three or four Feet deep they find Clods of Earth quite frozen, and Pieces of Ice.

Intense  
Cold in the  
Country.

Several Regulos of *Western Tartary* came 300 nay 500 Miles with their Children to salute the Emperor. These Princes, who for the most part know no Language but their own, which is very different from that spoken in *Eastern Tartary*, discover'd by their Looks and Gestures a particular Kindness for us: Some of them, who had been at *Pe-king* to see the Court, had also been at our Church. A Day or two before we arrived at the Mountain which was the End of our Journey, we met a very aged Regulo coming from the Emperor, who perceiving us, stopped with all his Train, and asked by his Interpreter which of us was named *Nan whay jin*; one of our Servants having signify'd that I was the Person, the Prince accosted me with much Civility, and told me he had long been acquainted with my Name, and desired to see me: He spoke to *P. Grimaldi* with the same Marks of Affection. The favourable Reception we met with on this Occasion gives us some Hopes that our Religion may find an easy Access among these Princes, especially if Care be taken to infuse it into their Minds by means of Mathematicks. But the surest Way of introducing the Gospel into their Country would be (for several Reasons which I have not Time to repeat here) to begin with the *Tartars* who lie far off, and are not in Subjection to this Empire; from them we may pass to these, and so advance by Degrees to *China*.

Ill-ground-  
ed Hopes  
of the Mis-  
sionaries.

Throughout the Journey the Emperor continued to give us singular Marks of his Esteem, doing us Favours in sight of his Army which he conferred on none besides. One Day meeting us in a large Valley, where we were measuring the Heights and Distances of certain Mountains, he stopped with all his Court, and calling to us at a good Distance, said in *Chinese Hau mo*, that is, *How do you do?* Then he asked us several Questions in the *Tartarian* Language concerning the Height of the Mountains, to which I answered in the same Language. Afterwards turning to the Lords who were about him, he spoke of us in very obliging Terms, as I learned that Evening from the Prince his Uncle, who was then by his Side. He expressed his Affection still further, causing Victuals to be carry'd from his Table to our Tent, and was even pleased on certain Occasions to have us dine in his own. Every time he did us that Honour, he had Regard to our Days of Fasting and Abstinence, sending us such Meats only as were fit for us to eat. The Emperor's eldest Son, after his Father's Example, shewed us much Kindness; having been forced to stop for above ten Days on account of a Hurt in his Right Shoulder, which he got by a Fall from his Horse, part of the Army in which we were waiting on him, while the Emperor with the other continued hunting, he never failed sending Victuals to us every Day, sometimes twice, from his own Table. In short, we considered all these Favours of the Royal Family as the Effects of a particular Providence, which watches over us and Christianity. We have the more Reason to thank God, as the Emperor's Affection was not always so constantly extended towards the great Lords of the Empire, and even towards the Princes of the Blood.

For more than 600 Miles which we travelled in going and coming, for we did not return by the same Way, he caused a great Road to be made across the Mountains and Valleys, for the Conveniency of the Queen Mother, who travelled in a Chaise; he also caused an infinite Number of Bridges to be built over the Brooks, and the Rocks and Tops of Mountains to be cut with incredible Labour and Expence.

## Travels into Tartary by P. GERBILLON, Jesuit, and French Missionary in China:

**T**HE *Russians* having by Degrees advanc'd to the very Frontiers of *China*, built the Fort of *Albasin*, called by the *Tartars* and *Chinese*, *Yakfa*, at the Confluence of a Rivulet of that Name with the Great River which the *Tartars* call *Saghalian ula*, and the *Chinese* *Ya long kyang*. The Emperor of *China*'s Troops took and raz'd the Fort: But the *Russians* having re built it the Year following, they were again besieged, and being apprehensive of the Consequences of the War; desir'd the Emperor to end it amicably, and to appoint a Place for holding a Treaty.

First Journey in 1688. Cause of the Author's Journey.

That Prince kindly accepted their Offer, and promis'd to send some of his Subjects to the *Selingha* to treat with them. In the beginning of 1688 he entrusted this Negotiation with two Grandees of his Court: The first was Prince *So-san*, Captain of the Life-guard, and Minister of State; the second, *Tong lau ye*, Commander of an imperial Standard, and maternal Uncle to the Emperor. They were attended by several Mandarins of different Orders, and *Pere Thomas Pereyra*, a *Portuguese* Jesuit, and myself, were appointed Interpreters for the *Latin* and *European* Languages.

Ambassadors sent to *Russia*.

As the Emperor intended to make the principal Mandarins some Present before their Departure, their Names were given in to him *May 5*. But observing that ours were not in the List, he told his Officers, they had forgotten the Names of the Fathers, whom he would have treated as Mandarins of the second and third Rank. The same Day he order'd several Pieces of Silk to be given us, and a while after made us some farther Presents, appointing us to accompany his Uncle *Tong lau ye*, to eat at his Table, and to sit by him at the Conferences.

*May 29*, we went to the Palace to take Leave of the Emperor; when the two Ambassadors, and the principal Mandarins of their Train, had Audience of his Majesty, who talked for some time in private with *Kiw kyew*, [*Kiw kyew* signifies the Uncle by the Mother's Side] *So san* and *Ma lau ye*; at last retiring into the Palace, he a little time after sent each of them a Horse, and a Sword with the yellow String. I saw both given to each of the Ambassadors; also a Bow and a Horse for *Pa lau ye*, another Mandarin, President of the Tribunal which takes Cognizance of Strangers coming into *China* by Land: His Majesty likewise sent two long Vests of the richest Brocades of *China*, adorned with embroider'd Dragons and Gold Buttons, for *So san lau ye* and *Kiw kyew*.

Takes Leave of the Emperor.

*Pere Pereyra* and I did not see the Emperor, because he had not ordered us to be called; we only spoke to *Chau lau ye* after his Majesty was retir'd, telling him we came to take our Leaves of the Emperor, and to receive his last Commands: He went immediately to acquaint him therewith, who bid him tell us, that he wish'd us a good Journey, that he would have us take care of our Health, and not fatigue ourselves too much. *Chau lau ye* added, that his Majesty would make us some farther Present; and the same *Chau* came indeed after Dinner, and brought each of us a long Vest of the most beautiful *Chinese* Brocade, with Dragons, but not embroider'd. None but the Emperor and Princes of the Blood may wear this Stuff, unless his Majesty makes a Present of some of it, as an extraordinary Favour: He gave us to each of us likewise a short Vest of Sables, lin'd with fine Sattin, and Gold Buttons to them, being some of his Majesty's own Cloaths.

On the 30th, setting forward at five in the Morning, we came to the House of *So san lau ye*, whom we found just setting out with a great Number of Mandarins, his Relations and Friends, who came to wait on him, and with his whole Retinue, which was very numerous: After him was born a large Standard of yellow Damask, or Brocade, on which were painted in Gold the Dragons of the Empire, with other Ornaments. There were also many other small Banners of the same sort, and a great number of Horsemen all dress'd in Silk. Near the Gate of the City, called *Te chin mwen*, through which we passed, we met *Kiw kyew*, who was attended in a pompous manner. Just without the Gate we found all the Cavalry drawn up in two Lines under their proper Banners: There were 1000 Horse, and 60 or 70 Mandarins, with eight small Pieces of Brass Cannon, conveyed upon so many Horses, and their Carriages upon others; the two Ambassadors also drew up their Horse in that Place; all the Servants of the Retinue were posted behind, out of the great Road, which was left clear for the Emperor's eldest Son, who came a little after, and passed between the two Ranks of Cavalry: He rode upon a little white Horse, with a Saddle of yellow Cloth, the Reins of the Bridle being of yellow Silk; he was attended by seven or eight Mandarins of Distinction, who were Officers of the Life-guard. A young Mandarin, tall, and very well made, march'd before the Prince; he was dress'd very plain in a long Vest of purple Silk, and under it a shorter one of black; he wore about his Neck a sort of Chaplet, or String of Beads, very long, and much like ours; of the Prince's every tenth Bead was of large Coral. At the Place where we hang the Cross there were four Strings, one at each End and Side; these Strings are strung with small Beads of Pearl or Crystal, &c. The main Body of the Prince's Retinue did not march along the great Road, but on one side, behind the Horse, which mov'd in one Line, to avoid increasing the Dust.

Set out on their Journey.

The Prince having gone near a League from *Pe-king*, stopp'd under a homely Tent erected for him; he seated himself on a Cushion of plain Silk laid upon a Woollen Carpet, the Mandarins of his Retinue standing behind him. When the Mandarins of the Embassy, and the Chiefs of the Standards were come up, we all drew near his Tent, and ranged ourselves on both Sides: *Kiw kyew* on the Prince's Left Hand, which is the most honourable Post, and *Ma lau ye* next, *So san* putting himself on his Right: All sat down at once upon their Cushions, which they placed themselves upon the Woollen Carpets provided for that Purpose, at the Entrance of the Prince's Tent, which was open on all Sides: All the Mandarins of the Embassy, to the Number of 60 or 70, were likewise rang'd in two Rows on each Side, a little behind the Ambassadors: *P. Pereyra* and I were placed in the full Row on the same side with *Kiw kyew*, after six or seven of the chief Mandarins. The private Gentlemen, who were about 1000, kept to their Standard.

Emperor's eldest Son.

A while after they were all seated, *Tartarian* Tea was brought; that for the Prince came in a large Gold Basin, and was poured into a Cup, and presented to him on the Knee: After him the Ambassadors and all the rest drank in Order, every one, before and after drinking, making a respectful Bow. Then the Prince rising up, we all prostrated ourselves nine times, with our Faces towards the Palace, to express our Thanks to the Emperor for the Honour he had done us in sending his own Son to accompany us so far. The Prince spoke to the Ambassadors with a smiling Countenance, which shew'd much Good-nature: Then both approach'd him, and kneeling down, he took them by the Hand; after which he mounted his Horse and return'd, we following him on Foot to the great Road, where we mounted and pursued our Journey.

City *Cha ho*  
Beautiful  
Bridges.

We went directly North to a City called *Cha ho*, 50 Li from *Pe-king*, and cross'd two very beautiful Marble Bridges exactly alike, one on this side, the other beyond that Place. Each Bridge was 60 geometrical Paces long, and six or seven broad, their Pavements and Parapets of large pieces of rough Marble. A little beyond this City we travelled about 30 Li North North-west; then turning again to the North, we proceeded ten or twelve Li, after which we inclin'd a little to the West, for eight or ten Li, till we came to the Camp pitch'd at the Foot of the Mountain, near a Fort built in a Straight, to secure the Pass. The Walls of the Fort reached on both sides to the Hills, which besides are so steep as to seem inaccessible. All the Mandarins of the neighbouring Cities, dress'd in their Formalities, came to pay their Respects to the Ambassadors, and kneeled down in the high Road to present their Visiting-Billets. We arriv'd at the Camp at Two in the Afternoon: The Tent of *Kiw kyew* was in the Front, surrounded with a little Wall of dry Earth a Foot and half high: Pere *Pereyra* and I had each a Tent near it, wherein we found all our Moveables ready set in Order.

It was extremely hot all Day, but the Country we pass'd through was very pleasant and well cultivated, till within 15 Li of the Place where we encamp'd, for then the Land began to be rocky and sandy; the nearer we approach'd the Mountains (nigh to which we encamp'd) the less fruitful was the Soil. These Mountains are exceeding steep, and so barren that there is not a Tree to be seen upon them; whence they are call'd in *Chinese*, *the poor Mountains*. They lie North and by West of *Pe-king*, and join with others that stretch to the East and West of that City, which they surround almost on all Sides, except to the South and South-west. From *Pe-king* our Way lay between these Hills, at the Distance of about 3500 geometrical Paces on the West, and about 6000 to the East, till we began to come nearer and nearer to them upon our turning Westward.

Pass the  
Great Wall.

The Place of our Encampment was called *Nan kew*, that is, *the Southern Mouth*, or Entrance, of the Wall. We travelled this Day 95 Li; the 31st but 75, on account of the Baggage, in a Road full of Stones and Flints in the Streights of the Mountains, which differ but little from craggy Rocks: We began with passing the Fortrefs, which shuts up the Entrance of the Mountains. The Walls of this Fortrefs are built with Free-stone to the Height of four Feet, and afterwards with large Flints and Rock Stones up to the Battlements, which are of Brick: They are about 35 Foot high, and six or seven thick at the narrow Pass of the Mountains; but where they stretch on both Sides upon the Rocks (which are so steep that the Goats can scarce climb them) they are neither so high nor thick, and indeed are altogether useles there, for whosoever could clamber up to the Tops of the Rocks would find no Difficulty to get over the Works. All along the Walls are square Towers of Stone or Brick, at proper Distances.

*Nan kew*  
ching.

Below the Fortrefs is a pretty large Town, called *Nan kew ching*; which having pass'd through, we travelled about 50 Li, between steep Mountains, in a Road which I should have believed unpassable, had I not seen our whole Retinue pass it; for it runs winding and turning among the Rocks, through which it is made, and in the most difficult Places is pav'd with large Stones.

We pass'd to the right and left by a great Wall fortified with Towers, which runs on both sides the Length of these craggy Rocks, and were obliged to mount, descend, and turn continually; we went by five or six of these Towers, dispos'd at proper Distances in the Streights of the Mountains: And it is probable as the Way is easiest in these Defiles, or rather as there is no other Passage on that side, they erected these Intrenchments, which run up to the Tops of inaccessible Rocks: To get upon these Walls there are Stairs made on both sides in the Wall itself, which in many Places is built with good Free-stone, very thick, and high in Proportion. At every Gate is a Village like that where we enter'd; one of these might pass for a small City. The Gate of Entrance is pretty like a Triumphal Arch, built all of Marble, about 30 Foot thick, with Figures in Demi-relievo quite up to the Rounding. Each Village, thus situate in the Defiles of the Mountains, is an Arsenal and Fortrefs to keep out the Western *Tartars*, being surrounded by good Walls with Turrets, and enter'd thro' two or three Gates, between which are Places of Arms: The Folding-doors of these Gates are, or rather were, cover'd with thin Plates of Iron, being now half stript, and the Wood rotten. The Walls are ruinous and neglected in many Places, tho' for the most part they are in good Condition.

When we had pass'd four or five of these Villages, and as many Intrenchments, we began to descend into a Plain, which open'd insensibly, the Mountains separating by Degrees; we there discover'd a large Intrenchment continu'd to the Great Wall, and carry'd on from East to West along the Mountains without Interruption, running down Precipices, and over inaccessible Rocks; so that indeed this Work is but a small Defence to the Empire, whose Entrance is sufficiently guarded on that Side by these Chains of Mountains, unpassable but through Defiles, where 2 or 3000 Men may stop the most numerous Army.

Mountains  
bounding  
China.

Tho' the Mountains on both sides these Fortresses seem inaccessible, and the *Chinese* on that Presumption sometimes neglect their Defence, yet the *Manchew Tartars* once entered by the Mountains on the East, having amus'd the numerous Garrisons of the Forts, by which alone the *Chinese* thought it was possible to pass. The *Tartars* left their Tents and Baggage overagainst the Intrenchments, as tho' they intended to force a Passage through, but secretly march'd in the Night over the Hills, and surpriz'd a City at the Foot of them, called *Chang ping chew*. It is inconceivable to me how they could carry Stones and Bricks, or build on the Tops of steep Rocks, in Places where the boldest of our Architects would not venture to lay a Foundation. These Mountains, in the Place where we pass'd them, are full of Springs and Fountains: I admired the laborious Industry of the *Chinese*, who won't lose an Inch of Ground that is fit to be cultivated. Besides Walnut and other Fruit Trees, which abound in these Streights of the Mountains, there are Gardens full of all sorts of Grain and Pulse, sown in every Bottom between the Stones and Rocks, where there is ever so little Earth watered by the Springs. The Mountains are cut in the Form of an Amphitheatre, and tho' exceeding steep, are sown where there is any good Soil. The Trees growing in the Bottoms are mostly Walnut, with some few Apricots and Plumbs; but the rocky Tops are quite bare, so that there is not a single Shrub to be seen. We were continually refresh'd in our Passage through them with a gentle Northern Breeze.

Having march'd about 45 Li between these Mountains, we descended into a barren and sandy Plain, and encamp'd 30 Li from the Passage out of the Hills, by a Rivulet in the midst of a Valley, which in that Place was about three or four Leagues wide. At the Foot of the Mountains, to the right and left, we saw several little Forts and Towers, some of Brick, others of Earth, about 7 or 800 geometrical Paces asunder, besides two or three larger ones, built probably to prevent the *Tartars* from penetrating to *Pe-king*, in case they should surprize the first Inclosure of the Great Wall. This Country was always possess'd by the *Chinese*, as appears from their Characters engraven in Stone over the Gates of the larger Forts, which are to this Day inhabited by *Chinese*: They keep no Guard in the little Forts. While we were within the

Moun-



Mountains we kept continually turning to the North, but after we got clear of them, we directed our Course to the West.

In the Evening P. *Pereyra* and I paid a Visit to *So san lau yé* in his Tent; as he is the best Friend we have at Court, he receiv'd us with great Civility, and talked with us a long time: He shew'd us a Telescope; which the Emperor had sent him the Day before, with this Message, that it was one of the five best he had, and therefore he lent it him for the Journey, on Condition he restored it at his Return.

June 1. we went only 55 Li proceeding in the same Valley, between the same Mountains, which were about 4 or 500 Paces distant to the North, and 2000 to the South; we travelled almost constantly direct West, and did not begin to turn Northward till the last 15 Li, when we passed through two small Cities, the first called *Wbay lay*, twenty Li from the Place where we had encamp'd, and the second *Tú mú*, 30 <sup>Cities *Wbay* and *Tú mú*.</sup> Li from the other: They are both inclosed with Brick Walls, and have Turrets at proper Distances. We met with other small Forts and Towers much at the same Distances as the Day before, standing four or five hundred Paces from the Mountains on either hand. The Forts had been cas'd with Brick, but the Brick decaying with Time, at present they are only of Earth. Near *Wbay lay* there is a small River, over which is a very beautiful Stone Bridge of several Arches, yet we forded it. All this Country is dry and barren, except some Spots of Ground about those two little Cities, which, being watered by little Brooks made to run into the Fields, produce plenty of Grain and Herbs. The Mountains on both sides are very high, and quite barren; we had all Day a strong East Wind, which defended us from the Heat. We rested four or five Li to the North of *Tú mú* upon a rising Ground; the Camp reached within a little of that City along a small Brook; they told us, the Reason of making but short Stages was, that we might not at first setting out damage the Equipage, especially the Horses, which were very lean and ill-fed, for they took no further Care of them after the Camp was pitch'd, than to turn them into the Pastures, which are not very fertile in this Country. But however short our Stages were, yet we always rose by two in the Morning, and were on the Road before five. This whole Country always was, and still is, inhabited by the *Chinese*, as appears from the *Chinese* Characters engraven in the Stone over the Gates of both these Cities. We had a little Rain in the Evening, but it did not last long.

The 2d we set forward, as usual, by five in the Morning, and travelled 70 Li, marching the whole Day along by the Hills that are on the North. We passed through a City called *Pau ngan*, larger and better <sup>City *Pau ngan*.</sup> inhabited than any we had met with since we got clear of the Mountains. This City is inclosed with a double Brick Wall, and the Soil round about it better and richer than any other we found in this Valley, the Grain and Herbs being very good, tho' the Earth be somewhat dry. The *Chinese* have the Art of watering their Fields by Aqueducts from the neighbouring Springs, or Wells, which they dig and draw by hand. We passed two or three other Towns of less Note, one of which was well peopled. North of our Road were Forts and Towers, at the same Distances as the two foregoing Days. Ten Li from *Pau-ngan* this great Valley terminates, which towards the End grows narrower: It is environ'd on all sides by Mountains, and has but one Passage out, 3 or 400 Paces wide, and all a Marsh. I suppose that was the Reason we were obliged to go over a very high Mountain, bounding the Valley I have been speaking of. This Valley is in Length about 150 Li, and 18 or 20 broad where widest, but not more than 10 in most Places, and much less at the Ends. There was no Appearance of any Passage through the Mountains bounding its Length; that toward *Pe-king* is shut up, as I have described it, by Fortresses and Walls; the North-west towards *Tartary* is narrow and difficult, and might be easily stopped up by building a Fort at the Entrance; there is one indeed, but only of Earth, and half ruined. Upon a steep Rock, rising on the Top of the high Mountain that terminates the Valley, we perceived a Pagod, and some Walls and Houses on the Brow thereof. In our Way round this Mountain we met with an Hamlet inhabited by *Chinese*, who, in every Place fit for Culture, have cut the Hills in the Form of Amphitheatres. Having passed this Hamlet, we again went up a little Hill, and then descended into a small Valley, which lies behind that high Mountain, and is properly a Streight of the Mountains, for it is not quite 200 Paces wide. We found there two fine Springs, which render that little Strip of Land fertile; so that it is full of Willows and Fruit Trees, with abundance of Apricots and Walnut-Trees. We met with a populous Village, and saw plenty of Corn and Pulse in the Country. We crossed this Village and travelled in the Valley, along which ran a Rivulet that issu'd from the Hills to the South. We first turn'd to the West, afterwards to the South-west, and almost full South, and encamp'd in a small Plain by a little River call'd *Yang ho*: most of this Plain was cultivated, and tho' we were unwilling to do any Damage to the Fields, yet the Camp took up a great deal of Ground. It was extreme hot all this Day, and towards three in the Afternoon cloudy. When we were come into the Camp, a Troop of *Mandarins* came to compliment the Ambassadors; all those of the neighbouring Towns and Cities met them on the Road, cloathed in their Habits of Ceremony, kneeling down as they pass'd, to pay their Compliments to them, and present their Visiting-Billets, called *Shew pwen*, in Form of little Books, which the inferior *Mandarins* present to the great ones.

The 3d we went 65 Li, almost continually Northward, as far as *Swen wha sú*, a little more than 50 Li from the Place where we had encamp'd. We followed the Course of the River *Yang ho*, which soon brought us to a rugged Defile in the Mountains, so narrow that in some Places no more than eight or ten Men can go abreast. Having passed these Mountains, we march'd for some time over Heights and Hillocks in great number, some of them cultivated; then descended into a large Plain of an excellent Soil and lost sight of those high and frightful Mountains, nothing but small Hills to our right and left appearing in view.

At the End of this Plain stands the City of *Swen wha sú*, which is pretty large and very populous; it is <sup>City *Swen wha sú*.</sup> not far from the *Yang ho*, and hath a double Suburb, inclos'd by Brick Walls, strengthened with Towers pretty near each other; we crossed one Street as large as most of the great Streets of *Pe-king*, running the whole Length of the City, and full of wooden Triumphal Arches, not above 15 or 20 Paces asunder; there are three Gates at each End of the City, with Places of Arms between. The Walls are more than 30 Foot high, and the Folding-doors of the Gates are cover'd with thin Plates of Iron, strengthened by Nails with Heads as big as Eggs. The North Suburb hath one very long and wide Street, with Trees planted in Rows on both sides, which have a very agreeable Effect. The whole Country round is tilled, and the Soil good. Leaving the City, we turn'd a little to the East, and then to the North, in order to cross some Hills which lead to another Plain: From these Hills we discover'd the high Mountains we had before lost sight of, stretching to the North and North-east, on the Tops whereof I saw some Towers, but no Wall between them; tho' afterwards, when we drew nearer, we found it to be the Great Wall, which runs along these Mountains. We likewise met with Forts and Towers on the Road, as we had done the foregoing Days, in most of which were Guards of four or five Soldiers.

We encamp'd by a little River, I suppose it still the *Yang ho*, running at the Distance of about 100 or 150 Paces from the Mountains on the South-west, and 2000 from those to the North. All the Morning we had a strong North Wind, and the Cold was so sharp, that I was forced to put on two Cloth outer Coats to keep it off; about ten there fell some Drops, which somewhat allay'd the Wind, and then it grew fair. The Ambassadors had Refreshments sent them from *Swen wba fu*, and some Ice, which was not much out of Season, considering the Time of the Year. This City, which belongs to the Province of *Pe-che li*, is, and always was, inhabited by the *Chinese*, as appears from the Inscriptions cut upon the Triumphal Arches, and by the other Buildings, which are after the *Chinese* manner.

City *Hya pu*.

The 4th we marched 55 Li North North-west, inclining a little to the East to get into the great Road, which was 7 or 800 Paces from our Camp: This Road bears North-west by North for about 30 Li, then turns North and North-west by North, as we drew nearer the Mountains on the East, till we came to a small City called *Hya pu*, within half a League of the Gate that leads out of *China* into *Tartary*: For tho' the Great Wall reaches within ten Leagues of *Pe-king*, and the Mountains are shut up by several Forts and Trenches, as I have already observed, yet the Country reaching from those Mountains to the Gate beyond *Hya pu* is still part of *China*, and belongs to *Pe che li*. We saw the Great Wall running along the Mountains which lie to the North and East, rising above the Tops of the highest, and then descending into the Valleys, with Towers at proper Distances. This part of the Wall indeed is a Trifle in Comparison of that which stops the Entrance into the first Mountains we had passed; for this is a plain Wall, neither high nor thick; besides it is tumbled down in several Places, nor do they take care to repair either it or the Towers, of which part are only of Earth. The Forts and Towers are continued the Length of the great Road in the Valley, at near the same Distance as before; and each is furnished with four Guards and a small Standard, who seem'd to be posted there only because we were to pass that Way, for most of them did not look much like Soldiers. From *Swen wba fu* to *Hya pu*, which is almost a continued Valley, they reckon 60 Li: This Valley, into which you descend from a Hill near the City, tho' sandy and somewhat stony, is almost entirely cultivated. It is not above a League broad, and is surrounded with Hills, beyond which appear high Mountains, whereon runs the Great Wall. I did not then see it upon those to the South and South-west, because we were at too great a Distance, and it was hid by several Rows of Hills. But when we drew near to *Hya pu*, where the Valley ends, I perceived that it extended also to the West, and thence to the South-west and South; but it is not more considerable on this Side than the other, and only serves to keep out the Wild Beasts of *Tartary*; for if once Men could climb over those Mountains, they would find no Difficulty to get over the Wall, or throw it down: Besides, as there are no Ramparts on the Side towards *China*, from which it might be defended, it can no more stop any one from coming into the Empire, than prevent his going out.

We dined at a rich Merchant's of *Hya pu*, who had prepared an Entertainment for *Kiw kyew*, with whom he was acquainted. *Hya pu* is a small City at the Foot of the Mountains which bound the Empire of *China* on that Side, and is surrounded with thick Brick Walls, 35 or 40 Foot high, having two Gates, between which there is a Place of Arms. It is very populous, and, as it is one of the Gates of *China*, has a great Trade. I was inform'd that part of the *Moorish* (A) Caravans, from the *Uzbek Tartars* and *Persia*, entered by this Gate, and that part of the Western *Tartars* traffick here; for which Reason it has a Custom-House.

They enter  
Tartary  
through  
*Chang kya kew*.

Leaving this Town we went Northward, inclining a little to the East, to pass the Great Wall by a Gate called *Chang kya kew*, situate between two steep and rocky Mountains: The Wall which shuts up the Pass is very high and thick, and the Folding-doors of the Gate, which stands in the middle, are covered with Iron Plates, armed with large Studs. We found at this Gate a numerous Guard, and here it was that, strictly speaking, we entered *Tartary*. We encamped 12 or 15 Li from this Gate, in a small Valley which winds between two Ridges of Mountains, most of them steep Rocks, along a little River, or rather Brook. Our Camp reached within 5 or 600 Paces of the Gate of the Great Wall. Abundance of Refreshments were brought us in the Evening from *Hya pu*. It was a very cold Night and Morning while a Northern Breeze held, but a South Wind made the Afternoon very hot.

The 5th we travelled 50 Li, through a very narrow Valley, our Course Northward, inclining a very little to the West. We marched first about 25 Li to the North-east, where the great Road divides into two, that to the right continues North-eastward, the left, making almost a right Angle with it, goes to the North-west; we took this last, which lies through a Valley, and is not much frequented. The Mountains here dwindle into little Hills, on one of which, at the End of the Valley, we encamp'd, by several Springs of very good and very fresh Water. This Place is called *Halat sin*. We found nothing on the Road but a few Huts of Earth inhabited by *Chinese* (settled here to cultivate what good Land they can find) besides some Tents of Western *Tartars*; of whose Sepulchres we saw several, consisting of small Banners of painted Cloth, erected over the Graves. The Mountains here are no more than Downs, which afford good Pasture for Cattle, tho' not a Tree. It was so cold in the Morning, that our Ambassadors were forced to wrap themselves in double Furrs: But about eight, the Sun being pretty high, they laid them aside, and resumed their Summer Habits. In the Morning the Wind was North, but about Noon it changed to the South, and so continued the rest of the Day.

*Na-lin kew*.

On the 6th we went about 50 Li, and incamped in a Valley called *Na lin kew*. We set out due North, climbing a pretty high Mountain, directly above the Hill where we had encamp'd. It is difficult to ascend with Waggons, because of the rough and stony Places. At the Top the great Road divides into three, whereof we took the left, North-west, or a little more Westerly, marching now on Heights, then in Bottoms, with an easy and almost imperceptible Descent. The Land appeared very good, full of fine Pasture, watered with running Streams, and wanting nothing but Cultivation. I was surpris'd to find so good a Country uninhabited; for we saw only three or four wretched Huts of *Mongol Tartars* in one Place, with a Herd of Cows feeding near them. We did not see a Tree for the whole Day, but if some were planted there they would probably thrive very well. When we drew near the Valley where we were to encamp, an Officer of the Emperor met the Ambassadors with a Present of 400 Oxen, and some Flocks of Sheep to the Number of 6000, being the Complement his Majesty had given Orders to supply us with in this Plain, where his Cattle feed. We encamp'd by a Brook running through the midst of the Valley of *Na-lin kew*, which, with the Hills about it, abound with fine Pastures. In the Evening the Mandarin meeting at an Ambassador's Tent, we all joined in returning our Thanks to the Emperor for the Provision he had sent us, by bowing our Heads to the Ground nine times, according to Custom. It was not so cold this Morning as the Day before, and in the Afternoon a brisk South-west Wind defended us from the Heat.

(A) By *Moorish* is to be understood *Mohammedan*.

The 7th we went 70 Li, mostly winding among Hills. First we marched about 10 or 12 Li North, then a little to the North-east, after that to the North-west, and at last, for near half the Way, either West or West North-west, sometimes a little to the South. We travelled almost continually up and down small Rifings, without seeing a Tree or the least Spot of Tillage, there being nothing but Downs or Meadows full of good Pasture. We found some Tents of the *Mongols*, many of whom we met driving small Carts with two slight Wheels, very apt to break: Some were drawn by Horses, and others by Oxen. They had nothing about their Tents but Cows or Horses, and, as there is no Wood in the Country, their whole Fuel is the Dung of those Animals dried in the Sun. Part of the Hills we pass'd were strewed with large Stones, half out of the Ground, but we found several Roads pretty much frequented. There was all Day a cold Rain, with a very troublesome North Wind. We encamped along the Rivulet, upon a small Eminence, near three or four *Mongol* Tents. In the Valley, at the Foot of this little Hill, there appeared to go into one of them, the better to know how they were built. It is a sort of Cage, made of pretty small Sticks, round, and about 13 or 14 Foot Diameter. (There are larger and smaller, but most of those I saw were of this Size). It is about eight or nine Foot high in the middle; the Roofing begins at about four Foot from the Ground, and ends in a Point like the Roof of a Round Tower, or Pigeon house: They are covered with Pieces of Woollen Stuff, not woven, but mill'd. When they make a Fire in the Tent, they rake off the Piece of Stuff that is over the Fire-place, as I observed in the Tent I was in, where there was a whole Furniture was a paltry Bed of three or four Boards, with a Piece of such Stuff as covered their Tents, which serves for Quilt and Coverlet; a Bench, upon which sat two Women with such ugly Faces that they frighten'd me; a sorry Cupboard, and some Wooden Porringers.

*Mongol*  
Tents.

These *Mongols* live on Milk and the Flesh of their Cattle, which they eat almost raw; they have no Money, but exchange their Horses, Cows and Sheep for Linnen, and very coarse Woollen Cloth to cover their Tents and Beds. Both Men and Women go cloath'd like the *Manchews*, only not so fine or decent; they wear no short Garments over their long one, and understanding no Tillage, eat no Bread nor Rice. I have been assured that they do not live long, and that there are few old Men among them. Their Reverence for their Lamas is inexpressible: These Lamas are cloathed in Red and Yellow; we met several of them in the Road beyond the Great Wall, the ugliest Fellows that ever I saw. There is a vast Number of them now at *Pe-king*, whither they flock every Day, because they are kindly used by the Emperor, out of Policy, because of their Ascendency over the Minds of the *Mongols*. When they are at *Pe-king* they quickly throw off their Rags, and are easily persuaded to dress and make good Cheer. It is said that they buy the handsomest Women they can meet with, on Pretence of marrying them to their Slaves, and go to the Rate of 200 or 250 Crowns. In the Evening the Weather grew calm, but very cold.

Their Diet,  
Habit.

Lamas:

The 8th we travelled about 100 Li to the West, inclining sometimes a little to the South. Our Ambassadors hunted part of the Way, expecting Game, but only saw some Hares, of which they caught not one. We marched part of the time over small Heights, but our Retinue kept on in a large Plain, very level, and full of good Pastures; we crossed several Brooks, without seeing, either in the Plain, or on the Hills around us, more than one Tree, and the only one we had seen in four Days. We had all along a very fine Road, thro' Land very level and smooth, but uncultivated, except about the Place where we encamp'd, which was by the Side of a Brook, near a Mile from a Hamlet, where the *Chinese* Exiles are settled. They have built some Cottages of Earth and Stone, where there was formerly a City, or at least a large Town, the Ruins of which remain. Among other things we saw several small Mill-stones, like those used in *China* for grinding Meal, and making Oil; likewise the Figure of a Lyon, cut in Stone after the *Chinese* manner. The *Chinese* settled here have till'd some small Spots, which shews that the Hills and Plains of this Country might easily be cultivated, and probably would be very fruitful: We were inform'd that the extreme Cold would prevent the Grain from ripening, but Experience proves the contrary. The Country is indeed very cold: Tho' we were in less than 42° Lat. the Ground was covered with a Hoar-frost in the Morning; the rest of the Day was fine, and the Air temperate, a gentle North-Wind allaying the Heat of the Sun. We saw more Tents of *Mongols*, six or seven in one Place, and eight or nine in another.

Ruins of  
a City.

The 9th we journey'd 90 Li, almost always to the West: At first we marched along the Brook near which we had encamp'd, and following a large Road much frequented, ascended a small Mountain; after this cross'd several Hills, and sometimes our Road lay between two Hills: upon the first Hill we met 25 or 30 small Waggons, each drawn by an Ox. After we had pass'd these Heights, and cross'd a Plain about a League and half long, we ascended another Hill, and came down into a very large Plain, at least five or six Leagues over, watered by several Rivulets, or at least one which winds very much; for I am not sure that it is not all the same Stream.

Towards the middle of the Plain, which is called *Na lin kew*, is a Pagod, built by the Emperor of *China* for the chief Lamas to rest themselves in when they come from their own Country to *Pe-king*: This Pagod is small, but one of the prettiest and best beautified I have seen, being entirely wainscotted, gilt, painted and varnished: Over the Porch is a pretty large Chamber, fitted to lodge the chief Lamas. This edifice, tho' not very large, must yet have cost a good deal, because the Materials were brought a great way: It has on one side a little sorry Building, inhabited by four or five Lamas. In this Pagod we rested ourselves three or four Hours with one of the Ambassadors, who spent the Time in shooting Sparrows with a Trunk, killing about 40. There are several Tents of *Mongols* round the Pagod, and in other Parts of the Plain, some Spots of which are till'd by *Chinese* settled there, tho' they sow no Wheat, but Millet. We encamp'd in the Evening 20 Li to the West of this Pagod. It was pretty cold before the Sun was up, but when he grew a little high the Heat was very sensible, scarce any Air stirring, except towards Evening, when there was a gentle Breeze from the South-west. There is not a Tree to be seen in all this Plain, nor upon the Hills, which surround it on every Side, except towards the North, whence there appears an open Country, extending beyond the Reach of Sight.

Lama  
Temple:

The 10th we travelled but 50 Li at most, still Westward, bending a very little to the North. Having marched above 30 Li in the same Plain as the Day before, we pass'd some Hills; the rest of our Way was over rising Grounds, or along narrow Valleys, in most of which we found little Brooks. By the farthest of these we were obliged to encamp, being informed we should find no Water within a good Distance from it: This Place is called *Sanneshan*. The Country we pass'd through is a mere Desert, without Trees or Habitation. The Air was mild all Day, a fresh West-Wind allaying the Heat, but the Afternoon was cloudy. In the Evening all the Mandarins of the Ambassadors Retinue assembled near the Tent of *Kiw kyew*, and shot with the Bow in his Presence.

The 11th we marched but 40 Li, because of the Rain, which had lasted all Night till nine in the Morning, when we set forwards. We advanced continually Westward, except a little to the South, in going about some Mountains. The Country is very rough and hilly, and we passed by some pretty high Mountains. The great Road which we followed lay mostly through Valleys, or little Plains: We saw neither House nor Tree, nor any cultivated Land this Day; we encamped on a small Plain called *Lotobeye*, where there is a Rivulet and good Pasture.

Yellow  
Goats.

About three or four o'Clock arose a great Storm a little to our North; but we were not at all incommoded by it, for only a few pretty large Hail-stones fell among us, tho' we heard great Thunder-claps for above an Hour; the rest of the Day we had pretty fair Weather, and a gentle Westerly Wind, without Rain or Sun. Our People saw some Yellow Goats, an Animal unknown in *Europe*; tho' I believe what the *Chinese* call *yellow Goats* are not much unlike the *Gazella* [or Antelope]. They go in Herds of 1 or 2000, but are extremely wild; for if they spy a Man, tho' never so far off, they fly for Life. The only way to catch them is to encompass them in a large Circle: Our Ambassadors had a mind to take this Method with them on the Road, but without Success.

River *Imatú*.

The 12th we travelled 70 Li, for above half the Way winding about Mountains, which we met with at about thirty Li from the Place we had left: We always follow'd the beaten Road. For the short Space we went strait forward our Course was North-west, tho' I don't think that the whole Stage, taken in a Line on that Rumb, can be above 40 Li. The Rivulet upon which we had encamped runs also along this Road, and winds continually in the Valleys between these Mountains, at least I suppose it the same, but am not certain. We crossed it more than ten or twelve times, for it cuts the great Road, and encamped again on its Banks: It is called *Imatú*. The Mountains between which we passed, great part whereof are steep Rocks, were pretty full of Shrubs: We found some also in the Valleys, but none of any tolerable Bigness, neither did we see any tilled Land, tho' there were many small Meadows on the Bank-side, abounding with excellent Pasture. The Air was very mild all the Morning; but as soon as we enter'd among the last Mountains, we found a pretty strong North-west Wind, and towards Noon, when we began to encamp, we had some Drops of Rain, after which it became very hot, till there rose a high Wind at West North-west, which allayed the Heat.

*Horbokol*  
Plain.

The 13th we went at most but 60 Li, and encamp'd in a Plain called *Horbokol* [or *Korkokol*]. Most of our Way was due West, but for a pretty while we inclined a little to the South, turning in and winding amongst the Mountains. For the first 10 or 12 Li we shaped our Course a little to the North; so that all proper Allowances being made, we compute the whole Journey at no more than 50 Li Westward. We followed the abovementioned Brook to the very End of the Plain, 25 Li in Length, and then entered the Mountains, keeping always the great Road. These Mountains are the most agreeable we had seen, affording, as well as the Valleys, abundance of Dwarf-Trees, and some of a moderate Size; tho' we did not find any Water while we were among them; but just at the End we saw several Spots of Tillage, and, a little before we entered upon them, a Fortrefs of Earth, which at present falls to Ruins for want of Inhabitants, tho' I observ'd some tilled Ground in the Neighbourhood.

After we had marched about 25 or 30 Li between these Mountains, we entered another agreeable Plain, where a large Rivulet winds (I take it to be the same we encamp'd on the Day before) whose Course is constantly West. In this Plain are a good many Trees, and some Houses of Earth, where the *Chinese* Slaves, who belong to the *Tartars*, and are sent to people the Country, have settled, and till the Ground. We also found some Tents of the *Mongols*, and a sorry Pagod of Earth. Some Parts of this Plain are plow'd, some are good Pasture Ground, and others are dry and barren: Our Camp took up the greater part of it. The Weather was all Day very fine and mild, tho' about four the Wind, which blew at South-west almost the whole Day, grew very high, and some Rain fell, but it soon clear'd up again.

*Ostogon*  
Tower.

The 14th we travelled 50 Li Westward, inclining a very little to the North, and encamp'd ten Li short of *Quey wha chin*, or *Hábú botun*, in *Tartary*. [It is also called *Kíkú boton*, or rather *Khúkúkkoton*, by the Western *Tartars* or *Mongols*; *Quey wha chin* being the *Chinese* Name.] Our Road was all through a large Plain, about three or four Leagues broad, and, to the South-west and South, reaching out of sight. North and North-west of it are pretty high Mountains, whereon appear entire Woods; but to the South-east and East are only low Hills: This Plain is cultivated in many Places, and here and there are Hamlets of seven or eight little Houses of Earth. After we had travelled in it about 40 Li, we passed near a Tower, built, as they assured me, 400 Years ago: It is still pretty entire, except the Roof, which is ruinous, and the Foundation begins also to decay. It is a regular *Ostogon* with eight Stories, each of eleven Foot at least, besides the first, which exceeds fifteen without the Coping, so that the whole Height is 100 Foot. This Tower is all of Brick as white as Stone, and well built; it is embellish'd with several Ornaments of Brick-Work, and a sort of Plaister laid thereon. Its Architecture is quite different from ours, and tho' a little rude, has its Beauty, and pleases the Eye: The first Story is round, and shaped like a Cup, adorned with Foliages; the rest have eight Fronts, in each of which are two Statues in Demi-Relief, near as big as the Life, but ill done. You go up to the first Story by a Ladder, and there the Staircase begins. Here probably stood a City, or large Town, for there still remains a wide Compas of Mud Walls, which, tho' more than half demolish'd, are entire enough to shew that the Tower was built by the Western *Tartars*, whilst they reign'd in *China*, under the Family of the *Twen*. The same Stream, by which we encamped the Day before, passes through this Plain also, increasing insensibly from many other Springs. This Morning before Sun-rising was very cold; from eight till about two in the Afternoon very hot, there being only a gentle South Wind; but afterwards arose a North Wind, which cool'd the Air, and the Sky was a little over-cast. This Day in our Camp I found the meridian Altitude of the Sun very near 72°, 20'.

Lamas  
meet the  
Ambassa-  
dors.

When we approached the Place where we were to encamp, the Mandarins of *Quey wha chin*, or *Hábú botun*, came to meet the Ambassadors; a little after arriv'd a Company of about 12 or 15 Lamas on Horse-back, most of them dress'd in yellow Silk, with large red Scarves, which covered their whole Body. There was amongst them a young Lama, pretty handsome, very full-fac'd, and of so white and delicate a Complexion, that I suspected it was a Woman: He was at the Head of the Troop, and distinguish'd by a Hat with very large Brims, made of I know not what Materials, all gilt, and running up to a Point: Another of these Lamas had likewise a gilt Hat, but smaller, and quite flat on the Top.

These two Lamas did not light off their Horses, as the rest did, when they approached the Ambassadors, who had ordered Tents to be fitted up in all Haste for their Reception. When the Ambassadors had dismounted, the Lamas came up to them, and their Captain, the young Man I spoke of, alighting, fell on his Knees, and enquired whether the Emperor was in good Health; then he rose up, and all went to seat themselves together under their Tents, where being presented with *Tartarian* Tea, after a short Entertainment their Chief rose up and took his Leave of the Ambassadors, who waited on him without the Tent, and

and staid till he had mounted his Horse, which he did three Paces from them, with the Assistance of two or three Lamas, who held him up by way of Respect. He then retook the Road to *Quey wha chin*, attended by most of the Lamas who came with him, the rest staying with the Ambassadors

The 15th we went but ten Li West North-west, and encamped near the Walls of *Quey wha chin*, a small City, which we were inform'd was once a Place of great Trade, and very populous, whilst the *Western Tartars* were Masters of *China*, but at present it is very inconsiderable. The Walls are built with Brick, and pretty entire on the Out-side, but the Rampart within is come to nothing; nor is the City remarkable for any thing but Lamas and Pagods, several of which are better built, finer, and more decorated than most of those I have seen in *China*. Almost all the Houses are but Cabbins of Earth, but the Suburbs are somewhat better built and peopled. The *Western Tartars* and *Chinese* live promiscuously in this Quarter, and the Emperor of *China* governs by his Lieutenants. The whole Country from *China* hither is subject to him, but he is scarce the richer for it, for it is all a Desert, at least what we passed through, as I have already observed. I was told that it is but two good Stages, that is, about 18 Leagues, from this Place to the Frontiers of *Shan si*, where *Quey wha chin* drives its principal Trade, which yet is inconsiderable.

Our Ambassadors upon their Arrival went directly to the chief Pagod: They were received by some Lamas, and conducted through a pretty large square Court, well paved, into the Pagod, where a Chief *Fo*, one of those who, as these Cheats pretend, never die. They assure us that when his Soul is separated from his Body, it immediately enters into that of an Infant, whence these Lamas are commonly called *Ho fo*, that is, *the living Fo*. The Reverence which the *Tartars* have for these Impostors, whom they worship as Gods upon Earth, is incredible: I was Witness of the Respect paid him by our Ambassadors, and some of their Retinue, particularly the *Mongols*.

This counterfeit Immortal was a young Man about 25 Years old, flat-faced, and very long-visag'd; he was in an Alcove at the further End of the Pagod, seated upon two large Cushions, one Brocade, and the other yellow Sattin; a large Mantle, or Gown, of the finest *Chinese* yellow Damask, covered his Body from Head to Foot, so that nothing could be seen but his Head, which was quite bare; his Hair was curled, his Mantle edged with a sort of party-colour'd Silk Galoon, four or five Fingers broad, much after the manner of our Church Copes, which the Mantle nearly resembled. All the Civility he shewed the Ambassadors was, to rise from his Seat when they appeared in the Pagod, and to continue standing while he received their Compliments, or rather Adorations. The Ceremonial was thus perform'd: The Ambassadors, when they were five or six Paces from the Lama, first cast their Bonnets on the Ground, then prostrated themselves thrice, knocking the Earth with their Foreheads. After this Adoration they went one after the other to kneel at the Feet of the Lama, who put his Hands upon their Heads, and made them touch his Rosary of Beads. The Ambassadors then retired, and after a second Adoration as before, went to their Seats in Alcoves fitted up on each side. The counterfeit God being first seated, the Ambassadors took their Places, one on each Hand, some of the most considerable Mandarins seating themselves next to them. After this some few of the Retinue came also to pay their Adorations, and received the Imposition of Hands, and the Touch of the Beads.

In the mean time they brought *Tartarian* Tea in large Silver Pots. The pretended Immortal had a particular one carry'd by a Lama, who pour'd it out for him into a fine China Cup, which he reached himself from a Silver Stand on which it was placed near him. As in making this Motion his Mantle opened, I observed that his Arms were naked up to the Shoulders, and that he had no other Clothes underneath but red and yellow Scarves wrap'd about his Body: He was always served first, the Ambassadors saluting him by bowing the Head both before and after Tea, according to the Custom of the *Tartars*; but he did not make the least Motion in return to their Civility. A little after a Collation was served up; a Table was first set before the living Idol; then one was placed for each of the Ambassadors, and the Mandarins who attended them, and they did us also the same Honour. The Treat consisted of Dishes of bad dryed Fruits, and a sort of thin long Cakes made of Meal and Oil, which had a very strong Smell. After this Collation, which we did not touch, tho' highly acceptable to our *Tartars* and their Attendants, Tea was served a second time. A little after the same Tables were brought in with Meat; there was a large Dish of Beef and Mutton, half-dress'd, on each Table, besides a China Dish full of Rice, very white and good, and another of Broth, with some Salt dissolved in Water and Vinegar. The same sort of Victuals was set before the Attendants of the Ambassadors, who sat behind us. What surpris'd me was, to see how the illustrious Mandarins devoured this Meat, which was half-raw, cold, and so tough, that having put a Piece into my Mouth, only to taste it, I was glad to turn it out again immediately: But none play'd their Parts so well as two *Kalka Tartars*, who came in whilst we were eating; for after they had adored and received Imposition of Hands from the living Idol, they fell upon one of these Dishes with a surprizing Appetite, and each holding a Piece of Flesh in one Hand, and his Knife in the other, never ceased cutting large Gobbets, especially of Fat, dipping them in the Salt and Water, and then swallowing them. The Tables being removed, Tea was served in again, after which we conversed some time. The living Idol kept his Gravity very well: I don't think that during the whole time he spoke more than five or six Words, and those very softly, and only in Answer to some Questions of the Ambassadors: He was continually rolling his Eyes; looking earnestly now at one, then at another, and sometimes vouchsafed to smile. Another Lama, seated near one of the Ambassadors, kept up the Conversation; he seemed to be the Superior, for all the other Lamas, who waited at Table as well as the Servants, obey'd his Orders. After a short Conversation, the Ambassadors rose and went round the Pagod, to view the Paintings, which are very coarse, after the *Chinese* manner. This Pagod is about 45 Foot square; in the middle is an Oblong of about 20 Foot by 12 or 13, with a very high Cieling: This Place is very lightfome. Around the Oblong are small Squares, with very low and coarse Cielings. There are five Rows of Pillars, which are interrupted by the oblong Square; the Cielings, Walls, and Pillars are painted in a plain manner, without Gilding. You see no Statues [Images] in it, as in other Pagods, only Pictures of their Deities painted on the Walls. At the inmost Part of the Pagod is a Throne, or Altar, upon which the living Idol is seated under a Canopy of yellow Silk, where he receives the Adoration of the People: On each Hand are several Lamps, tho' we saw but one lighted.

Going out of the Pagod we ascended to a pitiful Gallery, that encompasses the oblong Square, and has Chambers round it. In one of these was a Child of seven or eight Years old, with a Lamp burning beside him, dress'd, and seated like the living Idol, and seems designed for his Successor; for these Cheats have always a Substitute ready in case of Mortality, feeding the Stupidity of the *Tartars* with this extravagant Notion, that the Idol revives, and appears again in the Body of a young Man, into whom his Soul has passed. This inspires them with so great Veneration for their Lamas, as not only to yield them a blind Obedience, but also to offer them the very best of every thing they have. Therefore some of the *Mongols* belonging to the Ambassadors paid the same Adoration to this Child as they had done to the other Lama;

Lama ; but I don't know whether the Ambassadors did so, because they were in the Chamber before me. This Child neither spoke nor moved.

In the Front of the Pagod, over the Porch, was a very neat Room, with a Throne after the *Tartarian* manner, and by it a beautiful Table, very finely varnished, and inlaid with Mother of Pearl ; on this Table was a Cup on a Silver Stand, and a Spitting box of the same Metal. This is the Chamber of the pretended Immortal ; and in another little nasty one we found a Lama singing his Prayers, wrote upon Leaves of coarse black Paper. Having satisfied our Curiosity, the Ambassadors took leave of this Impostor, who neither stirred from his Seat, nor paid them the least Civility. After this they went to another Pagod to visit another living Idol, who had met them the Day before ; but Father *Pereyra* and I return'd to the Camp. I found the Sun's meridian Altitude the same as the Day before, viz.  $72^{\circ} 20'$ . The Morning was fair and warm, but the Afternoon cloudy, with a great Thunder, some Rain, and a high Wind at South-east, which was soon over.

The 16th we continued in the Camp at *Quey wha chin*, and laid in Provisions for the rest of our Journey. The Morning was hot, and the Afternoon cloudy, with great Thunder, and a short but heavy Shower of Rain. *P. Pereyra* was visited by five *Indian* Pilgrims, of whom we could learn nothing but that they were of *Hindûstân* and *Gentiles* ; they were clad much like our Hermits, in a loose thread-bare Cloak of a dun Colour, faded, and a Cowl which came up a little above their Head.

The 17th we staid in the same Place, because the Provisions were not quite got ready ; Millet was distributed to all the Travellers as a Present from the Emperor, and 400 *West-Tartar* Horsemen were press'd to go with us to the Frontiers of the Kingdom of *Halba*, or *Kalka*, where they were to encamp in Troops. I found the Sun's meridian Altitude, taken with all possible Exactness,  $72^{\circ}$ , and near  $30'$ . It was very hot all the Morning ; towards Noon a South-west Wind arose, but about three we had a most violent one from the East, with some Claps of Thunder, which allay'd the Heat, and the Sky was frequently over-cast.

Imposture  
of the  
Lamas.

One of the principal Ambassadors speaking to us about the Lamas, let us know that he made very little Account of those Impostors ; adding, that his Adoration of this pretended Immortal was merely out of Complaisance to the other Ambassador, who had desired it, assigning this Reason, that his Father had ador'd the same Lama in another Body : He further told us, that the Lama who met them the Day of their Arrival had ingenuously confessed, that he could not conceive how it was possible for him to have existed in any other Body than what he then had ; that he had no Proof of it, farther than that the other Lamas assured him of it ; that, besides, he remembred nothing of what they said besel him during those other Lives they told him of. When the Ambassador ask'd him, who could inform the Lamas that he had already existed, and been restored to Life so many times ? He answer'd that they had their Information from the Grand Lama, that is, their High-Priest, whom they worship as a true Deity ; that presently after the Death of a Lama, he had assur'd them that he was come to Life again in a certain Place of the Province of *Shen si*, and that his Soul was pass'd into the Body of an Infant, which he described to them, at the same time commanding them to find him out and bring him to their Pagod. The same Ambassador told us that the Grandfather of the present Emperor finding, after his Conquest of *Lyau tong*, that the *Western Tartars* refused to submit to his Government, and being apprehensive that they were forming some Enterprize against the Empire, sent an Ambassador with Presents to the Grand Lama ; that he received the Ambassador with great Honour, and acknowledged his Master as Emperor ; and, in short, that from that time the *Western Tartars* had owned themselves his Vassals.

A Christian of *Quey wha chin* informed us that every Lania keeps a Woman or two : Most of them, at least the better sort, are *Chinese*, and the greatest Traders in all the Country. They came into our very Camp to sell Horses, Camels and Sheep. I saw three of them make a Present of four Camels and three Horses to the chief Ambassador : They were no doubt well paid for them, at least they were very much cared for, the principal Lama being placed near the Ambassador on the same Carpet, an Honour he would not have shew'd even to the greatest Mandarins.

Plain of  
*Quendûlen*.

The 18th we travelled 60 Li North North-west, and encamp'd in a Plain called *Quendûlen*, by a small Brook which runs across it. Our Road lay all among Mountains, where we suffer'd very much, especially in going down the first, which is very steep. The Ascent was easier, but the Way intolerably rugged over Rocks, and craggy Pieces of Stones that stood half-way out of Ground ; yet all the Carriages ventured this way, tho' several were overturned, and some broken. From the Foot of the Mountain we travelled for some time along a Valley, where we found very good Water, and here and there some *Mongol* Tents. The rest of our Way was between or over little Hills, where grew some Trees and Plenty of Bushes. The first Mountains, tho' the steepest, were cover'd with an agreeable Verdure, except some rocky Places ; but all the Hills afterwards, as far as one can see, are very rough and barren. The Entrance on the Plain of *Quendûlen* where we encamp'd is also very dry, but there is good Pasture about the Brook, near which our People dug a Well of very fresh Water. It was cloudy from seven to ten, and rained a little : The rest of the Day it was pretty hot ; towards two in the Afternoon we had a gentle *Western Breeze*, which moderated the Heat. I was surprized to see our Camels so well recruited in the three Days we had rested near *Quey wha chin* ; tho', 'tis true, the leanest, and those that had received any Damage, were exchanged for others which the *Mongols* brought us, paying some Money to boot.

Ambassa-  
dors sepa-  
rate.

The 19th we continued in our Camp at *Quendûlen*, expecting part of the Train, which could not come up on account of the Badness of the Roads, and to give those whose Camels and Horses were strayed Time to look after them. One of the Ambassadors lost in one Night 35 Horses ; 'tis true they were found again, but some others had not the good Luck to recover theirs. This Day all the Mandarins attending the Embassy were call'd together, to consult upon the Order to be observed in travelling till we came to the Place of Residence of the Emperor *Halaban*, or, as the *Chinese* and *Eastern Tartars* call him, *Kalkahan*. It was resolved to divide into three Companies, and each to take a different Rout, for the greater Conveniency of marching, and encamping in Places furnished with sufficient Store of Water and Pasture. It was very fair all the Morning, a pretty brisk Wind blowing at South-west, which allay'd the Heat ; towards Noon it grew sultry, and now and then there fell some Drops till the Evening.

The 20th the Ambassadors took leave of each other for a Month, for so long they were to march separately. Our Company, which followed one of the two principal Ambassadors, took the direct Road to the North ; the other two struck off more to the East, each having its Guides. This Day we travelled 60 Li ; for the first 25 or 30 due North, then 12 or 13 North North-west, afterwards North again till within five or six Li of the Place where we were to encamp, when we turn'd to the North North-east. We encamp'd on a large Plain which reach'd out of Sight, only to the North-east some small Eminences appear'd. A Rivulet runs along this Plain, whose Water was extremely cool from the Nitre of the adjacent Earth. The Salt-petre appears above Ground, half white, and exceeding savory, which makes the Pastures

Pastures excellent good for Cattle; our Camels and Horses greedily fed thereon. This whole Stage we crossed no more than two or three little Hills, whose Declivity was insensible; all the Road besides was over fine Plains, cover'd with Grass, and wanting only a little Culture. In this Day's Journey we saw neither Tree nor Bush, but found two or three *Mongol* Tents on a Plain near a Brook where was good Pasture. We started several Hares as we went along, and our Ambassador's Greyhound caught two near our Camp. By the Brook's side were Wild Geese, which the *Chinese* call *Whang ya*, that is, *yellow ducks*, because part of their Feathers are yellow: We often met with them near Rivulets, and the Ambassadors Huntmen shot some now and then with their Guns. The Day was very fair and mild, a brisk South-west Wind moderating the burning Heat of the Sun, and raising Clouds which covered the Sky from Noon to Evening; we had some Claps of Thunder, but no Shower. Rain came in with the Night and a strong North Wind, and continued almost till next Morn'g.

The 21st we went 80 Li, about 50 North, and 30 North-west, through an entire Desert, without Tree, House or Culture; the Soil was mostly dry and sandy. We started a good Number of Hares, but out of more than thirty which we saw, there were but four killed, and those with Arrows, the Greyhounds of *Kiw kyew* being such bad Runners that they could not catch even those that were wounded: We likewise saw abundance of Partridges, and those yellow Wild Geese which frequent the Streams. The whole Country is somewhat uneven, here and there appearing some small Eminences, but no Mountains. We encamp'd by a Brook, and were scarce arrived when one of the petty Kings of the Country, called *Regulos*, who are tributary to the Emperor of *China*, came with his Son to make a Visit, and pay his Compliments to *Kiw kyew*. He had but ten or twelve Persons in his Retinue, and but one of them cloathed in Silk, who look'd tolerably, all the rest being pitiful Fellows. The *Regulo* lighted at a good Distance from *Kiw kyew*, out of Respect, and mounted again in the same Place. The Visit was but short, and *Kiw kyew* waited upon him just without his Tent. The *Regulo* departed Eastward, to find out *So san lau yé*, who was about 30 or 40 Li from us. The Day was very fair and mild; the Clouds, with which the Sky was overcast in the Morning, dispersed about eight or nine, and a very cool and constant North-west Wind prevented the Heat from being troublesome.

The 22d we rested to wait for some of our People, who stay'd behind to look for their Horses which had strayed in the Night. The same *Mongol* Prince who had waited upon *Kiw kyew* the Day before came to visit him in his Tent, and brought with him a Present of Meats, Beef, Mutton and Milk, all carry'd in Skins, neither tann'd nor dress'd, but dried in the Sun. Nothing could be more loathsome than this Meat, which was enough to turn the Stomachs of Persons ready to die for Hunger: However, this Repast was served up in the Evening; not indeed at *Kiw kyew's* own Table, but that of his Servants, who together with the *Mongols* eat very heartily of this half-raw Meat, without Bread, Rice or Salt; tho' perhaps it had been salted before. The Prince had no greater Retinue than the Day before, and was received after the same manner without much Ceremony.

As I took this Occasion to inform myself of the Power and Riches of those petty Kings, *Kiw kyew* informed me that this Prince, and most of the rest who are tributary to the Emperor, might have about 2 or 3000 Subjects, scatter'd over those Deserts, four or five Families in one Place, and seven or eight in another, &c. That his Riches consisted in three hundred Horses, with Oxen, Cows and Sheep in Proportion; but chiefly in the 5000 *Taels* given him annually by the Emperor. He farther told me, that these Princes were not stiled *Regulos* till they became the Emperor's Vassals, who had given them that Title; and that they were subject to the present Imperial Family of the Eastern *Tartars*, before they conquered the Empire of *China*, whilst they were only Masters of *Lyau tong*; that these *Mongols* extended along the Great Wall from *Lyau tong* to *Shen si*, having on the North the *Kalkas* (whose Sovereign bears the Title of Emperor, and has under him many other *Tartar* Princes, who are only mere Shepherds) more towards the West the Kingdom of *Eluth*, and to the South-west *Tibet*. It was cloudy all Day, and rain'd by Fits from Noon till Evening, and part of the Night; it was so cold, that most of our People put on their Furrs as in Winter. The Reason why the Cold is so great, and the Country uncultivated throughout all this Part of *Tartary* is, I presume, because the Lands abound with Nitre, Saltpetre, and Sand; hence also it is so very cold at *Pe-king*, tho' not above 40° North. It cannot be owing to the Snow in the Mountains, because there appear no Mountains or Forests to the North, whence those cold and freezing Winds can proceed.

The 23d we travelled about 50 Li almost all the Way to the North-west, sometimes turning a little more Northward, through an uneven Country quite uncultivated, full of Sand and Saltpetre, but without Mountains, unless near the Valley where we encamped, on both Sides of which there were some, but not very considerable ones. This Valley affords excellent Pasturage, and is water'd with a very limpid and wholesom Rivulet: We always follow'd a Road that had been somewhat beaten.

A Relation of a petty King came to pay his Respects to *Kiw kyew*, who, on seeing him alight at a good Distance, return'd him no other Compliment than to send one to bid him remount his Horse; and, when he approached his Presence, to ask how he did, and then dismiss him. We met in the Road some *Mongol* Merchants going to *Quey wa chin* to sell Camels and Horses. We started a great many Hares, both at decamping in the Morning and encamping at Noon; some we caught. It was very fine and temperate Weather all Day, tho' there fell some Drops of Rain after Noon, with a high Wind, which soon ceasing, only served to cool the Air; for tho' it was cold before the Sun rose, it became very warm when he grew a little high.

The 24th we advanced but 20 Li Northward, inclining a little to the East, on account of waiting a second time for the Servants of the Retinue, who stay'd behind to look for their Horses. We made a shift to get over the Plain where we had encamp'd, passed between some rocky Hills, set with a few Bushes and Shrubs, and entered upon another larger Plain, where we encamp'd by a Rivulet, which I take to be the same we met with the Day before; in the Neighbourhood whereof we again started a great many Hares, Partridges, yellow Wild Geese, and some Ducks. We found also some Pheasants Eggs there, of which they made us a most delicious Omelet. The Soil was full of Sand and Saltpetre, and hardly fit to be tilled, except about the Rivulet, where there were some very fat Pastures. It was very cold all Night, and in the Morning before Sun-rising, tho' there was not a Breath of Wind, and the Sky was very clear and serene; after the Sun was up there arose a strong North-west Wind, which reduc'd the Air to a due Temperature.

The 25th we marched about 50 Li to the North-west. Being got off the Plain, we enter'd upon the most uneven Country we had ever met with, being nothing hardly but Heights and Bottoms: Part of these Hillocks were overgrown with Broom, and the rest full of Stones, broken Flints, and Rocks standing out of the Ground, which made the Way difficult and unpleasant. We saw some Deer and Yellow Goats upon the Hills which surrounded a little Plain wherein we encamp'd; across it runs a little Brook, whose Water, tho' not very swift, is nevertheless very good to drink, when drawn out of little Pits, made near the

*Mongol* Re-  
gulin meets  
*Kiw kyew*.

His Present;

The Con-  
dition of  
the *Mongol*  
Princes.

State of  
*Kiw kyew*.

Brook, as our Custom is, for the sake of having it clearer and cooler. We took in the Road a small Goat or Deer, so fast asleep that it did not awake at the Noise of our Cavalry, so that it was almost trod upon by the Horses. *Pere Pereyra*, who first discover'd it, having shewn it to *Kiw kyew*, by whose Side we marched, he order'd a Servant to alight, who took it up asleep; but it was afterwards let go, because it was so very young, and as soon as it was at Liberty it ran swiftly away to find out its Dam. On the Road we saw Hares and Partridges, but not so many as in the preceding Days. The whole Day we had very fine Weather, with a brisk North-west Wind, which moderated the Heat.

The 26th we went 80 Li to the North North-west, through a Country almost a continued Flat, consisting of large Plains that extend out of Sight, but equally barren and uncultivated, and not a Bush to be seen: It is a sandy Soil, which here and there yields Grass, but hardly sufficient for Cattle. Where the Grass was high and thick there was abundance of Hares; we started above fifty. In the most open Places we put up Coveys of Partridges, particularly a little before we pitch'd our Camp; which extended along a Brook that crosses a great Plain, bounding the Sight almost on every side except towards the West, where some Mountains appear at a great Distance.

These Plains are cover'd with the Dung of Yellow Goats and Deer, five or six of which latter we saw, and we were told that abundance of Wolves follow'd the Goats. *Kiw kyew's* Waggoners, who march'd foremost, told us they had heard them howl in the Night-time; and we found some Skins of these Yellow Goats, which probably had been devour'd by Wolves: I saw the Horns of two, which were like the Antelope's: There was not a Drop of Water in all the Road. Near the Brook were five or six Tents of *Kalka Tartars*, to whom the Country belongs, and there were Signs that they had encamp'd there in great Numbers; for the Ground was cover'd with the Dung and Hair of their Cattle and Camels. At this Place, strictly speaking, the *Kalka* Empire begins, and the Country of the *Mongols*, subject to the Emperor of China, ends. It was cloudy almost all Day, very mild, and without Wind till Noon; in the Afternoon there arose an East Wind, which shifting first to the South, and then to the West, brought on a little Rain towards Evening.

Country of  
*Kalka* be-  
gins.

The 27th we travelled 80 Li, about fifty of which due North, the rest North North-West. The whole Country was little else but loose Sands, except the little Hills which we crossed after we had marched about 25 Li: These Hills are full of small Stones and Rocks, covered with a little Earth. We saw again Hundreds of Hares and Partridges, and near the Plain where we encamp'd a little Yellow Goat was caught by a Greyhound. We were obliged to encamp on loose Sands, where was some Grass, which served for Pasture for the Horses, but neither Brook nor Spring, so that they were forced to dig Pits to come at Water for the Cattle, which were very numerous. We had a very fine Day, tho' a little cloudy for a few Hours, a continual North North-West Wind cooling the Air.

The 28th we advanced 60 Li, one half to the North-west, and the rest to the West. The Country continued to be barren and uncultivated, consisting wholly of Sand, but not loose. About half the Way lay between Hills, through difficult By-roads; afterwards we entered upon a Plain, which was likewise nothing but Sand, and coming to encamp at the Foot of the Hills which bound it, we met with no Water, and were obliged, as the Day before, to sink Wells, which yielded good. We met on the Road some Troops of *Kalka Tartars*, who brought Camels, Horses and Sheep to sell or exchange, and we truck'd Tea and Tobacco to the Value of about fifteen Sols for a Sheep: Some Shrubs appear'd among the Mountains, but not a Tree in all the Country. Whilst we were waiting for the coming of the Tents, we went to rest ourselves upon a little Eminence hard by, where I found that what shew'd like Pieces of Rock was a kind of yellow Grit-stone that shined like Gold; whether it was really Gold or not, I can't determine, but I believe there was some mix'd with it, for it sparkled exceedingly: There was likewise on this Eminence a good deal of Saltpetre. The Afternoon was extremely hot till about four, when a Storm arose, which overturn'd one of *Kiw kyew's* Tents that served for his Parlour, and mine twice successively; after which it blew a little till Night.

*Kalka Tar-*  
*tars, or*  
*Mongols.*

The 29th we travelled but 20 Li to the North-west, passing between those Hills at the Foot of which we had encamp'd. The intermediate Valleys are entirely of loose Sand, and the Road very difficult, especially for Carriages. We afterwards entered upon a large grassy Plain, all firm Sand, and pitching near the Place where had been a Camp of *Kalka Tartars*, we found several Wells ready dug. The Weather was variable all Day, sometimes fair, sometimes cloudy, accompany'd with a few Drops of Rain, and great Gusts of Wind from the North, which continued almost all Day, and when they ceas'd it grew very hot.

The 30th we advanced 75 Li, the first 20 due North, and the rest North North-west, along continued Plains, separated only by small Eminences. The Soil consists of a firm Sand, mixed in some Places with a little Earth: The Country grew more and more desert and barren, affording no good Pasture for the Cattle, and we saw but one Tree. About 40 Li from whence we set out we found some Wells with a little Water, and some Grass about them: We saw several Herds of Deer, and Flocks of Partridges on the Plains, especially near the Place where we encamp'd, which was at the Foot of some Hillocks that bound the Plain. Here we found a little standing Water, which not being sufficient for our Company, supposing it had not been very muddy, they were forced to dig Wells, as before, to supply us and our numerous Cattle, whereof *Kiw kyew* himself had more than 500, viz. 400 Horses, and near 120 Camels. It was very hot all Day, scarce a Breath of Wind stirring, altho' the Weather was fair. Our Attendants saw a Wild Mule in the Plain at the End of which we encamp'd, but *P. Pereyra* and I being at a Distance lost the Sight. They say there are many of them in this Country, and in Western *Tartary*: *Kiw kyew*, who has seen some, told us that they are exactly like our tame Mules; and of the same Size, but of a yellowish Colour; they are extremely swift.

Wild Mules.

July 1. we marched 65 Li to the North-west, all through great Plains interspersed here and there with little Eminences, and the Country more and more desert and barren, consisting almost wholly of burning Sands, sometimes firm and sometimes loose, without Tree, Water or Pastures. Just as we had decamp'd we found abundance of those Stones of Rock and Sand condensed, full of yellow Spangles, and glittering like Gold. We saw great Numbers of Deer in these Plains, three of which our People kill'd, and could have killed more if they had not been afraid of fatiguing their Horses. Partridges likewise are here in Plenty: We saw great Coveys between the Heights. Having passed the Hills we encamp'd in a small Plain, which being nothing but Sand, the Heat was intolerable. We had no Water but what we drew out of Pits; and tho' it was very good, yet as there was no Pasture, the Cattle suffer'd much. It was very hot all Day, only a little Wind stirred now and then: In the Evening we had a great Storm, and another towards Midnight, with Rain and Thunder.

The



The 2d we travelled 60 Li to the North-west, passing at first between those Hills at whose Foot we had encamp'd, which tho' quite bare, as well as full of Stones and Rocks, yet we saw some Trees scatter'd up and down in the Valleys. Then we enter'd upon another Plain, which reached out of Sight, and is no less desart and barren, all of Sand, part loose, and part firm: Only on our entering upon the Plain, we found a little Spot full of a kind of Shrub, whose Leaves and Branches resembled our Belvederes, amongst which we saw the Tracks of Wild Mules; we likewise met with Deer and Partridges throughout the Stage, but not in such Numbers as on the preceding Days. We encamp'd upon the Sands, without any Pasture for our Beasts, which were obliged to take up with Leaves of those Shrubs; and we had much ado to get a little Water for them. It was fine Weather all Day, a good North-west Wind allaying the Heat, which otherwise would have been intolerable among these Sands.

The 3d we advanced 80 Li, about 40 N. N. W. and the rest N. W. After we had got clear of the Plain, which extended about 30 Li farther, we crossed some Hills, and at the Foot of them found some Pits ready dug, with Water in them, and here and there Grass. I never saw so many Partridges in one Place; they rose in Flights like Starlings. We then crossed another Plain almost 50 Li long, at the End whereof we passed a little Height, and encamp'd in a Bottom, which is all Sand, like the rest of the Road. As there was no Grass, the Cattle were forced to brouse upon the Shrubs: We dug three or four Foot deep in the Sand before we found Water. All this Country which we had travelled through is continually nothing but burning Sands. It was very hot all the Morning; about Noon arose a strong W. S. W. Wind, which turned to the North, and blew hard most part of the Night.

Partridges in abundance.

The 4th we travelled 50 Li to the N. W. about 35 in the Plain where we had encamped, which has some little Rifings; the rest between Hills, in a shady Valley having some Shrubs. The Country is alike desart and uncultivated, without Water or Pasture; however we found Water in Pits ready dug. Leaving the Mountains, we pitch'd in a Place where the Water was brackish, for this Valley abounds with Saltpetre, but two or three Li further they found some that was tolerable; we still met with Deer and Partridges. Some *Kalka Tartars* being encamp'd in the Neighbourhood, sent Camels and Horses to sell to our People. It was pretty temperate all Day, being almost continually cloudy, and a gentle Northerly Wind blew, which was very cold in the Morning.

The 5th we marched 45 Li to the N. W. Soon after we had left our Camp, we found some Tents of *Kalka Tartars* with their Flocks of Cows, Horses, Sheep and Camels round about them. Nothing can be imagin'd worse than their Tents, which are lower, smaller, and poorer, than those of the *Mongols* bordering on *China*: They are likewise as to their Persons nastier and more deformed, but speak the same Language: Their Children go stark naked, and the Parents have nothing but sorry Linnen Garments lin'd with Wool. Many have no other Cloaths than Sheep-skins, and those neither dress'd nor curry'd, but only dried in the Sun.

*Kalka Tartars* deformed and nasty.

We kept along a Plain, which was a little uneven, sometimes rising, and at other times falling insensibly: The Country is nothing but a sandy Desart. We encamp'd beyond a little Eminence, where we found a little Grass among the Sands, which our Horses greedily eat, tho' very dry, being the best Forage they had had for five or six Days, having subsisted on the Leaves of Shrubs. Upon previous Information that there was no Water in this Place, we did not set forward till after Dinner, and the Cattle being first water'd. It was very fine and temperate Weather all Day, a brisk N. W. Wind moderating the Heat, except within the Tents.

The 6th we decamp'd about four in the Morning, and advanc'd 50 Li to the N. N. W. on the same Plain and Soil as the Day before. We encamp'd beyond a Hillock, where was Water in some Wells made by our People who arrived there the Evening before, but we met with no good Forage. We could make but short Stages, because our Horses were extremely fatigued, some of them dying every Day of Hunger and Thirst. The Morning was very cold and cloudy, with a strong Wind from the N. N. W. which between nine and ten shifted to the N. W. and dispersed the Clouds; so that the rest of the Day was clear and temperate.

The 7th we travelled 70 Li, 40 to the N. W. and 30 to the N. N. W. all through an uneven Country, and, like that of the foregoing Days, uncultivated and sandy, without Trees or Pasture. We met with but one small Spring after travelling 40 Li, and encamp'd in a Valley almost surrounded with Hillocks, beyond which we were inform'd there was a Camp of *Kalka Tartars*. It was very hot from 8 almost to 11, when arose a strong W. N. W. Wind, which allay'd the Heat; otherwise the Weather was very fair. We again saw a Herd of Deer and some Hares. In the Evening there was a Storm, and a great deal of Rain towards the Beginning of the Night. Several Lamas and other *Tartars* of the Country paid a Visit to *Kiw kyew*.

The 8th we marched 80 Li, about half to the N. N. W. and the rest to the N. through a Country still sandy, barren and uncultivated. We encamp'd beyond some Hills (about which we winded for above five Li) at the Entrance of a spacious Plain, near which stood 25 or 30 sorry Tents of the Country *Tartars*. We met with some of them who came to encamp in these Mountains, where they began to pitch their Tents, having fled Northward to avoid the King of *Eluth*, who had entered their Country with a great Army. I could scarce comprehend how they could feed such a Number of Camels, Horses, Cows and Sheep as they had, in a Country which seem'd destitute of Forage, and how they themselves could live amidst these burning Sands, upon which their Children and some of their Wives went barefoot: The Children had their Skin very much Sunburnt; nevertheless the Men seem'd vigorous and active. Many of them came into our Camp, to visit *Kiw kyew*, and carry on their Truck, that is, to exchange their Cattle for Linnen Cloth, Tobacco, and Tea. Some of the principal Women among them came to present *Kiw kyew* with Tea, but in very nasty Dishes. The Men likewise made him a Present of two or three Sheep, for which he order'd them Tobacco, &c. The Women are modestly dress'd, wearing a Gown, which reaches from their Neck to their Feet: Their Head-dress is ridiculous, being a Bonnet very like the Mens. To see their ugly Faces, with the Ringlets of curl'd Hair falling down over their Ears, one would take them for real Furies. Most of these Women came to our Camp to truck their Cattle for Linnen, Salt, Tobacco and Tea. Our People chang'd most of their lean and tir'd Horses and Camels for fresh ones, giving the *Tartars* something to boot, who would not take Money, but only Linnen, &c. It was very clear all Day, but exceeding hot, for the Wind blew only by Intervals. Here we met with a Spring of good Water.

The *Kalka* Women frightful.

The 9th we continued in our Camp, to give those who were behind us Time to come up, intending afterwards to march towards that side whence we expected to join our two other Bodies, and then to deliberate upon what was proper for us to do in the present Conjunction. The King of *Eluth*, as we were inform'd,

was

The *Kalkas*  
invaded by  
the King  
of *Eluth*.

was entered the Country of *Kalka*; and the Terror of his Arms had put all the *Tartars* to flight: nay the Grand Lama himself, Brother to the Emperor of *Kalka*, was fled to the Frontiers of *China*. This News was confirmed to us after Dinner by some of the Domesticks of *So san lau ye*, whom he had sent to give *Kiw kyew* Notice of it, as also to desire him to stay where he was, provided there were sufficient Water and Forage for their whole Retinue when they joined; or else to come and meet him, that they might consult what was to be done. He added, that he had dispatched a Courier to *Pe-king* to inform the Emperor of what passed, and know his Orders. As the Place where we encamped afforded neither much Water nor Forage, and our Guides assured us that we must go seven or eight Days Journey further before we should find any, *Kiw kyew* resolved to go meet *So san lau ye*, and immediately sent back his Servants to desire him to stay for him. It was very hot all Day, the Wind blowing but gently from the N. W. however there fell some Rain in the Evening, but it did not last long.

Wild Ox.

The 10th we went back the same Road, in order to join the other Bodies, but we did not set out till one in the Afternoon, that all the Cattle might be watered, and all the Retinue have Time to dine; for it had been resolved to encamp that Evening where we knew there was no Water. Our Stage was 50 Li, 40 to the S. S. E. and 10 due South, returning by the same Road we had kept for two Days past; so that we encamp'd in one of the Plains we had passed. *Kiw kyew* sent a *Mongol* of his Retinue, and a Lama for his Guide, with Orders to get Intelligence, and find out the President of the Tribunal of *Ling sa ywen*, who was march'd before, and then to return and join us upon the Road. It was extremely hot till about three or four, when it became overcast, and continued very mild all the Evening. I saw upon the Road a Wild Ox of *Tartary* that had been tamed; he was neither so high nor so large as the common Ox, his Legs being very short, and his Hair long, like the Camel's, but much thicker; he was quite black, had a Saddle on his Back, and a Man led him in a Halter; he walked very slowly and heavily, and had been exchange'd for two Horses.

The 11th we marched 60 Li, 30 due South, and 30 to the S. S. E. still keeping the same Road, and encamp'd near a Fountain, where we joined some of our Company, who were left behind, and having Intelligence of our Countermarch had waited for us. It was a pretty hot Day, tho' mostly overcast, with frequent Blasts of Wind from the N. E.

The 12th we travelled 100 Li, 60 to the East, and 40 to the N. E. being obliged to make so long a Stage (altho' the Horses and Camels were extremely fatigued) because there was no Water nearer upon the Rout we were necessitated to take to meet with *So san lau ye*. The Country we passed was like the former, only abounded more with loose Sands; the Soil was altogether barren, and unfit for Culture. Not a Tree nor a Bush was to be seen, and yet there were Deer, Hares and Partridges, tho' but few in comparison of what we had met with in other Places. There was no Forage where we encamp'd; but we found some Wells, and sunk some ourselves, the Water of which was pretty clear and cool. It was extreme hot the greater part of the Day, but little Air stirring: Towards two there arose a shifting Wind, and there fell some Rain.

*Kalka*  
Camp.

The 13th we marched 45 Li to the East, inclining sometimes a very little to the South, the Country still the same; and we pitch'd in a little Plain encompassed with Hillocks, where we found a Camp of *Kalka Tartars*, under the Emperor of *Kalka*'s Brother, who had taken Refuge here a few Days before with his whole Family. His Camp consisted of about 30 sorry Tents; nor was his own much neater, tho' a little larger than the rest, which belonged to his Attendants, or rather Slaves: He was pretty well stock'd with Sheep, Cows, Horses, and Camels. Altho' his Train was composed of mere Scoundrels, he was too proud to visit *Kiw kyew* in Person, thinking it enough to send one of his Attendants to acquaint him that, as he was the Son of an Emperor, he could not give Place to him, and that he was obliged to keep his Rank. *Kiw kyew* however went to see him in his Tent, and took part of an Entertainment, which, to all Appearance, was a very slovenly one; for, next to the *Kafres* of the *Cape of Good Hope*, I have not seen a nastier People than these *Tartars*. This Prince freely own'd that the Irruption of the King of *Eluth* into the Territories of *Kalka* had obliged him to fly with so much Precipitation, that he had not stopped for seven or eight Days together. In the Evening I was informed by a *Kalka Tartar* in the Service of a Relation of *Kiw kyew*, in what manner they lived in so wretched a Country: He told us that in the Summer-time they subsisted on Milk and *Chinese* Tea, using all sorts of Milk, as well of Mares and Camels as of Cows and Ewes; that in Winter, when the Cattle did not yield Milk enough, they fed upon their Flesh half-broiled over a Fire made of their dry Dung; that during the extreme Cold of Winter they never stir out of their Tents, in the middle of which there is always a great Fire; that they let their Cattle graze at Pleasure, and take no further Care about them than to get their Milk, or, on occasion, make Choice of some for Food. They don't seem to be very stout; for the Karawans of *Moorish* [*Mohammedan*] Merchants, who travel to *China* through their Country, pillage and carry them off with Impunity, felling both them and their Cattle at *Peking*, where they carry on a great Trade in this sort of Merchandize. This *Kalka* himself, with whom I was discoursing, was thus carried off by the *Mohammedans*, and sold there. The Weather was pretty mild after Dinner, but the Morning was very hot; about Three fell some Rain.

The 14th in the Morning the Emperor of *Kalka*'s Brother sent his Compliments to *Kiw kyew* by a Prince his Cousin. He was clothed in an old dirty Jacket, border'd with an ordinary Skin; his Cap was lined with Ermin, and well worn. He had a ruddy Face, and a sneaking Look, and was attended by four or five frightful, slovenly Fellows. We did not set out till Noon, that we might give our People time to exchange their tired Horses and Camels among the *Tartars*, who refused Money, but took Linnen, Tea, Tobacco and Salt. We travelled but 28 Li N. E. the Road as before, and had a great Rain on our Backs: Where we encamp'd was no Water, and but little Forage. We had a strong W. Wind all the Morning, and Rain almost the whole Afternoon.

The 15th we marched 38 Li, 20 of them due E. 10 N. and 8 E. N. E. the Country still a Desert. We encamped in a Plain at the Foot of a Rock, where we found Wells ready sunk by the Van of our Company. The Morning was very cold and cloudy; about 11 the Wind blew hard at N. the rest of the Day was a little rainy, with a strong Wind at N. E. The Domestick with his Guide, mention'd above, arrived in our Camp with a Letter from the President of *Ling sa ywen* (whom he had met with a Day's Journey from the Place whence we began to return) importing that he waited for his Excellency where was plenty of Water and Forage; that the War between the *Eluths* and *Kalkas*, neither of them being Enemies to the Emperor of *China*, ought not to hinder them from advancing to the Place appointed for the Conferences of Peace: The Messenger added, that *So san lau ye* and *Ma lau ye*, with their Equipage, continued their Journey. *Kiw kyew* found by this the Rashness of his returning, and that he had fatigued his People to no purpose. We saw in the Road another Troop of *Kalka Tartars*, who had fled with their whole Family.

The

The 16th we travelled 46 Li N. N. W. the Country still very bad, and met more *Kalka Tartars* flying with their Families and Cattle. They were so terrified at the Invasion of the *Elutbs*, that they could not tell what was become of their Emperor, nor their Lama, his Brother, farther than that they were both fled. We encamped in the most incommodious Place we had yet met with, for we did not only want Forage, but the Water was brackish, the Sand being full of Saltpetre. It was very hot till about three in the Afternoon, when arose a strong N. W. Wind, which allay'd the Heat.

The 17th we travelled 50 Li, near one half Northward, and the rest N. W. the Country still sandy, barren and scorched, except a little near our Camp, where was some bad Forage; being Grass half-wither'd, which the Cattle in another Country would not have touch'd. There was no Water, but as we had been advis'd of it, we watered the Cattle before we began our March.

The 18th we travelled 78 Li, 30 N. N. W. and the rest due E. We found on the Road two small Camps of *Tartars*, all alike nasty and ugly, and met with a little muddy Water in very deep Pits, which served part of our Horses. Having advanced 50 Li, we found two pretty deep Pits in the middle of a large Plain, whose Water was cool but thick and whitish, and I was disorder'd with drinking it: these Pits were sunk in Sand abounding with Copper and Tin Ore. The Road was strewed with Beasts, especially Horses, which probably died of Thirst; there being no Water but what is got out of very deep Pits, and that in very small Quantities. The Country never appear'd so desolate and barren as this Day; it was nothing but burning Sands, which heated the Air so much, by reflecting the Sun-Beams, that it was insupportable, tho' the Wind blew very fresh all the Day: This Wind follow'd the Sun from rising to setting, still shifting as that turned. We encamp'd at the Foot of a Hill, where we found good Water on digging three or four Foot. In our Neighbourhood was a Camp of *Tartars* like the former, that is to say, very frightful Creatures: Soon after we had encamp'd, an Officer returned from *So san lau yé*, with Advice, that he waited for *Kiw kyew*, as he was desired; that he had joined *Ma lau yé* and his Train; and that the President of *Ling fa ywen*, called *Pa lau yé*, who led the Van, was marching back to join them; that we were but 12 Leagues from *So san lau yé's* Camp, where we should find Forage and Water enough. This comforted us with Hopes that our Equipage would recover from the extraordinary Fatigues in these horrible Defarts.

Copper and Tin Ore.

The 19th we went 80 Li, 60 N. W. the rest N. The first half of the Stage we met with pretty good Forage; but no Water; the Soil continued sandy, and the Country uneven. After we had gone about 70 Li, we met with two small Companies of fugitive *Kalka Tartars*, encamp'd in a little Valley by a Pit of very bad Water: this oblig'd us to advance about 10 Li farther, where they assur'd us there was Water enough for all our Company; however, we discovered but one Pit, whose Water tasted a little of the Mud, yet there was enough of it cool; but the Forage was consumed by these fugitive *Tartars*, who had encamp'd in the same Place. Near the Pit lay a poor sick Woman, destitute of all Assistance, and round about a great many dead Cattle. The Morning was pretty cold and cloudy; there fell a few Drops, and there was a brisk westerly Wind all the Day; yet we had a very hot Afternoon. In the Evening came Advice from *So san lau yé*, that the President of *Ling fa ywen* had sent a Mandarin to survey the Roads, and to get Intelligence how Affairs stood at the Court of the Emperor of *Kalka* and the Lama his Brother; that this Mandarin had been taken by the *Tartars* of *Elutb*, and carried before their King, who at first treated him roughly, forbidding him to speak to him unless on his Knees; but the Mandarin bravely refusing, and insisting that he was not his Vassal, but an Officer of the Emperor of *China*, they did not press him any farther. The King of *Elutb* asked him why he came into the Country with such an armed Force, and if it was to assist the *Kalkas*: The Mandarin replied, that at his Departure from *Pe-king* they heard nothing of his War with the *Kalkas*; that they came to negotiate a Peace with the *Russians*, and not to meddle with the Affairs of the King of *Kalka*, with whom they had no Alliance. The King of *Elutb*, satisfied with this Reply, gave him his Liberty, and made him a Present of 200 Sheep, 10 Horses, and a Camel. This was joyful News to *Kiw kyew*, who was very uneasy about the War, and doubting whether he might safely continue his Journey. We were told also, that the Report of the Confederacy of the *Russians* and *Elutbs* against the *Kalkas* was without Foundation.

Brave Resolution of a Mandarin

The 20th we marched 30 Li Northward, and found a little half-wither'd, scattering Forage. *So san lau yé*, *Ma lau yé*, and *Pa lau yé*, attended with all their Equipage, came to meet *Kiw kyew* a good League from their Camp. After the usual Civilities, we went and encamped in the same Place, and *So san lau yé* elegantly entertained *Kiw kyew* and his Officers in his own Tent. *P. Pereyra* and myself had the Honour to be distinguished from the rest of the Mandarins, by a separate Table, near that of the four Ambassadors, in the same Tent: The Place of *So san lau yé's* Camp was called *Narat*. About half an Hour after four in the Morning it rain'd hard, and there was a brisk North Wind when we decamp'd, which afterwards veer'd to the N. W. and continued in that Point the rest of the Day, but the Weather was very clear from six in the Morning till Night.

The 21st we lay still, waiting the Return of the Mandarin sent to the King of *Elutb*, and the Emperor's Answer, who had been acquainted with all that had passed. We had a brisk N. W. Wind all the Day, but otherwise fine Weather. *Ma lau yé* made us a Visit in *P. Pereyra's* Tent; and in the Evening we paid one to *So san lau yé*, who received us kindly, and disputed above two Hours with *P. Pereyra* about Religion: He, and the rest of the Mandarins, expos'd their Ignorance sufficiently, and shew'd themselves entirely taken up with making their Fortunes, so as to have no Sense of Religious Matters:

The 22d in the Morning two Court Mandarins arriv'd in our Camp with Dispatches from the Emperor, who hearing of the War between the *Elutbs* and *Kalkas*, order'd his Ambassadors to return with their whole Train to the Frontiers of *Tartary* subject to him, unless they had pass'd the Territories of *Kalka* where the Armies were; he commanded them also to write to the *Russian* Plenipotentiaries at *Selengha* the Reason of their Return, and to invite them either to come to the Frontiers of his Empire, or to find out some other Method of holding the Conferences. Accordingly the four Ambassadors, after holding a Council with the two Court Mandarins, resolv'd to return without Delay to the Frontiers of *Tartary*, well enough pleas'd with the Discontinuance of a Journey so very fatiguing, in Countries so destitute of Provisions. We depended indeed upon procuring Cattle and other Necessaries among the *Kalkas*; and for that End every one had a Stock of Linnen, Tea, Tobacco, and pieces of Silk, to barter with them: But as they were all fled, and the *Elutbs* ravag'd every where, we must have suffer'd very much had we proceeded to *Selengha*. Our Ambassadors, before they set out on their Return, wrote a long Letter to the *Russian* Ambassadors, which they made us translate into *Latin*. It was to this Effect:

The Ambassadors return to the Frontiers.

“ The Inhabitants of the *Russian* Frontiers enter'd the Countries of *Takfa* and *Nipcbu*, belonging to the Emperor our Master, and committed several Outrages, plundering, robbing, and ill treating our Hunters; they possess'd themselves of the Country of *Hegunniama*, and other Districts; upon which several Representations

Their Letters to the Russian Plenipo's.

sentations were made to the *Russian* Court, to which no Answer being returned, the Emperor our Master, in the Year 1686, sent some of his People to the *Russian* Officers commanding in those Parts, to propose an amicable Accommodation. But *Alexis*, Governor of *Yakfa*, without regarding the Occasion of the Quarrel, immediately took Arms, contrary to all manner of Right and Reason, which obliged one of the Generals of the Emperor's Forces to lay Siege to *Yakfa*, of which he made himself Master by Capitulation. However, his Imperial Majesty, persuading himself that the Great Dukes of *Russia* would not approve of the Governor's Conduct, gave Orders for treating the *Russians* according to their Quality; so that tho' there were above 1000 Soldiers in *Yakfa*, when it was taken, not one of them received the least ill Usage; on the contrary, those who had no Horses, Arms or Provisions, were supplied with them, and were sent back with a Declaration that our Emperor, far from delighting in Hostilities, was desirous of living in Peace with his Neighbours. *Alexis* was surprized at his Imperial Majesty's Clemency, and testify'd his Gratitude with Tears. Notwithstanding this, the next Autumn he returned to the dismantled Fortresses, repair'd it, then way-laid our Hunters, and took from them a great Number of Skins: Nay more, he invaded the Country of *Kumari*, and laid an Ambuscade for 40 of our Subjects, sent to survey those Parts, whom he attack'd, and carry'd off one called *Kevutey*: This obliged our Generals to besiege *Yakfa* a second time, purely with Design to seize the ungrateful and perfidious *Alexis*, in order to convict and punish him. The Place being reduced to the last Extremity, you sent *Nicephorus*, with several others, to let us know you were willing to treat of Peace. Hereupon his Imperial Majesty was so good as to forbid shedding the Blood of your Soldiers, and immediately sent *Ivan*, the Interpreter of *Nicephorus*, with others of his Attendants, accompanied with some of his own Officers, who had Orders to ride Night and Day, that the Siege of *Yakfa* might be raised while we waited for your Arrival. This Year you sent another Officer, called *Stephen*, to know the Place of Treaty. Our Emperor considering your long and troublesome Journey from a far distant Country, and praising the pious Intentions of the *Czars*, order'd us to repair forthwith to the River that runs through the Territory of *Selengba*, where you are at present, and to do all that in us lies to second the favourable Dispositions of your Masters. In consequence of these Orders, having come a great way into the Country of *Kalka*, we found the *Kalkas* at War with the *Eluths*; and as we undertook this Journey solely to meet you, we come with a slender Guard, pursuant to the Request of the *Sieur Stephen*, your Envoy. But if we should proceed with so small a Force to the Place where the Seat of War is, one of the contending Parties may shelter themselves under our Protection, in which it will be no easy matter for us to determine how to act; besides, as we have no Orders from the Emperor our Master, with respect to the Differences betwixt those two Powers, it will not be proper for us to interfere of our own Accord. On this Account we have taken a Resolution of returning to our own Frontiers, where we shall stop, and in the mean time have sent you this Express to acquaint you therewith, that if you have any Propositions to make, or Resolution to take in this Behalf, you may send it us in Writing. But if the Road between us be at present impracticable, appoint the Time and Place of Meeting, for we wait for your Answer."

The Subscription of the Letter was in these Terms: *The Envoys of the most Sage Emperor, Grandees of his Palace: Songo tu, Captain of the Life-guards, and Counsellor of State; Tong que kang, Kong [Kong is the chief Dignity of the Empire, next to that of the Regulos, and answers to our Dukes and Peers] of the highest Order, Chief of an Imperial Standard, and Uncle of his Imperial Majesty; Arn hi, President of the Tribunal for foreign Affairs; Ma lau ye, principal Ensign of an Imperial Standard; and the rest, send this Letter to the Ambassadors and Plenipotentiaries of their Masters the Czars of Russia, Okolnitz, Lieutenant of Bruncoye, Theodore Alexieviez Golowin, and his Colleagues.*

The *Eluths* ravage the *Kalkas* Country.

The 23d a Mandarin of the Palace, who had brought the Emperor's Orders, set out Post to carry the Ambassadors Memorial to his Majesty. In the Evening the three Mandarins deputed to go to the *Russian* Ambassadors set out, accompanied by about 30 Persons, with Orders to return in a Month at farthest, to a Place where we designed to wait for them. The Mandarin who was sent to survey the Roads, and had been stopped by the *Eluths*, returned, and reported that the King of *Eluth* had scarcely four or five thousand Horse with him; that he had pillaged the Country where the King of *Kalka* kept his Court, and burnt the Pagod of the Grand Lama, with all the Tents and other things he could not carry off, and had made Detachments to ravage the Country on all sides.

The 24th we decamped in order to return by the Road *So san lau ye* had follow'd, as being less incommodious, and the shortest of the four we had taken in coming hither; for he computed but 110 Leagues in his March from *Há bú hotun*; he never wanted Water from the Wells he sunk, and besides met with more Forage than the rest. We travelled this Day 60 Li S. S. E. through a sandy Country, and encamped near a plentiful Fountain, but the Water bad enough, so that the Ambassadors sent a good way off in quest of better for their own Tables. It was very hot till three in the Afternoon, when a moderate N. W. Wind arose.

The 25th we travelled 77 Li, almost due South, inclining a very little to the East. The second of the Mandarins of the Palace, who brought the Emperor's Orders, set out Post this Morning on his Return. We crossed a sandy but pretty level Country, and found Pits of very cool but bad Water. It was extremely hot all the Day, very little Air stirring.

Quarries of Slate and white Marble.

The 26th we went 57 Li S. S. E. the Country as before, but less upon the Level; almost all our Way was over Bottoms and Hillocks. We saw abundance of Slate, and very fine white Marble, which appear'd above Ground; there were some loose Pieces, which shew'd that there must be fine Quarries of it in this Place; we sunk Pits, and found pretty good Water. It was a very hot Day; in the Evening we had a great Storm, and a few Hailstones fell as large as Pigeons Eggs, with a hard Rain, and a strong Wind, which shifted from South to East, and thence about to the West.

The 27th we travelled 60 Li S. S. E. still keeping *So san lau ye's* Road. We found Quarries of Slate and white Marble, and encamp'd in a Bottom, by Pools of Water, and Wells which wanted nothing but cleansing; we saw all along the Road vast Numbers of Horses and other Animals lying dead. It was a very fine temperate Day.

The 28th we went 50 Li South, and stopped where was Water, as appear'd from some Wells formerly sunk. We digged new ones, and having water'd our Cattle, and refresh'd our Retinue, we went and encamped 20 Li beyond, in a spacious Plain, where was tolerable Forage, but no Water: The Country was as before, only more level. Soon after we had decamped, a Mandarin, sent by *So san lau ye* to give the Emperor Notice of the War between the *Kalkas* and *Eluths*, brought Orders from his Majesty; upon which the four Ambassadors held a Consultation, and resolv'd to continue their Journey to the Frontiers of *Chinese Tartary*, judging it impracticable to reach the Place where the *Russian* Ambassadors resided, for their Equipage was in a bad Condition, and almost all their Horses were extremely harrassed. It was a very sultry Day, no Wind stirring but a gentle Breeze from the N. W. and the Sun burning hot.

The 29th we travelled 40 Li S. S. E. almost continually in loose Sands, where we had some Forage; the Country a Level. We encamp'd beyond some Hillocks overgrown with large Bushes, and Shtubs whose Leaves were like those of our *Belvederas*, but harder. A Spring near our Camp ran along the Plain, about which there was a little good Forage; but the Water was none of the best. This Day I began to find myself ill. The Weather was fine, but pretty cool, there being a fresh Breeze from the N. W.

The 30th we went 20 Li S. S. E. still in a Plain, encamping where was some Forage, but no Water. I found myself affected with a *Nausea*. It was a very sultry Day, no Air stirring, but a little Breeze in the Evening.

The 31st we travelled South 35 Li in the same Plain, which consists of loose Sands, and encamp'd at the farther End by some plentiful but unwholesome Wells. From 10 or 11 in the Morning till the Evening, there was a violent West Wind, which drove a vast Quantity of Sand into our Tents, so that we were quite covered with it; besides, it was very hot. I found myself still worse, and continued the same Diet I had observed for two Days before.

August 1. we travelled 30 Li S. E. in a more uneven Country than the two preceding Days, but still in loose Sands. It was very hot till 3 in the Afternoon, when we set out, and of a sudden arose a violent Storm, which soundly soak'd us for a great Part of the Stage: It began in the S. E. and passed from thence to the S. and W. We encamp'd at the Foot of some Hillocks by some Wells of bad Water. It rain'd dreadfully all the Night, and there was a strong North Wind most part of the time. I took this Day a little *Kangis*, that is, boiled Rice, but found myself more disorder'd than before, and was seized with a great overflowing of Bile.

The 2d we lay still. It rain'd by Intervals almost the whole Day, the Showers still coming from the North. I found myself a little better, tho' still troubled with Bile.

The 3d we went 30 Li S. E. finding Forage among the Sands almost all the way. We encamp'd in a Vale, where was pretty good Water, and Plenty of Forage. In the Evening our Ambassadors receiv'd a Visit from a *Tayki*, or Prince of the Blood Royal of *Kalka*: He was not much handsomer than the rest of his Countrymen, but somewhat better dress'd, for he had a silken Jacket, trimm'd with Silver in some Places, which did not greatly become him: However, our Ambassadors gave him an honourable Reception, and made a great Entertainment for him. He presented them with some Cows and Sheep, and they gave him several Pieces of Silk. Of twelve or thirteen Persons who composed his Train, three or four had Jackets of green Taffety, but all the rest were clad in plain Linnen Cloth, very coarse, and lined with Sheep skins. It was a pretty cold Day, and cloudy a good part of the Morning, with a brisk North Wind. I found myself worse than before.

The 4th we travelled 40 Li S. S. E. in a Country much the same, and encamp'd at the Foot of a Range of little Hills, by Wells of good Water, which only wanted cleansing. The Day was very cold, especially in the Morning while it was cloudy, occasion'd by a strong North Wind: I found myself somewhat better, and began to take a little Nourishment.

The 5th we went 45 Li nearly S. S. E. in a Country like the former, but considerably more elevated; for we ascended much, and descended little: Our People spent almost their whole Time in hunting Hares, of which this Country is full; we started above fifty, and one single Hound, tho' none of the best, caught five; others were killed with Arrows. Scarce a Day passed, since we returned, but we saw several Coveys of Partridges. We encamped in a little Valley surrounded with Hillocks, by a great Pool occasion'd by the late Rains; there was also a little Fountain, and Wells of good Water. The Morning was pretty cold, but grew warm when the Sun began to be high. The North Wind kept it from being too hot.

The 6th we marched 60 Li E. S. E. mostly through loose Sands, among which grew pretty high Weeds, whence we started a great Number of Hares, so that we hunted good part of the Way. We encamp'd in a Place where we could get but a little bad Well-water. About two o'Clock the Mandarin, who had brought the Emperor's Orders to our Ambassadors, and carried back their Memorial, arrived with fresh Orders, which were not made publick; all that we knew was, that his Majesty intended to set out from *Pe-king* the 11th of this Month, to take the Pleasure of hunting in *Tartary*; and that he was to pass through a Gate of the Great Wall called *Kú pe kew*, which lies Eastward from the Place where we designed to encamp the next Day, and wait for the Answer of the *Russians*; that he had sent a Regulo on the 4th with Troops to *Há bú hotun*, and one or two more to other Places, in order to approach the Frontiers of *Kalka*, and wait the Issue of the War between the Kings of *Eluth* and *Kalka*. It was very hot all this Day, especially in the Afternoon, there being but little Wind stirring.

The 7th we travelled 30 Li, five or six due S. and the rest S. E. almost continually through loose Sands, the most incommodious we had ever met with, for the Horses sunk so deep, that they were more tired than with a great Journey. The Weather was pretty moderate in the Morning, but the Noon and Evening excessive hot. The Grand Lama of *Kalka*, Brother to the King of this Country, sent to compliment our Ambassadors. He lay but 30 Li from us, attended with about 1000 Men, who had accompany'd him in his Flight.

The 8th we went 40 Li E. S. E. through the same loose Sands, but not so difficult as the Day before. Our People hunted Hares all the way, which lay very thick among the Weeds in the Sands.

*U lau yé* [*Ling fa ywen*, or] Second President of the Tribunal for foreign Affairs, who had stopped on the Frontiers of the *Mongols* subject to the Emperor of *China*, came three Leagues to meet our Ambassadors, with a *Tayki*, or Relation of a *Mongol* Regulo. When we came to the Place of Encampment, on the very Frontiers of *Kalka*, the President treated the Ambassadors and almost all their Retinue after the *Tartarian* Manner, engaging us likewise to be at the Feast, where he did us a great deal of Honour, placing us near the Ambassadors. This Feast consisted of two Dishes of Meat, ill hashed, and half-raw, and a large Dish that held almost a whole Sheep cut in Pieces for each Ambassador: The rest had a Dish between two, of Meat half-dress'd, after the *Tartarian* way. This Mutton was served up to the Ambassadors in Copper Dishes, and to the rest in small Troughs like Hog-Troughs in *Europe*. There was likewise Rice, sour Milk, and weak Broth, with small Slices of Mutton in it, and *Tartarian* Tea in Plenty. This was the whole Feast, which the *Tartars*, especially the *Mongols*, and the Mandarins Domesticks, most of whom were *Chinese*, fell to so heartily, that they left not a Morsel behind them. The Dishes were placed upon Mats, which were spread on the Sand under a Tent, and served at the same time for Table, Cloth, and Napkins. The *Tayki*, who was one of the Guests, was extremely complaisant. He caused to be served about some of his own Tea, which was brought in a great Copper Pot, but the Second President's was much better. There was a sort of Wine, which must be very bad, for none but some *Mongols* durst venture to taste it.

After the Repast, the Ambassadors dispatch'd three or four *Mongols* to meet the Mandarins who were sent to the *Russians*, and hasten their Return. I found the meridian Altitude of the Limits  $62^{\circ} 55'$  or  $63^{\circ}$

Retreat of the Grand Lama.

Feast in the De farts.

Latitude of the Limits.

for

for I could not determine within five Minutes; whence the Altitude of the Pole is  $43^{\circ} 12'$ . It was very hot all Day, but towards the Evening a small westerly Breeze cooled the Air. A Mandarin of the Palace passed by us, who was sent by the Emperor to the King of *Eluth* to know his Pretensions for commencing a War; and in the mean time his Majesty gave Orders to all the *Mongol* Regulos his Subjects, from *Lyan tong* to the End of the Great Wall, to take Arms, and form Camps on the Frontiers; and also detach'd part of his Household Troops, under the Command of Regulos, with Orders to post themselves beyond the principal Passes of the Mountains along which the Great Wall runs, that they might be ready to defeat the Attempts of the *Eluths*, if they should advance towards *China*.

Latitude  
observed  
again.

The 9th we continued in our Camp, and I took the meridian Altitude of the Sun  $62^{\circ} 40'$  nearly; consequently the Altitude of the Pole was  $42^{\circ} 51'$ . It was cloudy some part of the Morning, and pretty cool all the Day, the West Wind blowing pretty fresh; in the Evening it rained hard.

The 10th we rested; it was a cloudy Day, with a brisk N. W. Wind. We had comfortable News from the Fathers at *Pe-king*.

The 11th we continued in the same Camp. The four *Ta jin* [or great Officers] sent the second President of the Tribunal for foreign Affairs to pay their Respects to the Grand Lama of *Kalka*, who was but six or seven Leagues distant. One of those two Lamas of *Hû hû bouun*, whom the Western *Tartars* adore as an Immortal, arrived in our Camp in his way to the Grand Lama of *Kalka*, whom all the *Mongol* Lamas reverence as their Superior, acknowledging him for their chief Lama, next to him of *Tibet*, who is their Sovereign Pontiff. As soon as this pretended Deity arrived, our principal Officers did not fail of paying him a Visit. All this Day there was a strong West Wind, and the Sky was clouded by Intervals, however there fell but little Rain.

A *Hu tu ksz*  
Lama.

The 12th in the Morning our great Officers waited on the Lama, who set out for the Place where the Grand Lama of the *Kalkas* resided; tho' this Idol had not stirred out of his Tent, nor so much as sent to know how they did. After his Departure they went a hunting Hares with 3 or 400 Men. We saw 157 killed or taken in less than three Hours, within three Rings made by our People, who were on Foot with Bows and Arrows in their Hands; none but the Ambassadors, and some of the principal Officers on Horseback, rode about within the Ring, shooting Arrows at the inclosed Hares. First they made a pretty large Ring, standing some Paces asunder; then advancing towards the Centre, they contracted the Ring by Degrees, that none of the Hares might escape; and without the first Ring stood Footmen, some with great Cudgels, others with Dogs, and some few with Guns. This Hunting was performed in the loose Sands, amongst Plants like our Belvederas, and is diverting enough. The poor Creatures ran here and there round the Ring to find an Outlet, then attempted to cross, not only through a Shower of Arrows, but even between People's Legs, who trod on them or kick'd them back; some run with Arrows sticking in their Bodies, others on three Legs, the fourth being broken. In the mean time the President of the Tribunal for foreign Affairs, who stay'd in the Camp indisposed, sent Notice to the other *Ta jin*, that he had just received an Order forthwith to meet the Emperor where he design'd to hunt. This put an end to our Sport, because the three *Ta jin* returned to the Camp to confer with the President before his Departure: In the Evening he set forward, tho' not well recovered. But the Emperor is so dreaded by the Mandarins, that they must be very sick indeed if they dare in the least delay his Orders. We had a pretty fresh westerly Wind all the Day, which render'd the Heat very moderate.

*Tartar* way  
of Hunting.

Game in  
Great plenty

The 13th we continu'd in our Camp, and it was excessive hot, till towards the Evening, when we had a small Breeze from the East. Almost all the Soldiers and Officers of the Ambassadors Train, arrived this Day: They marched in small Companies, that they might not incommode one another, and for the Convenience of Water.

The 14th, decamping about three in the Afternoon, we advanc'd towards the S. E. to be near at hand to the Emperor's Hunting-place, while we waited for the Answer of the *Russians*, and his Majesty's Orders, because the Forage already fell short in our Camp, and there was none but Well-water, which we were forced to dig for. We travelled no more than 15 Li E. S. E. Our People hunted Hares, of which this Country is full, all the way, and killed great Numbers; we were still among loose Sands, and yet there was pretty good Well-water and Forage about our Camp. A good West Wind made it temperate all the Day. I had a stronger *Nausea* than ever, occasion'd by supping some nasty Broth against my Stomach, for want of something else to get down a little Rice: A Fever likewise seized me on the Road, and held me the rest of the Day and all the Night, but the Fit was not violent.

The 15th we travelled 35 Li Eastward, still coursing Hares among the loose Sands, of which there were prodigious Numbers; we also saw Partridges, and some Deer. Our Camp was in a dry Plain, but the Beasts had been water'd before we set out. To make amends there was Plenty of good Forage. My Fever increased; in the Evening I took a little Tea and Treacle, which did me good. The Day was pretty temperate, a little cloudy for the most part, the Wind strong at S. and by W.

The 16th we marched 40 Li Eastward, still hunting along the Sands, which were loose but one part of the way, the rest was firm Sand, without Tree or Bush, but there was Plenty of Hares and Partridges, and a few Deer; we also saw the Traces of several Flocks of Yellow Goats. These last Days we constantly travelled through a large but very uneven Plain, yet no Mountain nor any considerable Height was to be seen on any side. In the Morning I found my Fever gone, and was much better than the Day before: I continued to take a little Tea and Treacle, which perfectly recovered me; for tho' I travelled four Leagues afterwards without taking any thing else, and it was extremely hot, I did not find myself at all out of order. *So san lau yé* received some Horse-loads of Refreshments, especially Fruit, from *Pe-king*: He made us taste a Water-melon, which was but indifferent, but the Peaches were as fine and large as the best in *France*; one I eat of an exquisite Flavour, tho' not quite ripe.

The 17th our *Ta jin* separated again, and *So san lau yé* set out early in the Morning with *Ma lau yé*, with a Design to get a Day's March of us. We set out towards Evening, and went 20 Li S. and a little by E. hunting Hares all the way in loose Sands: We encamp'd near two small Wells of very good Water. It was a very fultry Day, there being no Wind, and the Sun shining in its full Power; towards Night some Clouds arose. I found myself worse; my *Nausea* was accompanied with a great Weakness of Stomach.

The 18th we decamped at four in the Morning, and travelled 40 Li S. E. the Road like the former, the Sand loose, and full of Hares. We encamp'd by *So san lau yé*, who did not set forward till the Afternoon. It was a very cool Day, with a South Wind; we had several Showers in the Afternoon. I learned that the King of *Eluth* advanced Eastward with his Army towards the Province of *Solon*, marching by a River, which was not above 10 or 12 Leagues from us, and by which our Ambassadors had resolv'd to encamp till we received the Emperor's Orders; I likewise understood that his Majesty had sent a good Body of Troops on these Frontiers, and that one of the most powerful Regulos in Subjection to him advanced that way with

10000 Horse, to be in Readiness to oppose the King of *Eluth*, in case he should invade the Emperor's Dominions. We had abundance of Partridges about our Camp; but it must be observed that such as are found among the sandy Defarts of *Tartary*, tho' they pretty much resemble ours in Size and Shape, are far inferior in Taste; and our People did not think them worth taking.

The 19th we departed about three in the Afternoon, after refreshing our Cattle, for we expected no Water where we were going to encamp. Our March was 40 Li Eastward, still in loose Sands, but full of high Weeds, affording Shelter to an Infinity of Hares, which they hunted as they went along. A little after we set out we saw Clouds of Partridges pass before us, more numerous than the great Flights of Starlings in *France*. There were thousands of them, some hundreds in a Covey, making to the South, where probably they went in search of some Spring. We had several Showers in the Morning, and cloudy Weather almost all the Day, but extremely hot, and without any Wind. I found myself worse than usual, but in the Evening much relieved. The Place where we encamp'd was full of pretty good Forage, tho' it grew in loose Sands.

The 20th we travelled 80 Li, part S. E. the rest S. stopping in the Midway by two Wells of cool Water, and we intended to have staid there the rest of the Day, but the Difficulty of watering all our Cattle at those two little Wells, and of sinking others, which were to be made very deep, the want of Forage, but especially the Desire of arriving as soon as possible at a Fountain where we had appointed to wait for the Answer of the *Russians*, determined us to travel as much farther. In the Morning our Journey lay through loose Sands, full of Hares, but in the Afternoon it was almost all firm Sand, covered with Grass fit for Forage, and affording Hares in Plenty. In the Morning and Evening we saw large Coveys of Partridges. At length we pitched near the Spring abovemention'd, whose Water was very fresh and good to drink, being the clearest and best we met with in our whole Journey. We found *So san lau ye*, with all his Train, encamped upon an Eminence above the Spring. As for us, we rested in a little Valley, encompassed with Hills, except to the N. E. where it was a Plain as far as we could see. This Valley, and the Side of the Hills which furrounded it, were overgrown with very high Grass, full of Hares and Partridges.

At our Arrival an inferior Officer of the Tribunal of *Ling fa ywen*, brought *So san lau ye* an Order from the Emperor to settle Posts in all the Roads of Western *Tartary*, for the more convenient and speedy dispatching his Majesty's Orders to the Regulos and other Mandarins encamp'd along the Frontiers, and receiving Advices from them. It was extremely hot all this Day, without any Wind, and yet I was better in Health than I had been for three Weeks before. There was dreadful Thunder, and a heavy Shower towards Night-fall.

The 21st we rested, and in the Morning there came into our Camp a vast Number of Partridges, most of them of a particular Kind, their Flesh being blacker, and not so well tasted as the common sort; the *Chinese* call them *Sba ki*, that is, *Sand Hens*, probably because they delight in the sandy Grass. There were some like ours, but fewer, which came by hundreds in a Flock to drink at the Fountain near our Camp; if we had had good Marksmen, or good Dogs, we might have had excellent Sport. It was pretty cool the whole Day, the Sky being almost continually clouded, with a moderate North-west Wind, and several Showers of Rain.

The 22d we still rested, the Weather being pretty cool, and the Wind blowing from the same Point. Deputies arrived from two Regulos of *Pe-king*, who were encamped 12 or 13 Leagues off, with their Compliments to our two chief *Ta jin*, to whom they were allied. I consulted the Physician that attended our Camp, and desired a Medicine to carry off the Bile that oppressed me; he ordered me four small Doses, instead of one large one, in a Decoction of two Handfuls of five or six sorts of Simples, Roots and Powders, with Directions to take a *China* Cup-full, that is, the Value of a small Glass going to Bed, and as much in the Morning; I took it that Evening, and found it pretty bitter, but it was not so loathsome as the *European* Physick, nor kept me from sleeping.

The 23d we continued in our Camp, the Weather being fine, and pretty cool, with a fresh Breeze from the North-west. I took the Decoction again Morning and Evening, which increased my *Nausea*, and I found myself rather weaker than before.

The 24th we lay still, the Weather the same, only somewhat warmer. I was ill enough in the Morning, but afterwards a little better.

The 25th a Mandarin of the *Ling fa ywen*, who, with the President of that Tribunal, had been to wait on the Emperor, returned hither, and brought Orders from his Majesty, permitting all the Mandarins, Horsemen, and others in the Train of the four *Ta jin* to return to *Pe-king*, except the *Ta jin* themselves, and Us, who had Orders to stay in the Place where we were till they had received the Answer of the *Russians*, which we were to translate. These Orders gave a great deal of Joy to those concerned, for they were extremely fatigued, and almost all their Equipages spoiled. It was a pretty cool Day, the Weather being cloudy, and the Wind at South-west. I found myself much the better for the Medicine I had taken.

The 26th all those who had Leave to return, set forward for *Pe-king*; only we staid behind with *Kiew kyew*, *So san lau ye*, *Ma lau ye* and *U lau ye*. The Weather was cloudy and rainy all the Day, the Wind being South-west. I found myself much better.

The 27th we decamped, to hasten towards the Emperor's Hunting-place, and to get fresh Forage; we advanced 50 Li East, and, towards the End of the Stage, a little by North; our Way lay through a Plain, a little more level than before. The Soil was sandy, but close, and yielded Grass, which harboured abundance of Hares, so that our People hunted as they went along; we likewise put up several Partridges: Our two chief Ambassadors had Birds of Prey, but not fit for this sort of Game, it seems, for they let them fly only at Larks and other small Birds. We found in the Road several small Camps of *Mongols*, and the *Tayki*, or *Mongol*, Prince who came to visit our Ambassadors the Day they arrived on the Frontiers. He treated us in his Camp, which was not very large, and had a few Flocks about it. The Feast consisted of Mutton half-dressed, and Yellow Goats Flesh, which tasted well enough, only too raw, and we could have wished for some Rice; *Tartarian* Tea was not wanting. We dined under a small Tent, which shelter'd us from the Sun; but the Meat was served up very clumsily in sorry Copper Basins placed on the bare Floor; a Feast fitter for Grooms than their Masters. The Tent of the *Tayki* himself was not over neat, nor differ'd from those of the other *Mongols*, only it was larger, and the coarse Covering not so smutty nor ratter'd. Before the Door of his Tent, for a Guard, stood a Pike erected with a Tuft of Black Cow's Hair on the top; to this Pike is fixed the Standard of the People under the *Tayki's* Command. We encamp'd where was neither Brook nor Spring; but we soon found Water by digging two Foot, tho' very ill-tasted, and not very fresh; however we met with Plenty of pretty good Forage. It was extremely cold in the Morning till about seven; afterwards the Sky was clear, and the Sun burning hot, tho' allay'd by a good Northern Wind that blew pretty fresh all the Day.

The 28th in the Morning we saw vast Numbers of those Partridges the *Chinese* call *Sba ki*, also wild Ducks and Geese in the Fens about us. The Weather was the same as the Day before, only clearer and hotter, no Air stirring but a small Breeze from the East. The *Nausea* attacked me afresh.

Our *Ta jin* set out in the Evening to hunt Yellow Goats with the *Tayki*, who was encamped pretty near us, and had sent his People to find them out, intending to inclose them in a Circle during the Night, that our *Ta jin* might have the Diversion of hunting them in the Day-time.

Government of the Mongols.

I this Day learned of the second President of *Ling sa ywen*, that all the Western *Tartars*, subject to the Emperor of *Cbina* (who, in their own Language, are called *Mongols*, from whence doubtless came the Word *Mogol*) are governed by 25 Regulos, who possess all *Tartary* to the North of *Cbina*, from *Lyan tong* to the middle of *Sben si*. But their Country extends not very far beyond the Great Wall; for from the last Gate on the side of *Hu bú botun* to the Frontiers of the Kingdom of *Kalka*, there are but 50 or 60 Leagues directly North from the Wall to the Frontier by which we returned. All these *Mongols* are divided into 49 Standards, under which the Emperor may oblige them to muster whenever he thinks proper, as he has done on account of the Wars between the Kings of *Eluth* and *Kalka*, neither of whom are subject to him. He added, that this *Tayki*, whom we found in the Road, was encamped there by the Emperor's Order, and commanded 1000 Horse disposed of in Detachments along the Frontier, to observe what passes, and to be ready to draw together at the first Notice.

Wolves.

Yellow Goats described.

The 29th our People returned about Noon from Hunting, and, besides several Yellow Goats, brought a Wolf they had killed in the same Circle, which was not unlike those of *France*, only his Hair was a little whiter and shorter; he had a very sharp Snout, almost like a Greyhound's. Tho' there are neither Woods nor Bushes in this Country, yet there are Wolves, which usually follow the Herds of Yellow Goats whereon they prey. I have seen several of these Goats, which are a Sort peculiar to this part of *Tartary*, for it is neither Antelope, Deer nor Roebuck; the Males have Horns not above a Foot long, and about an Inch thick by the Root, with Knobs at regular Distances. These Goats are much like our Deer, as to their Size and Hair, but their Legs are longer and slenderer, so that they are extremely fleet, and run a long while without being tired, no Dog or Greyhound being able to overtake them. They resemble our Sheep about the Head: their Flesh is tender, and tastes well enough, but the *Tartars* and *Chinese* know not how to season it: These Animals go in great Herds together in these desert Plains, where there is neither Tree nor Bush, which Places they delight in, for one finds none of them in the Woods. They never make a Front in running forward, but run in File one after another; they are extremely fearful, and when they perceive any body, never rest till they are out of Sight, not leaping, but always running in a strait Line. It was very hot all Day, till towards the Evening, when the Sky grew cloudy, and a South Wind arose. I was ill all the Day, with a continual *Nausea* and Sickness at Stomach.

The 30th we continued in Camp. The Morning was cloudy and rainy, and the Afternoon very hot, but in the Evening the Wind blew pretty hard from the South-east.

King of *Eluth* returns home

The 31st a Courier, dispatch'd by the Mandarin whom the Emperor had sent to the King of *Eluth*, passed by our Camp, with News that the King of *Eluth* was hastily returned into his own Dominions, on Information that the *Mohammedan Tartars*, his Neighbours, had invaded and ravaged his Country, as he had done the Kingdom of *Kalka*. The Morning was pretty warm, but the Afternoon cloudy, with a South-west Wind, and Rain part of the Evening and Night.

The 1st and 2d Day of *September*, the Weather being cloudy and rainy, we did not stir out of our Camp.

The 3d *So san lau ye* made an Entertainment for the other *Ta jin*, with the few Mandarins and Officers who remained in our Camp: He invited *P Pereyra* and me to eat with him alone, and even at his own Table, while *Kiw kyew*, *Ma lau ye*, and *U lau ye*, were served at another near it. I never saw Meat so neatly dressed and served up since we began our Journey: As soon as it was over they went to courting Hares, and killed a great many in a short time. At their Return, *So san lau ye* made us a Present of four. The Weather was fair all Day, with a fresh Easterly Wind, till towards Evening, when arose a Storm of Thunder, hard Wind, and heavy Rain.

The 4th rid post by us an Officer of the Palace, with the Emperor's Compliments to the Grand Lama of *Kalka*. He brought back with him a Lama, sent to salute his Majesty on the Part of his Master: This Envoy Lama was handsome, and well-featur'd, with a Complexion naturally as white as the *Europeans*, but a little Sun-burnt; he had also a more easy Carriage, and seemed much wittier than any other *Kalka* I had met with. He was clothed after their Manner, in an old Jacket of red Silk, all sullied with Grease; for these Gentlemen use no other Napkin to wipe their Fingers and Mouth but their Clothes: Accordingly this Lama, after supping fat Broth, readily wiped his Mouth with his Sleeve. It was pretty cool this Day and the next, with a brisk South-west Wind.

The 6th the Sky was cloudy in the Afternoon, and grew clear again at Sunset: the Night was very cold.

Salt Mine.

The 7th arrived a Courier from the Emperor, with Orders to our *Ta jin* to send Camels loaded with Rice, to meet the Deputies who carry'd their Letter to the *Russian* Plenipotentiaries. This Messenger informed us, that his Majesty was gone Eastward to hunt with the Stag-call, in which he takes a particular Pleasure. Our Servants discovered a sort of Salt-Mine, mixed with Sand, about a Foot under Ground, near our Tents: To purify it, they put both together into a Basin, and pouring in Water the Salt dissolved, and the Sand settled at the Bottom; then they put the Water into another Vessel to boil it, or let it dry in the Sun. I am assured there are great Quantities of such mineral Salt among the Sands of this Country, and that the *Mongols* procured it after this Manner, or more easily, in Ponds of Rain-water, which gather in the hollow Grounds, and drying up by the Sun, leave a Crust of very pure and fine Salt, sometimes a Foot or two thick, which they cut away by Lumps.

Two or three *Mongols* brought a poor *Chinese* Slave belonging to a Mandarin; who, staying behind to bring up the tired Horses, was lost in the *Kalka*'s Country; by good Luck he met these *Mongols*, to whom he told his Condition as well as he could, for he did not understand their Language. Three Days before some *Mongols* brought in another *Chinese*, who, having stray'd in like manner, was first taken, stript, and enslaved by a *Kalka*, who besides robbed him of 20 Taëls that were his Master's. Soon after, this *Kalka* was plundered by another, of his Tents, Flocks, Garments, Wife and Children, and, among the rest, this *Chinese* Slave, who happening to see some *Mongol Tartars*, whom he knew by their *Chinese* Caps, called after them; whereupon they obliged the *Kalka* to deliver him, and restore the Money, but his Cloaths had been disposed of before. It was a fair, but very cool, Day, which was owing to a strong South-west Wind.

The 8th in the Morning arrived a Courier from our People who carried the Letter sent to the *Russian* Plenipotentiaries at *Selengha*, acquainting our *Ta jin* that they were already near the Frontiers, and should soon be here with the Answer of the said Plenipotentiaries. The same Courier, with an inferior Officer of the Tribunal of *Ling sa ywen*, were immediately dispatched to the Emperor with this Advice, and to receive his



his Orders. It was a very fine Day : The Morning, before Sun-rise, was cold, but warm enough towards Noon ; a gentle Western Breeze, which arose about two o' Clock, cooled the Evening.

The 9th the Mandarin sent by the Emperor to compliment the Grand Lama of *Kalka* repassed through our Camp : He told us that among other Discourse the Lama had talked of the Religions of *China*, preferring that of the *Bonzas*, who worship the Idol [or pretended God] *Fo* ; that he had also spoken, but with Contempt, of the Christian Religion, under the Title of the *Religion of the Europeans*, and *the Law of the God of Heaven*, which is the common Name it is known by in *China*. He said that this Religion acknowledged nothing but the *Lord of Heaven*, excluding Spirits and spiritual Beings. By this he shewed how little he understood of our Religion ; and his Ignorance was fully display'd by *P. Pereyra*, in presence of our *Ta jin* and the Mandarins of the Palace. This Mandarin was ordered, by the Emperor, to make the Prostrations, or usual Reverences, before the Lama, after he had spoken to him. In the Evening three of the principal Officers, who had been sent to the *Russian* Plenipotentiaries at *Selengha*, with the Letter from our four *Ta jin*, arrived in our Camp, having come Post about 40 Leagues from hence, where they had left the rest of our People. They brought the Plenipotentiaries Answer in *Russian*, with a *Latin* Translation : We were immediately sent for, to translate it into *Chinese* : We spent part of the Night about it, and when finished, carried it to our *Ta jin*, who passed the rest of the Night with us in re-translating it into the *Tartarian* Language, that it might be dispatched away to the Emperor. This Letter was well pen'd, and full of good Sense ; he who wrote it shew'd himself a Man of Ability, and well vers'd in publick Business : For replying in one Word to all the Complaints of the *Ta jin*, he said they ought not to amuse themselves with Trifles, and revive old Quarrels, or kindle up new, but treat seriously of the most material Point, which was, to regulate the Limits of the two Empires, and conclude a perpetual Peace and Alliance between the two Nations ; that, for his part, he was resolv'd, according to his Orders, to omit nothing that might complete this grand Affair, and procure a solid Peace ; and since they could not meet this Year to treat of it in regular Conferences, he would continue all the Winter on the Frontiers ; that however he besought them to give him immediate Notice in what Place, and at what Time they were to hold these Conferences ; and the better to know one another's Intentions, he would speedily send Deputies with Letters, desiring they might be honourably received, and accommodated with Necessaries, and speedily dispatch'd under safe Conduct to the Frontiers. The Messengers told us, that the Ambassador had the Air of a great Lord, that he had treated them handsomely and with Distinction ; however they complained of some Truths that he had told them, and agreed with our *Ta jin* in ridiculing the Plenipotentiaries and their Train, treating the *Russians* as a mean, ill-manner'd, and unpolite People. Nor do I doubt but the *Russians* on their side diverted themselves at the Expence of the *Chinese* and *Tartars*. It was a fair, but cold, Day, with a brisk North-west Wind till Evening.

*Russian*  
Plenipo's  
Answer to  
the Am-  
bassadors  
Letter.

The 10th the Officers who came from *Selengha* the Day before, tho' extremely fatigu'd, set out post to carry the *Russians* Answer to the Emperor, and give him an Account of what pass'd at the Interview. The Weather was colder than Yesterday, for, besides the same Wind continuing, the Sky was almost constantly overcast, infomuch that all our Camp put on their Fur Garments.

The 11th we decamped, and travelled East 30 Li, hunting Hares all the way, still through Sands, partly loose, partly firm, mixed with a little Earth, the Ground uneven, but without any considerable Eminence ; there was Forage, but the Water was constantly bad. The Weather was cold, but fair, the Wind blowing still from the same Point.

The 12th in the Morning flew into and about our Camp an incredible Number of Sand-Partridges, in Flights as numerous as our Starlings. It was very cold in the Morning, but no Wind stirring all the Day, it was temperate from 8 or 9 o' Clock till Evening ; the Afternoon mostly cloudy. The Courier sent to the Emperor with Advice of the Return of the Messengers from the *Russian* Ambassadors, came back to our Camp, but brought no Orders from his Majesty. Our *Ta jin* hunted and killed several Yellow Goats.

The 13th the Weather was cloudy, and pretty temperate, without any Wind till Sun-set, when arose a little Storm of Thunder, Wind and Rain ; afterwards clearing up there blew a strong South-west Wind, which lasted half the Night.

The 14th the Morning was very cold, and there was a hoar Frost ; the Weather was fair all the Day, and pretty cold, occasioned by a South-west Wind, till Sun-set.

The 15th in the Evening a Courier brought an Order requiring our speedy Attendance on the Emperor where he was hunting, and that *So san lau ye* should come post. It seems, the Emperor was desirous to oblige his Favourite ; for *So san lau ye* had told a Gentleman of the Privy Chamber that he longed to see the Stag Called ; by which Insinuation, no doubt, this dextrous Courtier designed to flatter his Majesty's Passion for this his darling Diversion. The Emperor gave *Kiw kyew*, *Ma lau ye*, and Us Leave to come at our Leisure, and ordered *U lau ye*, with other Officers of his Tribunal, to stay where they were, to observe the *Mongols* posted on the Frontiers, and take care that the Orders of the Court were speedily dispersed thro' out the Country. Arrived some of those deputed to the *Russian* Ambassadors, who had lagg'd behind. One of the most considerable and intelligent among them, a near Relation of *So san lau ye*, told me that the Climate of *Selengha* was very mild, and near as warm as *Pe-king* ; that its Soil is very good and rich, producing excellent Corn and Forage ; that the Waters are wholesome, the Country hilly and woody ; that near the City runs a very large River, on which the *Russians* keep about 18 or 20 Barks ; that the Houses of *Selengha* are of Wood, and well-built ; and that the *Russians* had used them well. He reckoned from *Selengha* to our Camp 1500 or 1590 Li, and from the Place where they parted from us with the Letter to the King of *Kalka's* Court, 540 or 550 Li. He had travelled almost continually due North as far as that Place, and likewise thence to *Selengha*, except that he was often obliged to wind about the Mountains. It was a very fair Day, and pretty warm, there being but little Wind, tho' it blew very fresh in the Morning.

They are  
ordered to  
attend the  
Emperor.

The 16th we all set out at Day-break, and having accompany'd *So san lau ye* a little way, he took up 25 or 30 Post-horses for himself and Equipages, and left us behind : Our March was 100 Li directly East, the Country still sandy, and generally firm, but barren ; we started abundance of Partridges and Hares, and a few Quails, of which last *Kiw kyew's* Falcons took four or five. Our Camp was in loose Sands on a small Eminence, at the Bottom of which ran some brackish Water : There was none fresh to be found, tho' they sunk Wells in several Places ; for all the adjacent Parts, as well as the Country we had crossed that Day, were full of Salt, and the Surface of the Sand was entirely white with it. It was a very cool, but clear, Day ; a gentle East Wind rose with the Sun, which always kept the Air cool.

The 17th we travelled 80 Li, still due E. in the same Plain, which grew more hilly as we advanced, and pitched near a small Meadow full of good Forage, with several Ponds of Water about it. We had not encamp'd so agreeably and commodiously for above three Months before ; the Water was good, but not very fresh. We sprung large Coveys of Sand-Partridges, and kill'd several Hares, and our Falcons caught

some

some Quails, which are altogether like those in France, and taste delicate enough. The Morning was pretty cool, but after Noon, the East Wind ceasing, it grew a little warmer, and cloudy towards Evening.

The 18th we travelled 100 Li S. E. the Country a little more agreeable than before, interspersed with Hillocks and large Pools of Water, generally brackish, and full of Saltpetre; and the Soil began also to mend, for the Sand had a greater Mixture of Earth, and produced very high Grass in several Places: We likewise saw several little Camps of the *Mongols*, and small Spots of tilled Land, from which the *Tartars* had gathered their Millet. We no longer beheld such Plenty of Hares, but a greater Number of Partridges and Quails in the long Grass, and observed two Trees, which were a great Novelty; but the Water where we encamped was not fit to drink. In the Evening a *Thoriamba*, or Grandee of the Palace, a *Mongol*, but settled at the Court of *Pe-king*, came to visit *Kiw kyew*, and invited him to dine the next Day in his Camp, twelve or fifteen Li off. He had been encamped near two Months, being order'd on this Frontier, to have an Eye to the *Mongols* of this Country, whom his Majesty had armed on account of the Wars between the *Eluts* and *Kalkas*. It rained all Day, except towards Sun-set, when the Weather began to clear up.

The *Thoriamba's* Treat.

The 19th we travelled 60 Li S. E. and dined with the *Thoriamba*: The Treat was, as usual with the *Tartars*, no way magnificent: It consisted of Mutton, and an ill-dressed Goose; so that I eat but sparingly. What I relished was a sort of pickled Pulse, prepared with Mustard (they told me it was the Leaf and Root of the Mustard itself) and Broth made of the Gravy of the Mutton, which was served up after Dinner in the manner of Tea. The Country still mended in the same Respects as the Day before. After 25 or 30 Li we passed over Mountains, which running from N. E. to S. W. probably terminate at those on which the Great Wall is built: They are partly of Sand, mixed with a little Earth, and covered with Grass, but towards the Top nothing but bare Rocks and Stones. From thence we descended into a large smooth Plain, and halted about the middle, near a small Camp of *Mongols*: We found good Water in their Wells, and there were several Ponds in this Plain, and Plenty of very good Forage. There was a great Fog till eight or nine, then it grew clear, calm, and warm enough, till towards two in the Afternoon, when a strong West Wind arose, which brought Clouds and a little Rain, but it soon clear'd up as before.

The 20th we travelled 100 Li, 60 S. E. and 40 E. S. E. After we had got over the Plain, which is at least 80 Li, surrounded with Mountains on all Sides, except towards the North, where it reaches out of Sight, we entered among those Mountains, which almost touch, for you have only little Dales between two Chains of these Hills, or small Plains surrounded with them; they are neither great nor lofty, being little more than a Chain of piked Eminences, which are quite bare towards the Top, but cover'd with Shrubs and good Forage from the middle to the bottom. I there saw wild Apricots, but very small. The Plains and Valleys abound with the best of Forage, and small Willows: But then the Emperor has either seized to his own Use, or granted to the Princes, and *Tartarian* or *Tartarized* Grandees of the Court, all the Lands lying in these Parts, and extending very far Eastward among these Mountains. They keep *Chinese* Slaves and *Mongols*, who are either their Slaves or Vassals, to take care of their Breed of Horses, and their Flocks on their respective Estates. After we had gone 40 Li among these Mountains, we pitched near a small Camp of *Mongols*, belonging to the King's eldest Brother. We saw a vast Breed of Horses, Mares, Stallions, and several Herds of black and small Cattle, all the Property of the same Prince, upon whom the Emperor had bestowed these Lands, which are very good, but not much cultivated, for there are only a few Spots where these *Tartars* plant Millet, after the Example of the *Chinese*. We found very good Water in the Wells near their Camp. It was a very cold, frosty Morning, but fine warm Weather the rest of the Day.

The 21st we marched 60 Li E. S. E. partly among Mountains like the former, and partly in a spacious Plain surrounded with them, towards the middle of which runs a Brook, said to be a Branch of a great River, called *Lan ho*: This Plain, which contained several little *Mongol* Camps, is a sort of barren Down, till we come to the Brook, beyond which towards the S. E. the Soil is very good, especially by the farther Mountains, where is Plenty of excellent Pasturage. At the N. W. there are two Towers built upon an Eminence; we encamp'd at the End of the Plain by the Foot of the Mountains, near a Camp of the Emperor's *Mongols*, who look after his Flocks and Breed of Horses which graze here. It was a very cold, frosty Morning, and fine Weather the rest of the Day, with a fresh Westerly Breeze. In the Evening they brought us a Basket of small Fruit, named *Ulana* by the Inhabitants, like our four Cherries, only a little more clammy, being excellent to help Digestion. *Kiw kyew* and *Ma lau ye* had sent for it expressly for Father *Pereyra*, who was afflicted with a *Nausea*. He fancy'd this Fruit would do him good, as it really did: For tho' it was half dry, or almost rotten, he eat it with a good Appetite, and found himself much better afterwards. Next Day I eat some too, which did me good. When full ripe their Taste is very agreeable; they grow on small Plants in the Valleys, and among the high Grass at the Foot of the Mountains in this Part of *Tartary*.

*Ulana*, a sort of four Cherries.

The 22d we went 70 Li, eight S. E. and the rest winding about several Mountains. Our Way from S. E. to N. E. lay constantly between Mountains, very agreeable to the Sight, as well as the Valleys and little Plains which they formed. One beholds on every side Shrubs, Trees and Bushes, which make a Variety of little Groves; the Valleys were filled with small Rose-bushes, wild Pear-trees, and other Trees. There was abundance of Apricot-trees on the Declivity of the Mountains; and we met with Filbert and Alder-trees on the winding Banks of Rivulets.

In these Valleys we found three or four Brooks, one of which passed through the middle of a large Plain, and beyond was another somewhat smaller, with excellent Pasture on its Banks; we there saw Plenty of Cattle, Goats, Oxen and Sheep, with *Mongol* Tents in greater number than before. They told us that all this Country, with the Cattle and People, belonged to two Princes of the Blood. We encamped a little beyond this last Plain, near a small Brook of excellent Water, in a Valley affording here and there Bushes, Trees, and good Forage. *Ma lau ye* sent some small Fish he had caught in one of the Brooks to P. *Pereyra*, who eat them with a good Appetite. We travelled constantly in a Road very much beaten. It was very warm from Morning till two in the Afternoon; the rest of the Day was cloudy, and it rained a little while.

The 23d we went 70 Li, almost directly Eastward, now and then turning a little to the North in winding about certain Hillocks. The Country was much like the former, but we met with no Camp nor Habitation of the *Mongols*: We forded two small Rivers of fine and clear Water, and met with several little Brooks. They all rise, as it is said, in Mount *Pecha*, lying to the N. E. and having run S. W. a pretty while, return Eastward, and fall into the Oriental Sea. We always kept the great Road, which the Emperor and his Train had made, when they passed through this Country to hunt the Stags, after they had done with the Yellow Goats. We encamped by the last of the two Rivers, in a very agreeable Place, having a remote Prospect of Mountains S. E. South, and S. W. all full of Trees, and a pretty large, uneven Plain, greatly diversified with Shrubs and Bushes. The River, and a large Brook, that falls into it, run through

the middle of this Plain. The Day was very temperate, the Morning clear, with the Wind at E. which shifted to the South, and then to the West; the Afternoon was cloudy till Evening, and it rained and thundered several times.

The 24th we went 30 Li E. S. E. half the Road like that of the two preceding Days, the rest through a very narrow and difficult Pass between Mountains. A Rivulet of very fine Water runs at the Bottom; on each side are high and very steep Mountains, mostly covered with large Forest-Trees. The Top bears Pines, the Declivities Filbert-trees, and other Shrubs; some are half covered with Alder-trees scattered here and there, others are naked Rocks at the Top, the whole yielding a Prospect agreeable enough. The Pass turns sometimes a little Southward, sometimes Westward, but lies mostly E. S. E. and S. E. We encamped in it, some on the Skirts of a Mountain, others in the Valley, which widens at the End of 15 Li. In the Night our People hunted Stags, which these Mountains are said to be full of; they shot at some, but missed them. We still kept in the Road taken by the Emperor a Month before. It rained part of the Night, and the next Day till Noon, after which it cleared up, and the Weather was temperate enough till Sun-set; the Night was very cold.

The 25th we travelled 40 Li E. S. E. still in the same narrow Passage, which widens by Degrees. The Brook, which descends into the Valley, is insensibly enlarged with several Springs, and other small Brooks which fall from the Mountains: The Roads are less difficult in proportion as the Valley widens. One finds excellent Forage every where, with Plenty of wild Rose-trees, and small Shrubs bearing *Ulanas*; these are not above a Foot and half high, and consist of a single Branch very full of Fruit; those we met with on the Road were stripped of their Fruit by the Emperor's Retinue. As we travelled we heard the Cries of Stags, and some we saw. Soon after we were encamped, on a Mountain towards the North, we descry'd a Covey of true Partridges, and another of Pheasants; we encamped again in a Valley in the same Passage, which is near half a League wide in this Place, and has a large Rivulet running very swiftly through it. The Valley is full of good Forage; at the Foot of the Mountains grow plenty of *Ulanas* Bushes, and they brought us several loads with Fruit. I took an Evening's Walk on the Hillocks at the Foot of the Mountains, where these *Ulanas* abound, but most of them were withered, or nipped with the Frost. The Night past and Morning were extremely cold, so that the standing Water in the Valley was frozen over with thick Ice; the rest of the Day was pretty temperate, and it rained in the Beginning of the Night.

The 26th we marched 50 Li, 30 E. S. E. and 20 E. still in the same Valley. The Country was more and more agreeable, the Valley wider, and in some Parts adorned with Trees like an Orchard. The Forage was good, especially where it was not trodden down by the Emperor's Retinue. Among the long Grass, by the River-side, there were Plenty of Pheasants, which our *Ta jin* with their Attendants hunted as they went along, killing some, and the Falcons of *Kiw kyew* took a great Number; they are like those of France, and as well tasted. After we had gone 30 Li we left this Valley, which began to contract itself, and went N. E. ascending a high Mountain quite covered with Trees, such as Oaks, Pines, Alders, Filberts, &c. Having descended this Mountain, turning sometimes N. and sometimes N. E. we entered another Valley full of Pheasants, very much like the former, and travelled about 15 Li Eastward. From the Top of the Mountain we ascended you see as it were a Forest or Labyrinth of innumerable Tops of Mountains, like those I mentioned before; we encamped in a very agreeable Place, and full of Forage, near a large Rivulet, which comes from the South Boundary of another Valley. It was fine Weather all this Day, and very temperate, with a S. W. Wind.

The 27th we travelled near 130 Li to reach the Emperor's Camp. Our Way was first almost directly E: about 80 Li, sometimes turning a little to the N. or S. according to the Course of the Valley, which in most Parts is two Leagues wide, and sometimes more. It is at least as agreeable as the rest, and the Mountains yield still a more pleasing Sight, and more diversify'd with Rocks, which are bespotted here and there with little Groves of Pines, Alders, Oaks, and other Trees wherewith some of the Mountains are quite covered: The whole Valley is watered with large Brooks, which descend from the Mountains, and form a little River. All these Places abound with Pheasants, and the Country would certainly be very fruitful, if the Emperor, who has reserved this Part of *Tartary* for hunting, would permit it to be cultivated. After travelling these 80 Li Eastward, we found that the Valley considerably widen'd to above a League over. We crossed it turning N. E. and passed the River, on whose Banks we saw a great Quantity of bulky Pieces of Timber, mostly Fir, fit for Building; they let it float down this River, when most swelled with Water, into the Sea of *Japan*, then conveying it into another River, bring it within a Day's Journey of *Pe-king*: This makes Wood for Building very reasonable, tho' there is a vast Consumption, the Timber-work of Houses taking up a great Quantity. Besides the foremention'd Conveniency, it costs the Merchants nothing but the Labour of felling and rolling it into the River, which is very near these Mountains, the Emperor giving free Liberty to cut it down. Having crossed this Plain, we went about 25 Li N. N. E. in a great Road, leading directly to the Imperial Army. Among a Crowd of People passing and repassing we met a Party of the Emperor's Falconry, to the number of 25 or 30 Falcons, each under the Care of a particular Officer; we crossed the Imperial Camp, which took up three Quarters of a League in a Valley called *Puto*: The Body of the Camp consisted of Cavalry, composed of Detachments out of all the Brigades or Standards. In the Front was a Row of Tents, which took up the Breadth of the Valley, and stood so close that they hindered all Passage; only in the middle there was a large Opening, which served instead of a Gate, and was guarded by Soldiers; the Brigades were encamped near one another all in a Line, each making a great Square composed of Soldiers Tents placed in the manner beforementioned. In the middle of the Inclosure were the Tents of the Officers and their Servants, each according to his Rank, in exact Order with their Standards; each Square had one or two Openings, which served instead of Gates; on the other side of the Valley, and round the Camp, the Cattle grazed, where likewise stood the Tents of the Suttlers, Butchers, &c. At the End of this long Row were erected the Tents belonging to the Grandees of the Court, and Officers of the Emperor's Household, who had his Quarters at the End of the Camp towards the N. N. E. His Son's Tent was still there, but he himself had decamped that very Morning, and was removed to another Valley more commodious for Stag-hunting, which was his chief Delight. He carry'd with him but part of his Household, and the Grandees had taken but few of their Domesticks with them, for fear that a more numerous Attendance would fright away the Stags. Not finding his Majesty in the general Quarters, we follow'd him at least 25 Li farther winding about the Mountains; at the Foot of which we descry'd the Imperial Camp in a narrow impervious Inlet between Mountains like those already mentioned. This small Camp consisted of about 1000 or 1200 Tents, at the Head of which, and innermost of all, was placed his Majesty's Tent, surrounded with three Inclosures, the first composed of the Tents of the Guards, which made a kind of Wall; the second of small Cords, fastened to Stakes disposed Lozenge-ways, not much unlike Fishing-nets; the third and innermost, of Hangings of coarse yellow Cloth,

being a Square whose Side was about 50 geometrical Paces, and six or seven Foot high; it had only one Folding-door, but the two other Inclosures had each a Gate to the E. the S. and W. Between the 1st and 2d Inclosures were placed the Kitchens and Tents of his Majesty's inferior Officers; between the 2d and 3d the Tents of those of a higher Rank, such as the Officers of the Guards, and Gentlemen of the Bed-chamber; in the middle of the third Inclosure stood the Emperor's Tent, like a great wooden Cage, of the same Form as the rest of the *Tartarian* Tents, but somewhat larger and handsomer. It was covered with coarse *Chinese* Stuffs, only the upper Part had a Wrapper of pretty white Linnen, and on the Top appeared a Crown in Gold Embroidery: There were several other Tents for his Majesty's Children: All the Gates of the Inclosures had their Guards. Below on the North side were placed the Tents of the *Grandees*, and the Officers of the Crown, according to their Ranks, being only small Pavillions, for their large Tents were left in the grand Quarters. Two Princes of the Blood, who were *Regulos* of the first Rank, had distinct Quarters near the Emperor. One was his eldest Brother; the other of that Branch of the Imperial Family, which, by hereditary Right, ought now to reign. When we arrived at the Camp the Emperor was not returned from the Stag-Call. He is so delighted with this Game, that he spends whole Days in it, setting out two Hours before Light, and not returning till two Hours after Sun-set, and sometimes later; his Provisions are brought into the Forest, where a Bed is made for him to take a little Rest about Noon. He seldom goes attended with more than the Gentlemen of his Bed-chamber, and some Officers of the Guards. Our Tents not being arrived, we alighted at *Chau lau ye's* Father's, who received us in a kind and cordial manner, and treated us elegantly enough. We mounted again, and went to attend his Majesty's Return on the Road, where we found a great Number of *Grandees* waiting on Horseback at the Head of the Camp; the greater part shewed us Respect, for there were but few who were Strangers to us and the Favours his Majesty honoured us with. Advancing farther on to come up with *Kiw kyew* and *Ma lau ye*, we saw the two Princes of the Blood, attended with only a few of their chief Officers, because the Guards that were placed at all the Avenues would let no body pass towards the Place where the Emperor was: We alighted, and had the Honour to salute the Princes, who received us in a gracious manner: The eldest Brother of the Emperor, who is called the *Grand Regulo*, was of a large Size, well-shaped, affable and popular: He talked a good while familiarly with the Officers of the Emperor's Guards. He, and the other Prince, called *He tu wang*, were both dress'd very plain, and mounted on Horses which made no Appearance, with ordinary Trappings; so that you could perceive nothing to distinguish them from the rest of the *Mandarins*. In the Evening an Officer of the Emperor's Train brought Orders for two Camels to be sent with all Speed to carry the Stags his Majesty had killed, by which judging he was on his Return, P. *Pereyra* and I went to join *Kiw kyew* and *Ma lau ye*, with whom we waited till the Emperor appear'd. As soon as we perceived him, or rather heard the Noise of the Horses belonging to his Train, (for it was very dark, and there were no Flambeaux) we alighted, and holding every one his Horse by the Bridle, fell upon our Knees by the Road-side. When his Majesty came near us he stopped, and asked who we were: *Kiw kyew* told him our Names. Then he enquired how we did, and very obligingly added, that we had been greatly fatigued. He ordered us to remount and follow him, which we did; there were not above 100 Persons in his Train: One of his Sons, about ten or eleven Years old, with a little Bow, and Quiver full of Arrows, rode next behind him; the Emperor himself carried his Bow and his Quiver at his Girdle. Soon after we were mounted, he called *Chau lau ye*, and ordered him to tell us that he had heard News of P. *Grimaldi*; that he could not get to *Russia* by Land through *Persia*, but was gone by the way of *Portugal*: When we approached the Camp they came with Lanthorns to meet his Majesty, who entering the Camp, called for somewhat to eat. We retired to the Tent of *Chau lau ye*, where we passed the Night, because our own were not arrived. It was very fine Weather all the Day, and mild enough from eight or nine in the Morning; for before that it was exceeding cold after a frosty Night.

The 28th we continued in the same Camp, where part of our Baggage arrived, the rest lying 10 Leagues from their general Quarters with the Bulk of *Kiw kyew's* Equipage. The Emperor spent the Day as usually in the Woods, and did not return till two Hours after Sun-set. It was very fine Weather, but not quite so cold at Night and Morning as the Day before.

The 29th his Majesty setting out as usual two Hours before Day to go a hunting, ordered the Camp to be removed to another Streight of the Mountains called *Sirga Taiye*, a Place very commodious for the Game, 50 Li distant, whereof we travelled 30 E.N.E. and 20 S.S.W. our Road lying thro' Valleys like the former. At the End of the first 30 Li we rested near a very fine Fountain, which sends forth a good large Stream full of small Fish. One of the Company caught at least 20 with a sorry Line. Setting out hence for the Emperor's Camp, we met his eldest Son going to the Woods to call the Stag, with only 25 or 30 Attendants; his Camp was but a little way off, and his Tent was very like that of the Emperor, but encompassed only with an Inclosure of small Tents. A little after we arrived at the Camp, we enquired after his Majesty's Health, and to know his Commands; whereupon he sent us word, that *having no farther Occasion for us near his Person, and we also having been so long a Journey, he gave us Leave to return to Pe king; but when the Russian Plenipotentiaries arrived, he would see what was to be done.* He afterwards caused several Questions to be asked us concerning our Journey, and P. *Pereyra* letting him know that of the 16 Horses he was so gracious as to supply us with from the *Ping pi* Office, seven were wanting, being either dead or lost, he had the Goodness to answer, that it was sufficient to return to the *Ping pi* those which remained, with the Camels he had lent us. We dined with *Kiw kyew* in the Tent of the Brother of the last *Regulo* of *Kanton*, who was strangled for Rebellion by a Decree of the Tribunal of the *Regulos* of *Pe-king*. But the Emperor being convinced that he had no Hand in that Revolt, always had an Esteem for him: His Name is *Chang ghe fu*: The two last Words express the Dignity of those who marry the Daughters of the *Chinese* Emperors. These *Regulos* take Place immediately after the Princes of the Blood: He I am speaking of, who is very old, is married to one of the Sisters of the present Emperor's Father: His Table was very well furnished, and better than any I had seen amongst the other *Grandees* of the Court, whether *Tar-*

Camp of the Emperor's eldest Son.

Situation of *Selengha*.

*tars* or *Chinese*. This Day I was informed by one of the Officers, sent by our Ambassadors to the *Russian* Plenipotentiaries, that *Selengha* was situate by a great River, four or five Li in Breadth, upon which the *Russians* had pretty large Barks; that this City was inclosed with nothing but thick Pallisadoes, and consisted of 2 or 300 Houses, all built of Wood; that the Country was very good, and much more temperate than the Part of *Tartary* where we were, tho' it lay farther North; that it was above 1500 Li from the Place where they parted from us, and that they had constantly travelled N. and a little by W. that the *Russians* had treated them honourably; that they went 200 Li beyond *Selengha* to a small Fortrefs where the Plenipotentiaries were; that the Principal of this Ambassy, and his two Collegues seemed to be Persons of Quality; that they were offered Presents of Sable-skins, Ermins, and other things of the same nature, but would not accept of them, tho' very much pressed; that in short the *Russians* detained them

but

but three Days, that their Departure might not be retarded contrary to their Inclination. It was very cloudy all the Day, and rained almost continually from Noon till Night, and part of the Night, during which there was a S.W. Wind.

The 30th we left the Emperor's Camp after taking Leave of the two Princes, the second of whom had sent one of his Officers in the Morning to P. Percyra to enquire after his Health; they both received us very graciously, particularly *He tú vang*, who made us sit by him, ordered us Tea, and would gladly have conversed with us, but we excused ourselves as being in haste to set out on our Journey. Having taken Leave of some other Grandees of the Court, we set out, and travelled 10 Li, 40 almost directly West, and 30 S. W. We encamped 10 Li beyond the general Quarters; for that purpose crossing the middle of the Mountains, which is a much shorter way than that we came. The Weather was cloudy all the Morning till Noon, when it cleared up, but there was a strong S.W. Wind, which lasted till Night.

October 1. we went 110 Li, the first 30 S. and a little by W. the 20 following S.S.W. then 30 S.W. where we left the direct Road to visit a Farm belonging to *Kiw kyew*, whither he had sent part of our Domesticks Horses, which we now wanted; we therefore turned directly West, and travelled about 10 Li in a small Valley, bounded on one side with high Mountains, on the other with little Hills, covered with *Ulanas*, of which the palest red is the best sort, and taste much like our four Cherries; some are sourer, and others extremely sweet; we gathered and eat them as long as we pleased; after this we came to a Plantation, which we left on the North, and travelled to Li Southward, over a Mountain and several little Hills; then 10 Li South-west, part through a crooked Valley, part over Eminences; then entered on a Plain all over cultivated, which, with the Country about it, belonged to *Kiw kyew*. At the End of this Plain is a great Farm-house built of Earth and Wood, and thatch'd with Straw; there belonged to it a large Inclosure of Mud-walls, surrounded with a high Pallisade of Fir to secure the Cattle in the Night from the Tigers, who are very numerous in the Woods on the neighbouring Mountains. All along the Road, at convenient Distances, we met with Colonies of Chinese Slaves, belonging to the Regulos, Princes, and other Grandees of the Court, to whom the Emperor had given these Lands, which are generally well cultivated and very fruitful in Millet, and small Beans for their Horses: As this Country is extremely cold in Winter, and the Ground frozen for eight or nine Months together, it will bear neither Wheat nor Rice, wherefore they sow and gather Millet and Horsebeans in the three or four Months of Summer. The Slavery of these Chinese, who have built Houses of Earth and Wood at the Foot of these Mountains, is much more tolerable here than at *Peking*, where they are constantly under their Master's Eye; for here nobody disturbs them, their sole Business being to cultivate the Land committed to their Care, and to rear the Horses, Cows, Sheep, Hogs, Geese, Ducks, and Fowl for their Masters Use, especially when they come to hunt with the Emperor. They have each a small Garden, which produces Herbage and Pulse in abundance, and in some there are excellent Water-Melons. The same River, made by the Streams spoken of before, glides along the great Valley through which the high Road to *Pe-king* lies, and is enlarged by the Brooks that run down the neighbouring Hills. This Valley is generally about three Li in Breadth, but extremely straiten'd in some Places by very steep Rocks, whose Tops are covered with tall Pines, which yield an agreeable Prospect. I never saw a more beautiful Landkip; the River was almost covered with massy Pieces of Fir, which float down the Current, or are conducted in large Rafts to *Pe-king*; the Stream is very rapid almost every where, and yet winds in such a manner that we forded it six times in less than half a League; all these Parts abound with Pheasants. The Weather was cloudy almost all the Morning, while a strong S.W. Wind blew; but in the Afternoon it cleared up, and we had a very fair Evening, without the least Breath of Wind.

The 2d we travelled 20 Li S.S.E. to regain the high Road we had lost the Day before; the Valley in which we travelled was cultivated almost throughout, and every now and then you meet with a Farm, and a good Number of Horses at Grass; we likewise saw plenty of Pheasants, some in Flocks, some scattered. We passed and repassed the River, then winded for some time in a narrow Valley; hence we entered on a very agreeable Plain, called *Poro hotun*, all well cultivated, and interspersed with Farms, Hamlets and Villages; whereof one towards the End of the Plain on the South is very large, containing four or five Pagods, and the rest had at least one a-piece; the Houses are all built of Wood, Reeds and Earth, and covered with Thatch, but the Pagods are all or partly Brick, covered with Tiles, and embellished after the *Chin se* manner. In this Plain and the Valleys, as far as the Great Wall, they sow abundance of Grain of *Turky* Millet, and other small Grain; we saw Flax and Hemp growing in several Places. These People make a sort of small Cakes with the Meal of *Indian* Corn, and a Drink called *Chau myen*, by steeping it in Water; they use this Liquor chiefly in Summer, because it is cooling; the Grandees of the Court themselves drink of it when they are upon a Journey, mixing a little Sugar with it, which makes it more cooling, and corrects its Rawness. Here we regain'd the high Road, and travelled 80 Li, mostly S. and S.W. winding very much among the Mountains. When we had got over the Plain, we enter'd a very narrow Valley between steep Rocks, which formed frightful Precipices, tho' crown'd with lofty Firs, and other Trees. The River *Tú bo* so winds among the Rocks that we crossed it eighteen times in less than 40 Li; yet, with all its Turnings and Windings, its Current was very rapid. The Emperor had order'd some sorry wooden Bridges to be laid over the River, when it happen'd to be swell'd after considerable Rains, to pass over his Train: But as these Bridges are very slight, they either fall abroad of themselves, or are pull'd to pieces by the Timber-Merchants, because they stop their Floats, so that in all our Passings we found but one entire. Abundance of wild Vines grew along these narrow Valleys, and tho' most of them had been stript by Passengers, we gathered several Clusters of ripe black Grapes, somewhat sour, but we were content with them for want of better. Having passed the River, we soon entered a pretty large Village, where we waited for our Horses and Baggage, which had taken another Road somewhat farther about, to avoid the frequent crossing of the River. As they did not arrive till it was late, we lodged as well as we could in a wretched Inn, where was neither Bread, Wine, nor Meat. It was a very fair and temperate Day, after a frosty Night and Morning. In the Afternoon there was a strong S.W. Wind till the Evening. I reckon our whole Journey from *Poro hotun* about 50 Li S.W. in a strait Line.

The 3d we travelled 90 Li, part S.S.W. and part S.W. but abating 20 Li for the Circuits we were obliged to take about the Mountains, I compute the Distance 70 Li, 30 S.S.W. and 40 S.W. We forded two Rivers, the *Lan bo* at the end of 30 Li, and 30 Li further the *Tau bo*, both which run Eastward to join the *I tsú bo*. The greater part of the Mountains, among which our Road lay, are neither so high, so frightful, nor so full of Trees, particularly Pines, as those we passed the preceding Days; we passed over two, one, which is very high, immediately after crossing the *I tsú bo*, and the other not so high, 80 Li farther, after we had passed a large Village called *Gan kya ton*, where we had design'd to spend the Night, but all the Lodgings being taken up by the Emperor's Equeries, we were obliged to cross the little Mountains,

*Ulanas* described.

Beautiful Valley.

Plain of *Poro hotun*.

River *Tau bo*

ra. ns, after which we came to a small Hamlet, and lodged in an Inn somewhat more spacious, but as ill accommodated as the former. The Roads over these Mountains are commodious enough, being made by the Emperor's Order, who takes this Way every Year when he goes a hunting, infomuch that the Ladies Calashes carry them with Ease when they accompany his Majesty. We met with Grapes on the wild Vines, and saw plenty of Pheafants and wild Pears, in Shape and Taste like our Forest Pears. The Weather was like that of the preceding Day, and the same Wind blew still.

Great Ele-  
vation of  
the Lond  
of Tartary.

The 4th we went 70 Li, and climbed up a Mountain whose Ascent was not considerable, but the Descent much longer, and the Country still lower and lower till we came to *Kû pe kew*, one of the Gates of the Great Wall; so that I make no doubt but the Horizon in this Place is at least 7 or 800 geometrical Paces lower than at *Gan kya ton* but 80 Leagues distant. I was assur'd that the Mountain *Pe cha*, seven or eight Days Journey to the North of *Sirgataye*, where we had left the Emperor, was elevated nine Li above the Horizon of *China*, which seemed to me extraordinary, because it does not rise very much above the neighbouring Lands; but having crossed one part of that Country myself, and observed that there was a continual Descent from N. to S. as appears from the Rapidity of the Rivers which flow from *Pe cha*, I make no Difficulty of believing that this Mountain, and all Western *Tartary*, at least what I have passed through, is much more elevated than *China*; which no doubt is one of the Reasons why this Country is so cold, tho' it lies in the same Climate with *France*. What may likewise contribute thereto is, on one hand, the great Quantity of Salt and Saltpetre mixed with the Sand throughout the Kingdom of *Kalka*, and among the *Mongols* subject to the Emperor of *China*; and, on the other hand, the prodigious Number of Mountains, covered with Wood, and full of Springs, to which may be added the immense Space of desert and uncultivated Land, which reaches from the North Sea to the Borders of *China*, and is inhabited but by a few poor Hunters, and wandering *Tartars*. But be this as it will, for a Month past we had scarce a Day without a Frost Night and Morning, and often thick Ice when the Sky proved clear, as I have observed in my Journal; nay this very Day, both Night and Morning, it froze so hard at the Place we departed from, that not only the standing Water had Ice on it an Inch thick, but the Dirt of the Road was very hard. On the contrary, at *Kû pe kew* we were told that they not only had no hoar Frost hitherto, but even that it seldom fell before the 1st of *October*; which sensible Difference, in Places so near each other, must needs be owing to the different Elevation of the Horizons. We marched almost continually through Streights of the Mountains, or in narrow Valleys, which however were cultivated wherever there was any Soil. On the Road we met with Hamlets and Houses, which for the most part were Places of Entertainment, being built by the *Chinese*, who reap great Profit from thence; for during the time that the Emperor hunts in these Mountains, there are Crouds of People continually going and coming between *Pe-king* and his Camp. Our Road lay mostly S.W.S. and S.S.W. however as we turned much about the Mountains, some of which are very steep, but less woody near the Great Wall, because the Trees were cut down, I judged our Stage 50 Li to the S.W. As we drew near *Kû pe kew* we discover'd the Great Wall, running along the Mountains from East to West, much in the same manner as I observ'd at our leaving *China*: The Wall is carry'd over the Tops of the most craggy Rocks, and flanked with square Towers near enough for mutual Defence. This Wall, as I took notice in several Places where there are considerable Breaches, consists of two Fronts, each not above a Foot and half thick, the Space between being filled with Earth, raised to the Parapet; the Wall, as well as the Towers, has a pretty many Battlements, and is built with large square Stones, six or seven Foot, above Ground; the rest is of Brick; the Mortar used in the Work seems to be very good: It is generally no more than 18, 20, or 25 geometrical Foot high, but the Towers are seldom less than 40, and their Basis may be 12 or 15 geometrical Foot square, but that lessens insensibly to the very top. They have made Steps of Brick or Stone on the Platform between the Parapets, whereby to get up and down more easily; but this Wall is of little Use on these inaccessible Mountains, and besides there are more than 60 or 80 Leagues of narrow Streights between the Mountains from N. to S. where are some Passes so difficult that 2 or 300 Men may stop the most numerous Army; hence there are not near so many advanced Forts, Intrenchments, and Fortresses here as on that side where we entered *Tartary*; only at our first setting out before the Gate, which is at the End of this Passage, between the Mountains, are certain Towers on the Hills, at the Distance of 7 or 800 Paces from the Great Wall. There are besides two Wings, or Faces, of Wall, fortified with Towers at proper Distances, but ruinous and neglected, only the Wing of the Great Wall in the Valley, which is no more than 100 geometrical Paces long, is in good Repair. A small fordable River runs at the Foot of it; there are likewise in this Place two little low Gates; one has Communication with a small Fort on the East side close to the Great Wall, to which it serves for a Defence; the other Gate communicates with the Suburb of *Kû pe kew*, which forms a kind of Fortress: It is encompassed with Walls and Towers like the other, and has two or three Places of Arms, with as many Gates to pass in and out. We saw neither Guards nor Soldiers at any of the Gates, the greatest part of which are not in a Condition to be shut, and seem to have been so for a long while; it must be owned that at present they are quite needless. There yet remain several Inclosures of Walls in some Places, and I observed that on the Western side there was a double Range on two different Chains of Mountains, that met very near the Valley through which we returned into *China*. Tho' *Kû pe kew* is no considerable Place, yet we met with good Fruit there, as large purple Grapes, very fine Peaches and Pears: They sow good Corn in the Lands about it. In short, we found ourselves in a quite different sort of Country, and it might be said that we had passed from one Extreme to another. The Weather was calm and temperate.

Cause of its  
Coldness.

The Great  
Wall de-  
scribed.

*Kû pe kew*  
and Gate.

*Mi yung*  
*hyen*.

The 5th we travelled 100 Li, part S.W. and part S.S.W. advancing first in a pretty narrow Valley between Mountains not so high as the former, and bare of Trees; at the end of 20 Li the Valley grew considerably wider, and formed three Plains one after another. The first reaches as far as a Fortress called *She hya*, whose Walls and Towers begin to decay; they are built of Free-stone for two Foot above the Ground, the remaining 20 Foot being of Brick: The second Plain is about 30 or 40 Li in Length, and the third extends to *Mi yung hyen*, a small City, where we stopped a few Hours to feed our Horses, and met with very good Fruit and Fish; we there hired a Chair and Chairmen for P. *Pereyra*, who was so much out of order that he could scarcely stir, much less bear Riding: All these Plains are very well cultivated, and full of Villages and Hamlets; it was a very mild Day, a little foggy about ten in the Morning, with a strong S. Wind, but it cleared up in the Evening. We set out at Night-fall, that we might reach *Pe-king* betimes the next Day, and travelled 50 Li, sometimes W. sometimes S.S.W. and sometimes S.W. the Rain which fell hindering us from advancing any farther. The Country open'd very much, and we scarcely saw any Mountains towards the East; and those to the West were at a considerable Distance; the Country was full of Villages and Hamlets, but the Houses were of Earth and Wood, and thatch'd with Straw.

The 6th we travelled 90 Li, part S. and part S.S.W. and S.W. I reckon our S.S.W. Course 85 Li or thereabouts: The Country still grew finer, and fuller of Hamlets in proportion as we drew nearer *Pe-king*, where *P. Pereyra* and myself arrived, very feeble and tir'd, and I in pretty good Health. I went near 12 or 15 Li, all in the *Tartarian* City, before I got to our House, where we were heartily welcom'd by the Fathers.

The 15th the Emperor returned to *Pe-king*; we went to Court to enquire after his Health, when he did us the Honour to send us Tea prepared after the *Tartarian* manner, such as he drank himself: *Kiw kyew* also sent to enquire after the Health of *P. Pereyra* and myself. Emperor returns to *Pe-king*.

The 4th of *November* his Majesty set out, accompanied with all his Court, to visit his Grandmother's Tomb, and pay his Respects to her, as he had several times done in our Absence.

The 11th he returned to *Pe-king*; and about this time I baptized two Adults and one Infant.

The 14th he finish'd the Ceremony relating to his Grandmother, that is, he affixed her Name and Elogium among the Names of the Emperors, Princes and Mandarins, famous for their Merit and extraordinary Virtue: His Majesty went himself to perform the usual Devoirs, that is, to bow his Head to the Earth before every Name in the Temple, and particularly to that of his Grandmother.

The 15th there was a *Pan chau*, or *Act of Grace*, on account of the Name of the Emperor's Grandmother being placed in the Hall of Heroes: The *Pan chau* consists in a Declaration made by the Emperor, that he pardons Criminals to such a degree, discharging them from Confinement, and bestows Gratuities on his Officers. In this *Pan chau* the Emperor ordered pieces of Silk to be given to the Mandarins of the Court, to the *Tsong tsi*, that is, the Governors-General, the Viceroy, and general Officers of the Army, throughout the Provinces; and granted a general Pardon to Offenders who were less culpable, mitigating the Punishment due to the more heinous; but he excepted the Mandarins, being unwilling they should take an Opportunity of committing Faults, and oppressing the People in Expectation of these Acts of Grace, which are dispensed on several Occasions; as during an extraordinary Drought, when the Emperor or his Mother are dangerously ill, or when any considerable Earthquake happens. A *Pan chau* or Act of Grace.

The 25th the Emperor set out to hunt in his Park for some Days; there he sent for three of the eight Standards, which compose the *Tartarian* Militia, to make them perform their Exercise. This Park is a quarter of a League from *Pe-king*, is inclosed with Walls, and eighteen Leagues in Circumference.

The 9th of *December* in the Morning we went to our Burying-place, to assist at the Ceremony which the Emperor had commanded the Tribunal of Rites to perform in his Name to the Memory of *P. Ferdinand Verbiest*: It is an Honour the Emperor never does but to Persons of extraordinary Merit. The Order of the Ceremony was as follows: Some time after this Father's Interment, the Emperor order'd the Tribunal of Rites to consult what Honours were to be paid to the Memory of a Man who had done important Services to the Empire. In the Memorial, which they presented a few Days after, they gave it as their Opinion, that the Ceremony should be performed which is observ'd for none but Persons of superior Merit; and that 750 Taél ought to be supplied out of his Majesty's Treasury for defraying the Funeral Expences, and erecting a Tomb, whereon an Elogium should be engraved, composed by his Majesty. The Emperor approved of the Determination of the Tribunal, and added several things in Honour of the Father; after which the Money was deliver'd to *P. Pereyra*, to erect a Monument for the Deceased. But as *P. Pereyra* and myself were sent about the same time into *Tartary*, the Execution of this Ceremony was deferred till after our Return. Every thing being prepared, *P. Pereyra* gave Notice to the Officers of the Tribunal of Rites that they might proceed when they thought proper; they reply'd that we needed only to appoint the Day. Then the six chief Officers of the Tribunal, three *Tartars*, and three *Chinese*, went to the Emperor's Pleasure-house, where he was at that time, and requested to know which of them he would be pleas'd to name to represent his Person on this Occasion, and to perform *Yu tsi* for him. The Emperor made choice of the chief *Tartarian* Assistant, called *Si lau ye*, who is the third Person of the Tribunal, and ordered that he should be accompanied with ten inferior Officers of the same Court, who set forward the Day appointed in the Morning. At the Head of these Officers marched seven others, two of whom carried Standards, two Inscriptions in Letters of Gold, two others Maces, and the seventh the Emperor's Elogium on *P. Verbiest*, written on a large Roll, wrapt in a piece of yellow Silk, and fasten'd to the Horseman's Back; next after him rode *Si lau ye*, attended with ten inferior Officers of the Tribunal. We received them at the Gate of our Burying-place, and while the Emperor's Dispatch pass'd before us we kneeled down out of Respect, and then entered after the Mandarins, whom we conducted to the Place where the Deceased was interr'd. Directly over the Grave was erected a Monument, consisting of an Oblong Square of Brick-work, very plain, eight Foot long, five broad, and four high, arched at the Top. In front stood a large piece of white Marble, adorned at top with Dragons cut in Demi-relievo, and set round with a Border of Stone worked in the same manner; the middle was painted black, on which was to be inscribed, in *Tartarian* and *Chinese*, the Elogy made by the Emperor, with a short *Latin* Epitaph; this Stone (being nine or ten Foot long, three or four broad, and above one in Thickness) was erected perpendicularly upon a Tortoise of the same Marble, which served for a Pedestal. Before the Monument was set up a Tent, wherein were three Tables covered with Carpets; those on the sides were loaden with Fruit, for the Expence of which the Tribunal of Rites had sent 20 Taéls, or more than 120 Livres, but the middle Table had only Flowers on it. *Si lau ye* and all the Attendants fell upon their Knees, and continued in that Posture with profound Silence, while one of the Officers of the Tribunal read the Elogium, written in the *Tartarian* Language upon yellow Paper. This done, we returned thanks to the Emperor by nine Prostrations; after which *Si lau ye* returned with all the Officers of his Tribunal, without accepting of the Dinner which had been provided for him; but the Mandarins of the Tribunal of Mathematicks, and the principal Christians, who had assisted at the Ceremony, stay'd behind, and were treated. The Emperor being returned from his Pleasure-house, we went to the Palace to enquire after his Health, and to thank him for the Honour he had done to *P. Verbiest*; but as he was reposing himself when we arriv'd, we were oblig'd to defer it till next Day. Ceremony perform'd at *P. Verbiest's* Tomb.

The 21st his Majesty went in State to the Temple of *Heaven*, to sacrifice thereto, according to Custom, on the Day of the Solstice.

The 27th he set out with the Court to go a hunting in the Mountains near the Great Wall, with design to spend about ten or twelve Days, and then repair to his Grandmother's Sepulchre, to perform the Ceremony on the Anniversary of her Death.

The 18th (of *January*) the Emperor arriv'd at *Pe-king*, and we were inform'd he had killed six Tigers in the Chace.

The 20th, which was the last Day of the *Chinese* Year, his Majesty, according to Custom, sent each of us a Stag, some Pheasants, and excellent Fish brought from *Lyau tong*; some of the Princes of the Blood and several Mandarins had likewise sent us, on the preceding Days, Venison, wild Fowl, &c. We made them our Presents, according to the Custom observ'd throughout the Empire, by which Relations and Friends The *Chinese* Carnival.

Friends always make Presents and Visits to one another at the Beginning of the new Year. There are two sorts of Visits, the first is made by Friends who live near one another, on the last Day of the Year after Sun-set, when they assemble, and wish each other Health, prostrating themselves to the Ground; this is called *Tsi jai*: The other Visit is made with the same Ceremonies on the first Day of the Year, or the following Days; for the sooner they perform this Duty, the greater Respect and Regard they are thought to shew to the Persons concerned. In short, the last Day of the *Chinese* Year, the following Night, and the eighteen succeeding Days, are as it were the *Chinese* Carnival, and the Time of their grand Rejoicing; they think of nothing then but Diversions and feasting; the poorest of the People use their utmost Endeavours to purchase, hire, or borrow new Cloaths for themselves, their Wives and Children, and to have wherewithal to treat their Relations and Friends, who visit them. They often not only lay out all they have gained the Year past, but I have been assured they sell their own Children, and even pawn themselves to be in a Condition to celebrate this Festival.

Celebration  
of the New  
Year's-Day

The 21st, being the first Day of the *Chinese* Year, and the 28th Year of the Reign of *Kang hi*, was spent in receiving and paying Visits, and making the usual Salutations. It was usher'd in with going to Court in the Morning after the Emperor's Return from the *Tay myau*, or Hall of his Ancestors, where he went at Day-break, according to Custom. Being seated on his Throne he received the Respect and Homage paid him by the Princes and Mandarins, who were clad in their Robes of State. He himself, attended by the principal Mandarins, begun with paying his Honours to the Queen-Mother in her Apartment, who received them sitting on a Throne. We likewise saluted the Emperor in the same manner, and thanked him for the Present he had sent us; but we performed this Ceremony not in his Presence, but before a Mandarin of the Bed chamber, who afterwards treated us with Tea on his Majesty's Account.

The 26th, going to take Leave of the Emperor, who was to depart next Day for the Southern Provinces, his Majesty enquired after the Names of the Fathers, the Jesuits, who lived in the Places he was to pass through, adding, that he would willingly see them, and even visit their Churches; at the same time he commanded *Chau lau yé* not to forget to carry something to present them with. We were willing to return his Majesty Thanks that Instant for so signal a Favour, but he caused us to be told, that it was not proper to return Thanks before the Benefit was received, and that it would be time enough at his Return.

The 27th his Majesty set out with few Attendants, as well for Expedition as to avoid pressing on the People with a numerous Guard; his eldest Son and eldest Brother bore him Company, the rest of the Princes staid at *Pe-king*.

The 29th we received a Letter from P. *Joseph Ocha*, a Spaniard, who lived at *Tsi nan sú*, Capital of *Sban tong*, in which he pray'd us to return the Emperor Thanks for the favourable Reception he had met with on account of the Fathers residing at Court. This Father going to meet his Majesty a League from *Tsi nan*, the Emperor called him as soon as he appeared, and ordering him to come forward, took him by the Left Arm and bid him ride near his Person. He asked his Name, and put several other Questions to him; after which he commended him to the Care of two Mandarins of the Bed-chamber, one of whom is charged with all our Affairs at Court. These Mandarins held familiar Discourse with the Missionary till they enter'd the City, when they told him they would come and see him in his Church, after they had a little repos'd themselves. They came there, and fell prostrate before the great Altar, knocking their Heads against the Ground, which is the greatest Testimony of Veneration in *China*. They told him that they had acted in Conformity to the Emperor's Order; then presented him with 20 Taels, as from his Majesty, but would not accept of the Trifles which the Father had prepared to present the Emperor. They asked him several Questions concerning his Country, the Time of his coming to *China*, and whether he had been at *Pe king*; lastly, they desired him to inform the Fathers at Court of the good Reception his Majesty had given him upon their Account.

March 1 P. *Vallat*, a French Jesuit, aged about 75, arrived at our House at *Pe-king*, after he had spent four Months during the Winter in visiting the Churches of the Province of *Pe che li*, where he baptized near 700 Persons, most part adults.

P. Intorcetta  
courted by the  
Emper. r.

The 20th we received Letters dated the 28th of *Feb.* from P. *Prosper Intorcetta*, who acquainted us with the singular Honour done him that very Day by the Emperor, whom he went to meet about three Leagues from *Hang chew*. This Father being in a small Bark, where the Imperial Bark was to pass by, fell on his Knees as soon as the Emperor appear'd; his Majesty observing it, enquired who he was, and being answer'd that he was a *European* Missionary belonging to the Christian Church at *Hang chew*, he order'd the little Bark to hale to, and be fastened to his own. The Emperor then admitted him into his Presence, asked his Name, Age, and the Time of his Residence in *China*; if he had ever been at Court, if he understood the *Chinese* Characters, where he had lived, when he had received Letters from the Fathers at *Pe-king*, in what part of the City his Church was, and lastly, if P. *Fontaney* was at *Nan king*. The Father having answer'd all these Questions, he order'd three Dishes of Fruit, brought from *Pe-king*, to be given him, bidding him to eat, for that they were good, and the like scarcely to be met with in those Southern Parts. The Father afterwards desired Permission to go and wait for his Majesty at the Door of his Church, by which he was to pass. The Emperor reply'd that he must make haste to get there before him, for he himself would lose no Time. The Father arrived there before the Emperor, who seeing him, as he pass'd by, smiled, and gave him a gracious Nod.

The 1st of *April* we received a second Letter from P. *Intorcetta*, with a particular Account of the farther Honours done him by the Emperor during his Stay at *Hang chew*; viz. first, his Majesty sent *Chau lau yé*, with two other Court Mandarins, to the Missionary's House, with Orders to perform the usual Adoration in the Church: This is done by kneeling down, and bowing the Head several times to the Ground. After the Ceremony was over, they gave him 20 Taels of Silver, sent by the Emperor as a Token of his Goodwill: Then they enter'd into a long Conversation, which was followed by a Collation, at the end whereof he shew'd them several Curiosities, which he prepared to present to his Majesty. Secondly, the Father went the same Day to Court, and returned the Emperor Thanks for the Honour he had done him, and presented his Curiosities; but his Majesty having view'd them would keep nothing but a Cryttal Ball, saying that he accepted of it with no other Intent than to prevent the Uneasiness which it might give the good old Man, should he receive nothing of him. Thirdly, the Day the Emperor left *Hang chew*, the Missionary designed to accompany him, according to Custom, and took with him P. *Lauresice*, an Italian, who was just come from *Song kyang*, the Place of his Residence, to throw himself in his Majesty's Way. As they both stood before the Church Gate, when the Emperor pass'd by, he stopp'd and enquired who this new Missionary was, and whence he came? When his Questions were answer'd, he continued his Journey, and immediately sent Orders for them to repair to the Place where he was to embark. They obeyed, and presented themselves



themselves in their Bark at the Place by which the Emperor was to pass: They were soon perceived by Chau lau yé, who look'd about for them, and gave the Emperor Notice; his Majesty from a Window immediately beckoning them with his Hand to draw near, talked familiarly with P. Laurifce, and made him a Present of 20 Taels. After this he asked P. Intorcetta how far he designed to bear him Company? The Father reply'd he was resolv'd to follow his Majesty to *Sü cheu*. I won't have you take the Pains, reply'd the Emperor; your Age forbids such a Fatigue, and calls upon you to take care of your Health. He then sent him back loaded with Honours and Favours in the Sight of a multitude of People, which could not fail of producing good Effects with regard to Religion. As for P. Laurifce, he followed the Emperor, who bid him be entirely easy, and assured him he should meet with no Disturbance in his Church: When the Father left the Emperor's Bark, his Majesty caused the same thing to be proclaim'd aloud, that all the Mandarins of the Province who were present might hear it, and understand that this Missionary was under his Protection. When the Emperor left *Hang cheu* he ordered the *Tsong tü* of the Province to take the Imperial Seal from the Viceroy, and to deprive him immediately of his Office; the *Tsyan kun* and the Viceroy having accused each other, his Majesty sent two Court Mandarins to try the Cause, who found the Viceroy guilty, and condemned him to be strangled. The Affair being afterwards refer'd to the three Supreme Tribunals of *Pe-king* for their Deliberation, they confirm'd the Sentence, only changing the Kind of Death into Beheading, a Punishment much more infamous here than Strangling, because the Chinese passionately desire to have their Bodies preserv'd whole after their Death.

Viceroy of  
*Che kyang*  
dep'ed  
and be-  
headed.

The 7th we went as far as the Park to meet the Emperor, who return'd this Day to *Pe-king*. We had the Honour to salute him as he pass'd along. When he perceived us, he sent to us *Chau lau yé*, who was near his Person: We told this Mandarin that we were come to enquire after his Majesty's Health, and thank him for the Favours he had shewn to the Missionaries in his Progress. This Mandarin carried our Compliment to the Emperor, and return'd with an Invitation to Court the next Day at Noon: We saluted several Grandees of his Majesty's Train who were our particular Acquaintance, and among the rest *Kiw kyew*, the Emperor's maternal Uncle, and *So san lau yé*, Great maternal Uncle of the Heir Apparent, who both testify'd their Obligations for the Presents that the P.P. *Gabiani* and *Fontaney* had made them at *Nan king* of some European Curiosities.

The 8th we went to the Palace about Noon; and after waiting a long while in a Porch, where the Emperor commonly receives the Memorials of the Tribunals, we had an Opportunity of returning our Thanks for the Honours his Majesty had done the *Jesuits* and *Franciscans*, who presented themselves before him in his Progress.

The 12th *Chau lau yé* came to our House on his Majesty's Affair, and brought us an Object-glass for a 60 Foot Telescope, with a suitable Eye glass, presented to the Emperor at *Nan king* by P. *Fontaney*; he order'd us to make the Tubes, and the necessary Furniture for mounting the Telescope: He shew'd us also another Present of P. *Fontaney* to his Majesty, which was an Astrolabe of a new Invention, very plain, contriv'd to find all the Eclipses of the Moon and Sun, the Year, Day and Month with the greatest Ease and Readiness. His Majesty desired written Instructions how to use it. *Chau lau ye* afterwards spoke much in favour of P. *Fontaney*, and assured us that the Emperor had a great Opininn of his Skill in the Mathematics: His Majesty having asked him if the Star of *Canopus* might be seen at *Nan king*, he ingenuously answer'd he believ'd not; but upon second Thoughts and Calculation, he found that it would appear above the Horizon in the Months of *February*, *March* and *April*, of which he immediately inform'd the Emperor, who went in the Evening to the Observatory of *Nan king*, and saw this Star. The Mandarin told us several Adventures that happen'd to the Emperor in his Progress, which we had heard of before, and which shew'd how popular the Emperor was, and how joyful the People were to see their Sovereign. There was among the rest a good old Man of the Province of *Shan tong*, who crying out in the middle of the Crowd, *Where is the Emperor? let me see him*; his Majesty stopp'd, and order'd the honest Peasant to draw near, who coming up ask'd him very freely, *Are you the Lord Emperor?* and his Majesty answering *Yes*, the Peasant, after he had look'd upon him a little, said, *You seem to be but young; I am very glad of it*. Then getting upon a sorry Horse which he had, he took the Emperor's Horse by the Bridle, saying, *That since he had nothing to present his Majesty, he would at least lead his Horse for him*.

Curious  
Telescope  
and Astro-  
labe.

Some plea-  
sant Adven-  
tures in the  
Emperors  
Progress.

The Emperor being to pass near a Village in the Mountains of the same Province, the Peasants having nothing to offer him, went a hunting, and killed a wild Boar, and laying him on their Shoulders approach'd his Majesty; *Understanding*, said they, clownishly, *that our Sovereign was to pass this Way, in the present Dearth of Victuals, we went a hunting, and were so lucky as to kill this wild Boar, which we present you with*. Other Peasants brought him small Loaves, all black, some in a Bag, others in the Skirt of their Coats, whilst some burnt Incense before his Horse. All were eager to see his Majesty, who, instead of keeping them at a Distance, gave every one Liberty of Access to his Person. His Questions were generally concerning the Integrity of the Mandarins; informing himself from the People, whether their Governor was just and moderate, or an Oppressor? This Affability of the Emperor with respect to the People, and his Compassion in remitting part of the Tribute which they were to pay the same Year, and particularly his Care in examining the Behaviour of the Mandarins, has gain'd him the Hearts of his Subjects, and secur'd him an immortal Name among the Chinese, who had never seen their Emperors so familiar, nor enquire so graciously into their Necessities. A Priest of the Idolaters having presented himself before his Majesty, and boasted aloud that he was a Diviner of future Events, the Emperor stopp'd, and ask'd him this Question, *For what Reason do I undertake this Journey?* The Bonza reply'd, *that his Majesty was come to take the Air*: Upon which the Emperor, who did not like this Answer, said, *thou art deceived, I am come to visit the Provinces, to see how they are governed, and in what Manner the Mandarins treat my People*. He afterwards made a Sign to one of his Domesticks to whip this pretended Fortune-teller, and then ask'd him, *Is this Day fortunate, or unfortunate?* The Bouza reply'd *It was fortunate*. In short, said the Emperor to him, *since you are able to tell future Events, tell me what I design to do just now*: The Bonza was confounded, and after some Hesitation, answer'd, *that he knew nothing of the matter*. Whereupon his Majesty made a Sign to him who held the Whip, ready list'd for the Purpose, to give him several Lashes; which was instantly performed, reproaching him at the same time for the infamous Trade he drov'e of deceiving the credulous Vulgar. The *Ngan cha tse*, or chief Criminal-Judge of the Province, immediately order'd him to be seized, and would have condemn'd him to die for daring to impose upon the Emperor; but his Majesty pardon'd him, saying, *that the Punishment he had receiv'd would make him wiser for the future*. In the great Cities the People came in Crowds to the Gate of the Palace, every one desiring to offer somewhat to the Emperor, even the very poorest among them presented Rice, Fruit, or the like; and if his Majesty refus'd them, to avoid putting them to Expence, they fell a weeping, and by their Tears forced him

A Fortune-  
telling  
Priest ex-  
posed and  
punished.

to accept their Trifles that they might not grieve, returning back well satisfied if he did but take a few Grains of Rice.

Funeral of  
a Regulo.

The 22d we accompany'd the Funeral of a Regulo, who had expressed a great deal of Kindness for us in his Life-time, and died about a Month before; during that time he lay in State in the great Hall of his House, where the rest of the Regulos and Grandees of the Court had been to mourn over him, according to the Custom observed throughout the Empire: He was carried this Day, with a magnificent Funeral Pomp, to his Pleasure-house, near the City, there to be deposited for about two Months, after which he was to be conveyed to his Sepulchre. The eldest Son of the Emperor was sent by his Majesty to represent him in this Ceremony; he was followed and attended with all the other Regulos and Princes of the Blood Royal, a vast Number of Mandarins closing the Procession: There were Camels loaded with Tents and Moveables of all kinds, Led-Horses, some magnificently saddled, others carrying velvet Cloak-Bags, set off with Gold, or gilt Copper and Jewels, others without Saddles; each Horse was conducted by a Groom in Mourning. There were also Musicians playing upon warlike Instruments, Pikemen and Standard-bearers, with the Dragons of the Empire in Gold Embroidery: The Body of the Regulo was carry'd under a Canopy by a great Number of Bearers, clad in green Taffaty, spotted with white, for so the Regulos are clothed. The Children of the fourth Regulo, accompanied with their nearest Relations, and surrounded with a great Crowd of Mandarins and Officers of their Household, walked on Foot immediately before the Corpse, weeping as they passed along, according to Custom; the Wives, Daughters, Daughters-in-law, and other near Kinswomen of the Deceased followed immediately after the Corpse in their Chairs, weeping in the same manner; afterwards came the Emperor's eldest Son, with the other Regulos, all of whom, except the Prince, were without Tufts on their Caps, which is a Token of Mourning. They strew'd in the Road a Quantity of white Paper cut in the Shape of Money; a Custom introduced by the Bonzas, who persuade the People that this Paper is turned into Silver, which the Deceased makes use of to serve his Occasions. Being come to the Place where the Corpse was to be deposited, they laid it in a sort of Parlour, built up with Matts, as the Custom is, and the whole Train being rang'd in Order, the Emperor's eldest Son came forward, follow'd by the Regulos and great Mandarins; immediately they renewed their Lamentations for a short time, and made the three accustom'd Offerings: after which the Children of the Deceased, supported under the Arms by their Officers, as if they had not been able to stand, went and returned Thanks to the Emperor's eldest Son, or rather the Emperor in his own Person; they were then conducted to the Foot of a Terrace, upon which the Enclosure of Matts was erected, continually sending forth doleful Cries, to shew that they were good Children; but there is usually more of Ceremony than Reality in these outward Marks of Sorrow.

The 26th we received Letters from PP. *Fontaney* and *Gabiani*, with an Account of the Honours his Majesty had done them at *Nan king* and *Hang cheu*, whither they had attended him: He sent the Grandees of his Court to make Prostrations in their Churches, made them several Presents of Money and Fruit, and accepted part of the little Curiosities which they offered him. When they were ready to return, he admitted them on board into his own Cabbin, where he talked with them familiarly for half an Hour in the View of the Mandarins of the Province, who were not allowed so much as to approach the Imperial Bark. In the mean time a great Officer of the Army happening to arrive from *Hu quang*, his Majesty ordered him to draw near, and charged him, in the Presence of the Missionaries, to keep his Troops in good Discipline; then having dismissed him, desired to know if they thought he had spoken right?

Pleasant  
Passage.

P. *Fontaney*, an Eye-witness, relates another Adventure, wherein the Emperor discovered his Judgment and Penetration. A *Chinese* in great Rage threw himself into the Canal, and swam towards the Imperial Bark, with a Petition ty'd about his Neck, crying out with all his Might, and demanding Justice of the Emperor against his Enemy, who had done him the worst of Injuries, and was the first Person in the World for Villainy. The Emperor, who smiled to himself to see the poor Wretch so blinded with Passion, as not to see the Danger he was in by thus exposing himself in the Presence of the whole Court, ordered one of his Attendants to ask him, *If he could not also tell him who was the second Person in the World for Villainy?*

The 27th we went to the Emperor's Pleasure-house, called *Chang chun ywen*, to enquire of his Health: *Chau lau ye* insinuated that it would be proper to make an Offer of ourselves to go once more into *Tartary* this Year, and to terminate the Differences between the *Chinese* and *Russians*. We immediately desir'd him to acquaint his Majesty, that as we did not think ourselves very capable of doing him Service in this Affair, we had not hitherto presumed to ask for his Orders; but understanding that he was sending back the same Ambassadors that were dispatched the Year before, we would willingly bear them Company if he thought we might be any way useful to the Empire. *Chau lau ye* having carry'd this Message to the Emperor, he sent Orders to P. *Pereyra* and myself to undertake the Journey a second time.

Envoy  
from the  
Russian  
Plenipot's,

May 23, arrived at Court an Envoy from the *Russian* Plenipotentiaries at *Selengha*, who brought a Letter to the Emperor's Ministers, containing in Substance, 'That his Majesty was desired to name a Place of Treaty upon the Frontiers; that he would send his Deputies thither, and appoint the Time of meeting, that those of their Part might repair thither with a Train equal to that of the *Chinese* Deputies. He likewise demanded that the Conferences might be managed according to the Customs observed on such Occasions, and concluded with desiring a positive Answer as soon as possible.' When this Envoy, who was accompanied with about 70 Persons, delivered his Letter, P.P. *Thomas* and *Pereyra* were sent for, to translate the *Latin* Copy of it into *Chinese* and *Tartarian*, and spent the whole Night about it in the Tribunal of the *Ko lau*, which is an inner Apartment of the Palace. Before they went to work the Emperor sent *Chau lau ye* to learn the Contents of it, and the Fathers readily gave him an Account before the *Ko lau*.

The 24th the Emperor sent Orders to the Tribunal of *Mathe* thematicks, according to Custom, to appoint a Day for the Departure of his Envoys, being willing they should choose a Day between the 21st and 26th of the fourth Moon, that is, between the 8th and 13th of *June*, which last they pitched on. In the Evening the Fathers were sent for to the Tribunal of the *Ko lau*, to translate from *Chinese* into *Latin* the Answer of the Emperor's Ministers to the *Russian* Plenipotentiaries. The *Tartar Ko-lau* drew up this Answer in *Tartarian*, in Presence of the Missionaries and the two Chiefs of the Embassy; but as there arose a Difficulty for the Emperor to clear up before the Letter could be translated, and it was very late, the Translation was deferred till next Day. So *san lau ye* put P. *Pereyra* in mind to carry with him *Mathe*tical Instruments for taking the Latitude, Longitude, &c.

Substance  
of their  
Letter.

The 25th they returned to the Palace, to translate the foresaid Answer. It imported, That his Majesty had appointed *Nipchu*, a City to the North-west of *Yaksa*, for the Place of holding Conferences; that the Deputies should set out the 13th of *June*, and make all possible Speed; and lastly, that as their Intention was to conclude a firm and lasting Peace, they should have no greater Train than was just necessary for the Safety of their Persons.

June

June 5, the *Russian* Envoy, with part of his Train, by the Emperor's Permission, paid us a Visit; he was conducted by an inferior Mandarin of the Tribunal of *Ling fa ywen*, who always gave him the upper Hand <sup>Visit from the Russian Envoy.</sup> This Envoy was a handsome Person, and during his short Stay at *Pe-king* gained the Reputation of a Man of Sense: He was dressed plain enough, as well as his Attendants; we went to receive him at the Gate, and conducted him to the Church, where he prostrated himself several times, after the *Russian* manner, with a great deal of Modesty and Reverence, in Honour to the Images upon our Altars. Afterwards we conducted him into our House, where having shew'd him every thing that was curious, we set before him a Collation. He behaved always with Civility, and his Answers to our Questions discovered a great deal of Wit and Judgment. He assured us that the Emperor had retaken all *Hungary* from the *Turks*; that the King of *Poland* had made himself Master of *Kaminiek*; that the Czars of *Russia* had taken four Places, and that *Moldavia* and *Walakbia* had thrown off the *Ottoman* Yoke. We judged this Envoy to be either an *Englishman* or a *Dutchman*, for he had nothing of the *Russian* Pronunciation, and understood the *European* Characters, at least I saw him read *French* with Ease: Most of his Attendants understood the *Mongol* Language; one of his Valets especially spoke it very well, and understood a few *Latin* Words. When we conducted him to the Door, he would have made our Church a Present of two or three Sables, and about 25 or 30 Crowns, but we excused ourselves from accepting it.

P. *Pereyra* went afterwards to Court, according to Order, to give an Account of what passed in this Interview with the *Russians*; the Emperor seemed well satisfied with our manner of treating him, and permitted PP. *Suarez* and *Bouvet*, if they thought fit, to repay the Visit he had made us; but positively declared that neither P. *Pereyra* nor myself should go. In the Afternoon the Emperor sent *Chau lau ye* to our Apartment. He asked several Questions about some *European* Affairs, and particularly concerning the *Dutch*; then enquired what Faults the *Europeans* could find in the *Chinese*. We reply'd that they pass'd in *Europe* for an ingenious People, but very effeminate, and given to over-reaching in Trade. Then enquiring what they thought of the *Manchews*, I took Occasion to mention the Esteem they had for the Emperor at the Court of *France*, on account of his great Qualities, and the Wisdom wherewith he govern'd his Dominions, and especially for the Care he took to inure his Subjects to Hardships, setting them an Example in himself. *Chau lau ye* seemed pleas'd with this Discourse, and freely accepted from P. *Bouvet* some small Paintings upon Talc. In the Evening PP. *Suarez* and *Bouvet* went, in the Name of us all, to visit the Envoy, who received them with all manner of Civility. At their Return they sent him a Present of some pieces of Silk, Wine and Grapes. He refused the Silk, and was loth to accept of the Wine, but he gave a Sable-skin to each of the two Servants who carried them.

The 8th PP. *Pereyra* and *Thomas* were called to the Tribunal of the *Ko lau* to translate a Letter, which the two chief Ambassadors had been obliged to write to the *Russian* Plenipotentiaries, because the Envoy had declared that he could not return without bringing a Letter from *Pe-king* for his Master: This Letter import'd that the Emperor had appointed *Nipchü* for the Place of Treaty, and that his Ministers would set out the 13th Instant, and would make all possible Speed, as his Majesty had already given them Advice in the Letter written by his Ministers.

The 10th PP. *Pereyra*, *Thomas*, *Bouvet*, and myself went to Court, where we were admitted to an Audience of the Emperor in his privy Apartment. His Majesty made us draw near his Person, and talked very graciously to us; after which he made us dine in a Hall near his own Chamber, and while we were at the Table sent to ask us several Questions, particularly concerning the great Drought this Year.

The 11th the Emperor sent P. *Pereyra* and myself each a Saddle embroider'd with the Dragons of the Empire: After Dinner we went to return his Majesty Thanks for the Favour, and explained to him the Causes of Rain and Drought, according to the Orders the Day before, sent us on Occasion of the great Dryness of the Season.

The 12th we took Leave of his Majesty, and received his last Orders; he caus'd us to be told, that as he had a perfect Knowledge of us, he had nothing to recommend, not doubting of our Capacity and Zeal to serve him in assisting his Ambassadors to finish the important Affair they were employ'd about.

## The second Journey of the PP. GERBILLON and PEREYRA into Tartary, in 1689.

JUNE 13, 1689, we left *Pe-king*, and travelled 90 Li North-east, in the Road to *Mi yun hyen*. On setting out with the Ambassadors we found near 2000 Horsemen, who were to attend them, drawn up on each side of the Road with their Officers at their Head. The Mandarins were chosen out of the eight Standards of the Militia of *Pe-king*: Each had his silken Banner, with its proper Arms thereon. The Morning was cool and cloudy; towards Noon it grew very hot. Some small Showers fell in the Afternoon, but we had a fair Evening. Second Journey in 1689.

The 14th we marched 90 Li North-east, passing thro' *Mi yun hyen* after we had gone near 40 Li, with Mountains behind and before, which open'd considerably towards the East and West. We encamped in a Place called *Tyau yu tay*, that is, the *Fishery*; the Ground begins to be full of Stones and Flints the nearer you approach the Mountains, tho' there are Spots of very good Land, and well cultivated. The Weather was variable, the Morning somewhat rainy, the Afternoon fair, and very hot, without one Breath of Wind. Mi yun hyen

The 15th we advanced 50 Li, still nearly N.E. and encamped in a small Plain, consisting entirely of Sand and little Rocks at the Foot of the Great Wall. After marching along a small River, which runs in this Valley, and pass'd by the Wall, we came to a Town with a poor Citadel in bad Repair, and almost ungarrison'd, called in *Chinese*, *Kü pe kew*, in *Tartarian*, *Moltojo tuka*. We were almost continually ascending or descending, but the Hills were neither very high nor rugged, till within two Leagues of *Kü pe kew*. We had always the Wall in Sight, which we discover'd on the West the Day before. The Weather was cloudy almost the whole Day, with a pretty strong S. Wind, which blew very hot. Kü pe kew

The 16th we marched 80 Li, or 60, abating for Turnings, our whole Course almost North. We turned off now and then into the Valleys, and encamped in a Place called *Lang shan*, four or five Li beyond *Ngan ya kya tun*, which is at present a great Village. The Road lay continually among high and very steep Mountains, and often through very narrow Passes. We crossed the little River *Lan ho* several times; it runs along these Valleys S. E. and was very low at this time, occasioned by the great Drought; we encamped on its Banks. The Weather was very variable the whole Day, the Sky almost constantly lowering, but no Rain fell. The

The 17th we advanced 60 Li to the North, winding among the Mountains; we often crossed the *Lan bo*, and encamped on its Banks in a Place named *Tse tshyan yin*, where the Valley is somewhat wider; the Country the same as the Day before. The Weather was very clear, a South Wind blowing, tho' it was very hot.

The 18th we travelled 50 Li North, sometimes a little inclining to the West, crossed the *Lan bo* several times, and encamped again on its Banks, in a Place called *Euch tau ing*. We passed several Defiles in the Mountains, and now and then over spacious Valleys, with here and there a Hamlet in them. It was a fair Morning, with a brisk and very cold N. Wind, after Noon it grew cloudy, and a few Drops of Rain fell, but it cleared up again.

The 19th we advanced 60 Li N. sometimes a little by W. often crossing the *Lan bo*, on whose Banks we encamped in a Valley, called in *Chinese*, *San tau ing*, which was somewhat wider than most of the former; we there found excellent Forage, and before we came to it passed a Mountain, to the North of which the Country seemed considerably lower than on the South side; however, it appears to rise again, because the *Lan bo* runs there from N. to S. It was very cold in the Morning before Sun-rise, and very hot afterwards, the Sky being very clear all the Day.

River  
*Karkir*.

The 20th we travelled 50 Li to the North, all the way among Mountains like the former, only these and those we met with Yesterday were cover'd with Pines, whereas the others bore several other sorts of Trees, as Oaks, &c. besides Pines. The Valleys which we crossed are full of good Forage, and watered by Rivulets and the *Lan bo*, or the *Karkir*: This last River rises in Mount *Pe cha*, and after running a considerable way S.W. and S. at the Rounding of these Mountains, falls into the *Lan bo*. We encamped by the *Karkir*, in a Valley of good Forage, about three Quarters of a League wide. This River is every where fordable, like the *Lan bo*, and we crossed it several times in our way. The Mountains abound with Tigers, Stags, Roebucks, and other Game; we gave Chace to some Roebucks, and killed two of them. The Valleys are full of Quails and Pheasants. The Cold was so great in the Morning, accompanied with such a piercing Wind from the N. that several of our People put on their Furs, and tho' I had two Cloth Vests over my Summer Habit, yet I felt it exceeding cold. Towards Noon it grew very hot, the Wind changing from N. to S. The Weather was very fair all Day, tho' the Sun was now and then covered with Clouds.

The 21st we advanced 60 Li N. almost continually along the *Karkir*, on whose Banks we encamped again, in a Place where the Country begins to be more open, but also more barren and disagreeable. The Mountains that bound the Sight to the N.N.W. and N.E. are almost quite bare, neither is the Forage so good or plentiful. Our Camp was at the Source of the *Karkir*. This River is full of Fish, and our People caught a good Quantity, but they were none of the best. It was a cold Morning, but not so bitter as the last; a little after Sun-rise it grew warm, and, the S. Wind prevailing all the Day, the Heat was very great.

River  
*Iskiar*.

The 22d we marched 60 Li, N.N.W. in a Country quite open, and pretty level; to our Right and Left were little Hills, very open also, and naked, with only here and there a Tree. The Plain was for the most part stored with good Forage, and yet thin of Inhabitants. We encamped in a Place called *Targhen iskar*, on the Banks of a little River called *Iskiar*, which rises in Mount *Pe cha*, and having run for some time to the S.W. falls into the *Lan bo*. This latter rises in the same Mountain, and after it has run first W. next S.W. and then S. returns at length to the E. and S.E. and being enlarged with several other Streams, empties itself into the *Eastern Sea*. We found in the Meadows near the River [*Iskiar*] a Spring of excellent fresh Water. As we arrived early at the Camp, I took the Sun's Altitude at Noon, and found it 70°, and about 30'; for the Sun being frequently clouded, I could not depend on the Nicety of my Observation. The Weather was variable all Day, being sometimes clear, sometimes cloudy, with a high S. Wind.

The 23d we waited in our Camp at *Iskiar* till the Mandarins and Soldiers, who could not march all in a Body through the Defiles of the Mountains, were come up, in order to see if any thing was wanting, and to settle the Rout we were to take. The Son of one of the most powerful Regulos of the *Mongols*, the Emperor's Vassals, paid our Ambassadors a Visit, accompany'd with three *Taykis*, who are Princes, the Sons or Relations of other Regulos. His Territories were not far from our Camp, and he kept his Court but 20 or 30 Leagues off towards the East. He is said to be somewhat more civilized than the other *Mongols* of these Parts, and has a fixed Habitation, where Houses are built, which is very uncommon among the *Tartars*. Our People caught a vast Quantity of Fish, great and small, most of them in this little River. The Weather was the same as Yesterday.

The 24th we travelled 70 Li N. and N.W. in a Country like the former. We encamped in a Place called *Ustú kure*, by a small River with a rapid Current from N. to S. and a little by W. where we found plenty of excellent Forage. We had a good Shower in the Afternoon.

Hills of  
moving  
Sands.

The 25th we advanced 75 Li, turning sometimes N. sometimes E. but mostly N.E. to avoid as much as possible the moving Sands, which are very troublesome. The Winds throw up these Sands in little Hills, which you are continually mounting or descending. This makes the Road extremely difficult, especially for Carriages. We encamped about a large Pool, three or four Leagues in Compass. This Pool must needs be supply'd by several Springs, for tho' shallow it is never dry. Its Water is very clear and wholesome, its Bottom Slime, and it affords very fat and well-tasted Fish; our People took four the first Cast of the Net; neither Rushes, Reeds nor Grass grow in it, but we saw abundance of wild Geese, Ducks and Swans there. *So san lau ye* having launched a Bark, which was given him by the King, and carry'd in Pieces on a Camel, killed four or five Swans, and some wild Geese. None of these Birds had a Feather to their Wings, it being (as told us) their Moulting season. We had scarce set up our Tents when the dry Grass, which covers the Country, took Fire, and by means of a boisterous W. Wind spread far and near in an Instant, obliging part of our People to decamp, and all of us to resolve never more to pitch among dry Stubble. The Weather was extremely cold in the Morning, and obliged *Kiw kyew* to put on his double-furr'd Coat, but was mild enough after the Sun was risen a while. It was a fair Day, excepting now and then a little cloudy, with a very high West Wind.

The 26th we went but 38 Li N. often turning to the N.W. to avoid the Sand-hills. We made this short Stage in order to wait for the coming up of the Carriages. Our Camp was in a large Plain entirely surrounded with Sand hills. As there was neither River nor Pool, we were obliged to dig Wells, whose Water was extremely cool. In several of them we found great pieces of Ice, but the Water generally tasted of Mud; however, two Li from our Camp there was a Spring of very good fresh Water. It was a clear Day, with a strong W. Wind, as Yesterday.

The 27th we marched 60 Li to the N. in a more open Country than hitherto, passing many Hills of moving Sands, particularly 12 or 15 Li before we came to the Place where we encamped, which was in a Plain near a Pool of fresh Water, three good Leagues in Circumference, called in the *Mongol Language*,  
*Tahan*

*Taban nor*; to the West of it appears a little rocky Hill, and before this a ruined Pagod, whereof there remains no more than three shatter'd Walls. South of the Pagod are the Ruins of a little House, and to the North you meet with a Grotto, in which you see the Remains of a Chapel, on whose Walls several Images are still standing; in it were two old broken Coffers, full of Writings in the *Mongol* Language, and in two others, which I am unacquainted with. I took some of these Papers, written in three different sorts of Characters, away with me. They seem to be Prayers taken from the sacred Books of the Lamas, and were written for the most part on very long and narrow Slips of Paper. In the Front of this Grotto stands a Pillar of white Marble, 10 or 12 Foot high, and 4 broad, with Dragons carved over the Pedestal, which is of the same Marble about a Foot thick, and on it are cut a great many *Chinese* Characters, still very legible, importing that the Pagod was built by a *Hyo tse*, [the *Hyo tse* are those immediately under the *Ko lau*] of the *Ko lau's* Tribunal, in Honour of *Fo*, during the Empire of the *Mongols* in *China* and this part of *Tartary*. The Name of the Prince who then reigned is set down. I would fain have taken a Copy of the Inscription, but it was not possible for me to do it. After we had visited these Ruins, which lie in a vast Plain 15 or 20 Leagues in Compass, and quite surrounded by little Hills, except on the West, where it communicates with another Plain, we went to see a great Lake 15 or 16 Leagues in Circumference, which was but half a League from the Pagod, and one from our Camp. It is called *Taal nor* in the *Mongol* Language; the Water is saltish, and they told me four small Rivers lose themselves in it. This Lake is very shallow on the South side where we were, but they said it was very deep towards the middle; the Bottom is sandy. There appeared neither Rushes, Reeds nor Grass on it, but we saw abundance of Swans, wild Geese, Ducks and other Water-Fowl. 'Tis so full of Fish, that at three Draughts of a large Net, given our Ambassadors by the Emperor, to divert themselves with Fishing, we caught, I speak within Truth, above 20,000, all of one Sort, and of different Sizes under a Foot, for I observed none larger. This Fish has Scales like a Carp, but is much leaner. Tho' fifty or sixty People dragged the Net, they had much ado to draw it on the Bank, which looked black with the Fish. Some spear'd them with a sort of Forks, made for the Purpose, of many Prongs; but most took them up with their Hands. With another much lesser Net, belonging to *So fan lau ye*, they caught Fish in proportion. I believe that in three Draughts with both Nets they took 30,000. There were enough to serve the Ambassadors Train, consisting of 6 or 7000 Persons. Multitudes ran from the Camp, some with Sacks or Waggons, others with Camels or Horses, to make Provision of them. Nor did the Fishing cease till every one had his Load, or as many as he cared for. What is surprising, the Nets were cast in no more than two Foot and half of Water. No doubt they would have met with more Fish, and very large ones in deeper Places of the Lake, for the farther they went in the bigger they met with, and in greater Quantity. The Fish were all of one Kind: I saw two that had on their Gills a kind of Wart like a Clot of Spawn. It was a cold Morning, and a very fair Day, with scarce a Breath of Wind.

Writing in  
3 or 15  
Characters.

Taal nor,  
or Lake.

Prodigious  
odd Fish.

The 28th we marched 53 Li Strait N.E. with a little by E. all in a dry sandy Plain, and very level. Twice we crossed a little River, that runs S.W. into the Lake *Taal nor*, as I was told. We encamped in a Place called *Obulong*, by another small River called *Karkiri*, which rises in the Mountains N.E. of the Plain, and glides along the same with a very winding Course to the S. and S.W. It is every where fordable, has a sandy Bottom, and its Water is clear and wholesome. On its Banks are fine Meadows, abounding with the best of Forage, so that we encamped most commodiously by it. Breaking up in the Morning, all the Mandarins of the Company waited on their two Chiefs, and all of us in a Body return'd Thanks to the Emperor, by nine Knocks of the Forehead against the Ground, as the Custom is, for the Provision he had graciously sent us of Oxen, Sheep, Horses, Camels, Rice, &c. which were conducted hither by two Mandarins, who afterwards returned to *Pe-king* to give an Account of their Commission. These Mandarins shew'd our Ambassadors some part of these Refreshments the Day before. We saw 200 Oxen, and 2000 Sheep. As many, I was told, came by another Road, with 3000 Horses, and 1000 Camels laden with Rice, which were to join us at *Nipchu*, or on the Road, as Occasion required. It was a very fair and hot Day, no Air stirring, but a slender Breeze from the West.

Provisions  
sent by the  
Emperor.

The 29th we travelled 60 Li to the N.N.E. part of the way in the Plain where we had encamped, afterwards we passed three Hillocks of moving Sands, between which are two Plains, furnished with good Forage and some Ponds of Water, supply'd by Springs. Having passed over the third Hillock, we entered into a Plain, larger, and more agreeable than the two former. It abounds with good Forage, and is watered with a Brook, called *Chikir*, that runs N. and N.E. whose Stream is very clear and wholesome. There wants only Wood to make this Place a very commodious Residence. We encamped on the Banks of this Brook in a Place named *Chikir sekien*, that is, *the Source of the Chikir*. The Morning was hot till a cool S.W. Wind arose, which covered the Sky with Clouds. In the Afternoon there fell some Rain, with Thunder, and a very violent S.W. Wind, which was allay'd in the Evening by the Rain; then it cleared up, but more Rain fell in the Night.

The Brook  
*Chikir*.

The 30th we continued in our Camp because it rained all the Morning: In the Afternoon it grew fair, but the Rain and Thunder began again in the Evening, accompany'd with a W. and N.W. Wind.

July 1. we advanced 66 Li, our Course first was N.N.E. then N.E. and lastly N. At the end of 45 or 50 Li we entered the narrow Passes of Mountains, higher than the Foot of them; we several times crossed the *Chikir*, which, tho' it winds much through the Plain, is nevertheless very swift; whence it appears that the Land falls considerably in advancing Northward. From the time we entered the Mountains we did nothing but wind about from the E.N.E. to the N.W. so that I reckon our Stage was no more than 55 Li to the N.N.W. The Plains watered by the *Chikir* are never without store of good Forage. We encamped in a Valley, called *Hapsheheli pulom*, on that River, which is always very low, and in this Place no better than a Brook. The Morning was very cold, and almost perpetually cloudy till towards Noon. About three o'Clock we had some Rain, after which it grew fair again.

The 2d we marched 68 Li due N. only inclining sometimes a little to the E. or W. all the way through a large Plain five or six Leagues wide from E. to W. and extending out of Sight to the N. and S. It was full of Yellow Goats; we chased and killed some. The *Chikir* winds along this Plain, but its Water diminishes to such a degree, that in the Place where we encamped on its Banks it was almost quite dried up. It was extremely cold before Sun-rise, and very cool all the Day. Towards Noon we had a Storm, with a high N. Wind, and a little Rain, which allay'd the Wind, and the Weather grew fair again.

The 3d we travelled 70 Li, 40 N. in a spacious Plain, and then entered among Hillocks of loose Sands, where turning almost due W. we kept on till we came to a Plain beyond these Sands, which do not extend above 3 or 4 Li in this part, and encamped in a Place called *Sbari piritun* (that is, *there is Wood to burn*) on the Banks of the *Chikir*, which is deeper here than by our former Camp; and we found pretty good Forage

Forage about us. We saw many Yellow Goats on the Road, which ran with surprizing Swiftness. Our People chased them all the way as well as the Hares, which they met with in the Brakes. These abound on the Heights and Bottoms of the loose Sands, before mention'd, and in the high Grass in the Plain where we encamped, so that they caught several. There are also Sand-partridges, and some true Partridges. It was very cold before Sun-rise, but soon after exceeding hot, and continued so all Day, without one Breath of Wind; in the Evening the Sky was overcast.

The 4th we marched 63 Li N.N.W. or rather a little more to the West, almost all the way in a flat and pretty level Country, consisting partly of loose Sands, very open, and bare of Trees. We encamped once more on the *Cbikir*, which had very little Water, in a Place called, *Unegbet*, that is, *the Place where there is Water and Forage*. It rained heavily all the Morning, with some Intermision, till two in the Afternoon, and the N. Wind blew hard all Day till Evening, when it grew fair, and the Wind ceased.

The 5th we went 79 Li to the N. declining sometimes a little to the W. After we had gone a few Li in the Plain where we encamped, we passed a low Hill, and then entered into a large barren Plain, consisting almost wholly of Sand mixed with a little bad Earth, so that it was quite destitute of Forage, except a few tufty small Plants, which only the Camels could eat. We encamped on a small Eminence to the West of the Plain, near a Fountain of very wholesome Water, which is in a Hollow on the Declivity, and called *Tezi pilak*. It was exceeding cold in the Morning, and very cool the rest of the Day, tho' the Weather was fair; but the Sun's Heat was allay'd by a brisk North Wind.

The 6th we advanced 69 Li, still almost due N. declining sometimes a little to the E. through a Country as flat and barren as the Day before. By the way we hunted Hares and Yellow Goats, and encamped in a Place called *Sábutu pilak*, by a Spring of good Water. There was a little Forage in the Neighbourhood, and I was told there was, a little more to the E. a small Pond of Water, convenient for watering the Cattle. It was cloudy all the Morning, with a small but very cold Breeze from the N; there also fell some Rain, but the Afternoon was very fair and calm.

The 7th we travelled 86 Li. After we had gone a little Space Northward, we entered among Hills, which held us 20 Li, and then continued our way North, always through a level Country, excepting two little Hills; afterwards we entered again into a narrow Passage between Hillocks, following a Brook, which was almost every where dry; then turning to the West, we went and encamped by the side of the Brook, in a Place called, in the *Mongol Language*, *Hílastaye*, where there was good Water, and tolerable Forage; they also found Wood for Firing, the Banks of the Brook being covered with Trees. It rained almost the whole Day, and in the Evening arose a violent Storm of Thunder and Hail, without any Wind; afterward it cleared up.

The 8th we marched 30 Li to the N. declining sometimes a little to the West, in a Country no less barren, but more uneven than the former, and encamped in a Place called *Tonnedadú Nobasúkin*, on the Banks of a little River named *Ugbeschin*, [in the 7th Sheet of *Tartary* called *Ougbeschine*] which does not run a great way. We had Water and Forage enough in the Neighbourhood, and a fine Spring not far off. Tho' this Spot is without the Bounds of that part of *Tartary* subject to the Emperor, yet it does not properly belong to the Empire of *Kalka*, but is as it were a neutral Place between both Empires; these Limits are called *Karú*. I found the Sun's meridian Altitude  $65^{\circ} 30'$ , or  $66^{\circ}$ , for I could not determine it precisely, because the Sky was overcast, and the Sun appeared only now and then for a Moment. It rained exceeding hard all Day, with great Claps of Thunder, and a strong N. Wind, which driving the Dust with Violence in our Faces, hindered us from travelling farther.

The *Karú*,  
or Limits.

The 9th we advanced 42 Li N.N.W. in a Country rugged enough at first, but smoother afterwards. As it had rained much for some Days before, we met with good Forage all the way. We encamped without the true Limits of both Empires, near a Rivulet called *Chono*. On our Arrival a Prince of the Blood Royal of *Kalka* came to meet the Ambassadors. As soon as he drew near, they alighted on both sides, and the *Tayki* advancing fell on his Knees to enquire after the Emperor's Health; then rising up he saluted the Ambassadors by touching both their Hands with his own; after which he took Horse again and returned. This Prince, who seemed to be in Years, was flat-faced, but very fair-complexioned; he had very few Attendants besides three or four Persons, who were either his Sons or near Relations, and had Silk Vests on as well as himself; the rest were miserably clad, and made a pitiful Figure. In the Evening he sent three Horses, three Camels, six Oxen, and 150 Sheep, to our Ambassadors, who accepted only the Oxen and Sheep, but paying double the Worth in Silks, Linnen, Tea and Tobacco, the only Things in Esteem with these *Tartars*, who are Strangers to Money and Curiosities. They told us this *Tayki* was forced to quit his Northern Territories for fear of the *Russians*, with whom the *Kalka Tartars* have no good Understanding; and that he no less dreaded the *Tartars* of *Eluth*, who the Year before ravaged the Kingdom of *Kalka*, and compelled the King to retire into the Dominions of the Emperor of *China*, where he still remains. He has about 1000 Subjects, or rather Slaves, who were encamped not far from us. They are extremely poor, leading the most miserable Life that can be imagined. In Summer they feed on the Milk of their Camels, Mares, Cows, Sheep and Goats, mixing with it a little sorry Tea, which is brought from *China*, and exchanged for their Cattle. In Winter, when the Beasts yield no Milk, they live almost entirely on that bad Tea, taking about two small Porrengers full in a Day, to which they add a bit of Flesh about the Bigness of an Egg, dry'd in the Sun, or at a Fire. They eat the Flesh of all sorts of Animals, wild or tame, and make with four Milk a kind of *Aqua vitæ*, which is exceeding strong, and very ill tasted; yet the Princes and richer sort among these *Tartars* reckon it very delicious, and are continually drunk with it. They wear a long Robe, commonly of Linnen, which in Winter is lined with the Skin of a Sheep or some other Animal; tho' often a Skin is all their Cloathing throughout the Year. They lead a most slothful, lazy Life; for they do nothing from one Year's End to the other but feed their Flocks, of which they take very little Care, leaving them Day and Night grazing in the Plains. In Autumn they sometimes go to hunt Yellow Goats in the open Countries, or other Beasts in the Woods. All the rest of the Year is spent in their wretched Tents, where they dream away their time without Reading, Gaming, or any other kind of Employment, except drinking their *Aqua vitæ*, when they have it, and sleeping. The Weather was variable all the Day, being sometimes rainy, sometimes fair. We understood that Thunder had fallen in this Place the Evening before, and killed a Man and two Oxen.

*Kalka*  
*Tartars*.

The 10th we continued in our Camp; most of the Officers of the Retinue having begged this Day of the Ambassadors to provide themselves with Oxen and Sheep, and to exchange their tired Camels and Horses for fresh ones with the *Tartars*, by giving them Silk, Tea and Tobacco. Our Ambassadors also resolved to leave their Beasts which were least fit for Service to fatten against their Return in this Place, where there was plenty of good Water and Forage. The Weather was fair all Day, and there blew a pretty cool South and South-west Wind.

The

The 11th we marched 51 Li due N. in a Country every where even, and abounding with Forage, tho' none of the best, in these Parts of Tartary, as well as the Northern Provinces of China, having been a long time without Rain till the Beginning of this Month. We encamped in a Place called *Chorchi kebûr*, by a small Pool, or rather a Reservoir of Rain-water. There was also a Fountain, whose Water stunk, and could not be drunk till settled, but our People opened some Wells of very good Water. I took the Sun's meridian Altitude in the Camp, with two Quadrants: By the larger, of a Foot Radius, I found it  $65^{\circ} 15'$ , and by the lesser  $65^{\circ} 30'$ . It was a very clear and hot Day, with a slender Breeze from S.E.

The 12th we advanced 78 Li due N. in a quite open Country, partly smooth and partly rugged; the Soil a firm Sand, easy for travelling, but affording little Forage. After we had gone about 40 Li, we passed between two Pools, whose Water was so bad that the Ambassadors resolved to go on to the Place where we pitched, called *Holostay pûlak*, on little Hills, where is a Spring of a very good Taste, which waters a Valley that afforded the best Forage we had yet met with. The Weather was very hot, till about 2 in the Afternoon, when a small Breeze arose from the S. in the Evening, and the Sky was covered with Clouds.

The 13th we travelled 33 Li N. in a Country like the former, full of Hillocks, but the Soil was better, affording tolerable Forage. We hunted all the way we went in this manner: The Cavalry of the eight Standards, with their Officers at their Head, being drawn up in the Form of a Half-Moon, marched forward, inclosing the Game, till arriving at the Place of Encampment, they closed the Horns of the Figure, by drawing themselves into a complete Circle, in which they killed two young Wolves, and 50 or 60 Yellow Goats, most of them under a Year old, for the large ones made their way through Showers of Arrows, and escaped by their prodigious Swiftnes. Among the rest was killed a little Wild Mule, which the Mongols call *Chikley*, a Sort that propagate their Kind; it was a Female, and seemed to be but a few Months old: It had large Ears, a long Head, a slender Body, and long Legs; its Hair of an Ash-Colour, its Hoofs and Feet uncloven, like our Mules. Our Ambassadors ordered all the Yellow Goats to be distributed among the Soldiers of the eight Standards; after which we went into our Camp, which was near a Fountain of very good Water, in a Place named *Hâptû*. The Morning was a little cloudy, but succeeded by a fair Day, which would have been an excessive hot one, had not a South Wind arose about Noon.

Propagating Mules.

The 14th we travelled 68 Li N. still in a rugged Country, and full of Forage. We saw at a Distance vast Numbers of Yellow Goats, several thousands in a Bottom, but did not disturb them. This Day's Stage being long, we encamped in a Place called *Erdeni Tolowbey*, by two little Ponds, or Reservoir, of Rain-water, which served our Cattle, but our People dug some Wells for their own Use. At our Arrival here a *Kalka Tayki*, who lived pretty far Eastward, came to visit the Ambassadors, and offered them a Present of Horses, Oxen, Sheep, &c. but they did not accept of them. He had a better Aspect than those we had seen before, was clad in red Taffety, and his Attendants had all green Jackets, some of Silk, some of Linnen. The Weather was fair and very hot all Day, tho' a slender Breeze from the S. rose about Noon.

The 15th we travelled 62 Li, half N. and the rest N.N.W. in a Country much like the former. We saw several thousand Yellow Goats in a Plain, at the End whereof is a great Pool. The Ambassadors thought to surround them by extending their Company, but most of them escaped. We encamped in a Place named *Kedû*, or *Kondû*, near a Pool, said to be of Spring-water; but it was neither fresh nor clear, tho' not ill-tasted. The Morning was pretty cool, because cloudy, with a brisk N.W. Wind till 8 o'Clock. Afterwards it grew very hot till towards Evening, when it was cloudy again, and rained good part of the Night. The Ambassadors having given out that they intended to send to compliment the Russian Plenipotentiaries, and notify their Arrival, almost all the Officers came begging on their Knees to be charged with that Commission; some threw off their Caps, and knocked their Heads against the Ground, which is the greatest Mark of Humiliation among the Tartars.

The 16th we marched 49 Li N. in a Country still very open, and full of good Forage, but without any Trees, Bushes, or considerable Hills. About half way we found a Pool of Water, and encamped on the farther Banks of the River *Kerlon*, where was excellent Grass, above a Foot high. *Kerlon* is a moderate River; it rises in a Mountain named *Kentey*, 170 or 180 Leagues W. and a little by N. from the Place where we passed it; its Course is from E. to W. winding sometimes to the N. or S. It was but 15 geometrical Paces wide, and 3 Feet deep in the Place where we crossed it, which is 25 or 30 Leagues from the Lake, called by the Tartars, *Kûlon*, and by the Russians, *Dalay*, into which it falls. Its Bottom is Mud; 'tis full of Fish, whereof our People caught plenty, large and good, with the Nets given by the Emperor to the Ambassadors. Among them were abundance of Carp of different Sizes, and a kind of white Fish, which is very fat and delicious. I took the Sun's meridian Altitude, and found it  $63^{\circ} 15'$  with the larger Quadrant, and  $63^{\circ} 30'$  with the smaller. The Weather was very cool all Day, tho' very fair, the Heat being allay'd by a North Wind.

River Kerlon.

The 17th we advanced 88 Li, almost directly N. in a Country which at first was uneven, but afterwards we came to spacious Plains, with some little Heights between, and towards the End of our Stage it grew rugged again. Forage was plentiful every where, and the Soil became better, and freer from Sand, tho' we saw neither Tree nor Bush. Near the End of our Journey we declined a little to the West, as at the Beginning we had turned somewhat to the East. We met with no Water till we came to the Place we encamped in, named *Chiraki*, where was a large Pool of good Water for the Cattle; but they sunk Wells for our Use, whose Water was pretty fresh and good, but a little sweetish. The Sun being now and then clouded, the Air was pretty temperate, especially after Noon, when arose a Breeze from the North.

The 18th we travelled 77 Li N. declining a very little to the E. in a Country much like the former. We saw two little Lakes, or Pools, the largest to the E. at the Foot of a little Chain of Hillocks, the other not far from the Place where we encamped, called *Hâtûbaydû*, which was on the Banks of a third Lake, stocked with River Fowl, and near a Spring, as cool as if it had been frozen, and very clear. Being about to decamp, a *Kalka Tayki*, accompany'd with four or five of his Brothers, came to salute the Ambassadors, and offered them Horses, Camels and Sheep, which were not accepted. On their near Approach, both they and the Ambassadors alighted, the Princes immediately falling on their Knees to enquire after the Emperor's Health: Then they gave their Hands, one after the other, to our Ambassadors, and having dis-couraged a little got on Horseback again. When they had gone a few Steps, the Ambassadors intreated them not to take the Trouble to conduct them any farther. In the Evening two other *Taykis* came to salute our Ambassadors. The Fear of the Russians had constrained them to retire beyond the *Kerlon*. A small Breeze from the N. made it very cool till the Sun was a little high; afterwards it grew hot till past Noon, when the Sky was overcast. In the Evening we had Thunder, and a little Rain.

The 19th we advanced 92 Li, almost due N.N.E. bending sometimes a little more to the N. The Country was like the former, stored with very good Forage, but not quite so uneven. At the End of 60 Li we came to a Pond with Ducks on it. We likewise saw certain Animals, called by the Mongols, *Tarbiki*;

The Tarbiki an Animal.

*biki*: They make Holes in the Earth, from whence they never stir all the Winter, but live on their Summer Provision of Grass, which is their only Food. Their Hair is much of the same Colour as the Wolf's, but finer and softer. They resemble the Otter in Size and Shape; their Flesh is said to be very delicious. There was Plenty of Quails, many of which were catch'd by the Ambassadors Hawks. The Weather was very fair and cool, occasioned by a pretty strong N.W. Wind. We encamped in a Place named *Obodiz nor*, by the side of a large Spring of very cool and excellent Water, which forming a little Brook, falls into a Lake near it. There came two more *Tayki's* of *Kalka*, who dwell likewise beyond the *Kerlon*, to compliment our Ambassadors.

The 20th we travelled 55 Li, about one half N.N.E. the other N. the Country like the former. We saw several small Pools on the Road; and a little before we came to the Place where we encamped, called *Olon nor*, near a pretty large Pool, we pass'd by a Spring, which forming a little Brook, waters a spacious Plain. This Day we began to be pester'd with Gnats, which harbouring in the long Grass, tormented us cruelly, till a South Wind arose, and by degrees freed us from them. It was pretty hot in the Morning, tho' the Sun was often clouded. It rained part of the Afternoon, after which it grew fair.

The 21st we march'd 71 Li N. the last 20 N.N.E. the Country more uneven, but the Soil better, except in some sandy Places. The Grass was pretty well grown, but full of Gnats, which persecuted us feverely. We met with several little Pools, and one pretty large one, with abundance of wild Ducks on it, about 20 Li from our Encampment, which was upon Hillocks, in a Place called *Hulleochi pülak*, by a little Brook of very cool and wholesome Water. It runs between Hills, which are covered with good Forage, but without a Tree or Bush. The Morning was very foggy and cold, the rest of the Day very hot, the Sky being perfectly clear, and the Sun shining in its full Force, with little or no Wind.

The 22d we went 74 Li N. in a Country somewhat more uneven, excepting the last 20 Li, which lay through a vast Plain, bounded on the North side by higher Hills than the former; the Hollows in this Plain were full of Rain-water; we cross'd a pretty large Brook about the middle of our Stage. The Soil seem'd to improve all the way, and afford'd very good Forage. We all were of Opinion that if Corn, or at least small Grain, were sown in these Lands, it would thrive very well. We turn'd off a little to the W. and pitch'd upon an Eminence, about one Li from a little River named *Porchu*, no more than 15 or 20 geometrical Paces wide, but so swelled with the late Rains, that we could neither cross it, nor encamp by it in the Plain, because of the watry Plashes. This Stream rises in the Mountains to the S.S.E. of our Camp, and running very swiftly W.N.W. falls into the River *Saghalian*, which pass'es by *Nipchü*. Its Water, which runs over a sandy Bed, is very clear, and good to drink. Its Banks are set with large Willow Trees, which afford a very agreeable Prospect. We were cruelly plagued with Gnats, of which the Country was full, altho' there blew a high E. Wind, that changed by degrees to the S.E. A little before Day-break there was Rain, followed by a high E. Wind, which so chilled the Air that some of our People put on their single-furr'd, and others their double-furr'd Garments, and yet still complain'd of the Cold; but the Sun being got to some height, and the Wind changing to the S.E. it became pretty warm all the rest of the Day.

The 23d we advanced but 8 Li, tho' we decamp'd very early in the Morning, in order to pass the River, which some of our People had done the Evening before; but finding it considerably swollen in the Night, we were oblig'd to look out for another Ford, and found one more to the S. The Camels might have pass'd it without wetting their Luggage, but for the thick Mud that lin'd the Banks, in which many of them as well as the Horses stuck so fast, that they could not be disengag'd without being unloaded and much Help. However, they made a shift to pass over most of the Beasts, which were loaded only with such Things as would bear wetting, and the rest were carry'd over in the two Barks given by the Emperor to the Ambassadors. The Horses for the generality pass'd the Stream wading, the Sheep swimming. The People that look'd after the Carriages, and particularly the new *Manchevos*, (that is, the *Tartars* born in the proper *Tartary*, whence the Emperor came originally) labour'd very hard on this Occasion; for they continued several Hours in the River, and our Camp was but a Mile and half beyond the Place where it overflow'd, and lay'd this vast Plain under Water to the E. and W. but much more on the N. side than the South side of the Stream. Two Men, who could not swim, fell off their Horses in the Passages, and were drown'd. It was very cold in the Morning, and pretty cool the rest of the Day, the Sky being generally overcast, the Wind N.N.W. with Rain from time to time; towards Sun-set it grew fair.

The 24th we travel'd 84 Li directly N. in the same Plain, which is very smooth, and fertile in Forage almost throughout, being watered with several Springs and Brooks, besides some Pools. We saw nothing but Quails, and the Holes of *Tarbiki's*, which are made in Places somewhat elevated, where the Grass is most thick and high. The *Mongols* makes Caps and Borders for their Vests of the Skin of this Animal. I remark'd here, as well as elsewhere, that the Rats of this Country bring together a pretty large Heap of Grass at the Mouth of their Holes to feed on in Winter. We saw an infinite Number of these Heaps scattered over the Plain, all of Grass newly crop'd. On the Road an Officer of our Vanguard, which the *Tartars* call *Kapshon*, brought to our Ambassadors a Troop of 14 *Tartars* of *Kalka*; they were Rovers, who had been pillaging the *Russian* Territories, where they had slain a *Tartar* of *Solon* subject to *Russia*, and carry'd off some Women and Children, whom they afterwards left behind, contenting themselves with bringing away twelve Horses, which they met with near a Plantation of *Russians*. These *Tartars* went with us to our Camp, from whence they were sent back with the Ambassadors Pass. The Weather was fair all Day, and yet very cool, tho' the Sun shone very bright; but a gentle and constant N. Wind allay'd the Heat, and defend'd us from the Gnats, wherewith this Country swarms. We encamp'd beside a Rivulet called *Sundé*, which rises in the Mountains to the E. and E.S.E. and having run for some Days Journey to the W. and W.N.W. falls into the *Saghalian*; its Stream is very rapid, tho' it winds much along the Plain.

The 25th we travel'd 80 Li, which may be reduced to 70, the first forty to the N. the rest part N.E. and part N.W. winding among the Mountains. After we had pass'd a little Height, or Hillock, a little to the N. of the Place where we encamp'd, we cross'd another Rivulet called *Turgbé pira*, which direct'd its Course like the former; but as it was somewhat larger, and the Banks lined with stiff Mud, the Passage was more difficult. Not far from the Place where we cross'd it the Plain grows narrower, and we enter'd among the Mountains, which at first are covered with nothing but Grass, but about 30 Li beyond the River they are full of Woods. Toward the top we observ'd a few Pines, but almost all the other Trees were of a Kind which I had not met with in *Europe*: It is called *Wba shu* by the *Chinese*, and does not grow to any great Height; it resembles the *Aspin* Tree, and has, like it, a white Bark, of which the *Chinese* make Sheaths for Knives, and such like things. Fifty Li from the Place where we decamp'd we came to a little Wood, so thick set with Trees that the loaded Beasts had much Difficulty to get through it; but at the going out they were more embarrassed with the *Quagmires*, wherein the Horses, but especially the Camels, stuck, which they were forced to unload, and help through the Slough. Having got clear of the Wood, which is

not

River  
Porchu:Kalka  
Rovers.



not above a Mile and half in Breadth where we crossed it, we continued our way between the Hills, some of which are almost covered with Woods, which grow thinner the farther you advance Northward. The Passes and Declivities of these Hills abound with Springs and Brooks; which in several Places producing Quagmires render Travelling difficult. We met with excellent Forage all the way, the Grass in several Places being above a Foot and half high. If Corn were sown in these Parts, I believe it would thrive very well. We encamped on barren Hillocks, in a Place called *Hilangbew*, along a Brook of that Name, which runs at the Foot of the Hillocks to the N. eight or ten Li to the S. of a little River somewhat larger than the two former. It was very fair and hot all Day, scarce any Wind stirring. We were still pester'd with Gnats till we came to the little Wood, but beyond it they were much decreased, and we suffered but little from them the rest of the Way.

The 26th we went but 47 Li, which might be reduced to 40, because the Road was very difficult, and full of Sloughs; besides much Time was spent in passing two Rivers: The first, which was no more than 10 Li from the Place where we had encamped, was both narrow and shallow, but incommoded with Quagmires, which we were forced to fill up with Fascines made of the neighbouring high Grass, by Order of the Ambassadors, who stay'd above two Hours on the Bank to direct the passing over of the Baggage. Having passed this River we followed the Stream, which runs with much Rapidity to the N. and N.N.E. and falls into the *Wentü*, which we also forded a little above the Place of their Confluence. This River is more than 100 geometrical Paces wide, and not five Feet in Depth, so that the middling Horses passed it without swimming; but this Ford is so narrow, and the Current so strong, that, tho' the Ambassadors took all the Care imaginable to see every thing pass over with Order and Safety, yet many Camels and Horses, loaden and unloaden, besides several Men, were carry'd down the Current where it was very deep. However, as there were People enough on the Banks to help them, they saved most of the Men, by holding out Poles, and drawing them ashore; as for the Camels and Horses, most of which of themselves made towards Land they forced them to get up the Bank, after first unloading them; yet, for all this Care, four Men, about 30 Horses, and seven or eight Camels were drowned. The Distance between these two Rivers is about 30 Li, the Road winding and turning among high, steep, and unpassable Mountains, which obliged us to keep in the Valleys, which were full of Mud and Quagmires almost all the way. We had likewise much Difficulty in crossing a little Brook about half way; in short, this was the most dangerous and troublesome Stage for our Equipage that we had yet met with. We encamped about 10 Li beyond the Ford, in a Meadow on the Northern Banks of the River. Our Road lay between N. and N.W. so that we may reckon our Stage but 40 Li to the N.N.W. This River, they told us, abounds with Fish, particularly a large Sort, of a most delicious Taste. The *Russians* come often hither to fish, and bring their Cattle to graze in the adjacent Meadows, where is excellent Forage. The Weather was cloudy and louring, but without Rain or Wind. The Persons sent by our Ambassadors to compliment the *Russian* Plenipotentiaries, had left a Paper with a Signal fastened to a long Pole, erected on an Eminence in the Road, importing, that they passed this way the 24th of this Month, and that the Country abounded with Stags, Foxes, Sables and Ermines; but the Roads were so bad, that the Ambassadors had no Inclination to hunt them; besides, 'tis probable the Noise of our Vanguard had put them to flight.

Trouble.  
Some load-  
ing the Ri-  
ver Mouth

The 27th we continued in our Camp to give those who remained behind time to cross the River. One of the Deputies, sent by our Ambassadors to *Nipchü* to notify their Approach, returned to the Camp, and informed us that, being arrived on the 25th near that City, they could not speak to the Governor till next Day, when he came out of his House to receive them, and treated them with all sorts of Civilities; that when he enquired after the Emperor's Health he bowed his Head to the very Ground, after which he told the Ambassadors that the Plenipotentiaries of the Czars, his Masters, were not yet arrived; but that he had sent an Express to acquaint them with their Arrival, and hoped it would not be long before they came. We learned likewise from the same Deputy, that on the 25th *Ma lau ye*, with all the Soldiers from *Ayü*, and the Barks laden with Provisions, arrived in Sight of *Nipchü*. The Ambassadors understanding that the rest of the Road to that City was full of Sloughs, detach'd 5 or 600 Men to mend it, by laying Fascines of Boughs, Grass, and Branches of Trees, to prevent the loaden Beasts from sinking in the Mud. It rained all Night, and great part of the Day, with a N.E. Wind.

The 28th we advanced but 36 Li, because of the Badness of the Road. We travelled all the way among Mountains, almost continually mounting or descending, through large and very thick Woods of *Wba shu* Trees, already spoken of, without either Brambles, Thorns, or Shrubs, so that it would be very easy and pleasant travelling through them, were it not for the Mud and Dirt. The Country abounds with Springs, and is full of Fruit-Trees; we gathered Strawberries, like those of *Europe* both in Shape and Taste. Some of our Retinue, who had killed several Stags in the Mountains, reported that they often found the Tracks of Bears. They say there are wandering *Tartars* in the Woods, little better than Savages. Our Journey lay most N. with very little Turnings now and then to the E. or W. and encamped on the Heights beyond a large Brook, called *Telengon*. The Officers, whom the Ambassadors had sent to *Nipchü* to inform the *Russian* Plenipotentiaries of their Arrival, returned: They highly extoll'd the Governor's Civility, and his handsome Treatment of them. It rained all this Day as well as the Night before.

Fruit Trees  
Strawber-  
ries.

The 29th we rested in our Camp, till the Roads were mended. In the Evening a Deputy from the Governor of *Nipchü* complimented the Ambassadors. He was attended by ten other *Russians*, all a mean sort of People, clownish, and somewhat barbarous in their Behaviour. They were clad in coarse Cloth, except their Chief, who was a little better dress'd. His Interpreter, a *Tartar* of *Eluth*, was a Person of low Understanding, and quite out of Countenance at first, having never been perhaps in such good Company before. This Deputy made his Compliment standing, and, after his Country Fashion, put on his Hat as soon as he had made his Reverence, and had enquired after the Emperor's Health. Then he and his Company were desired to sit down, and having given Answers to several Questions, he asked, in his Turn, where the Ambassadors propos'd to encamp, that the Place might be fitted up for them, adding, that their Plenipotentiaries would soon arrive. They were afterwards presented with Tea, and then took their Leave. It was still cloudy, and rained the greater part of the Day, but in the Evening it began to grow fair.

A Deputy  
from the  
Governor  
of *Nipchü*  
meets the  
Ambassi-  
dors.

The 30th we travelled 42 Li, passing several Brooks, all the way through Mountains and Woods, sometimes to the N. sometimes N.N.E. and N.E. so that I reckon our Stage 30 Li to the N.N.E. These Woods abound with Strawberries, and are full of Springs and Quagmires; but as they had had time to mend the Roads, and the Ambassadors took care that the Horsemen should not spoil them again, we had less Trouble than the Day before. The Woods consist partly of *Wba shu* Trees, resembling the Ash, if they be not Ash itself, and partly of Fir Trees, which are very fair, and in great Plenty. We met with Houses, if that Name may be given to sorry Huts made with Trunks of Fir-Trees, laid one upon another, without any Carpenters Work. The Inhabitants of these Houels had retir'd to *Nipchü* on Intelligence that we

were

were on the Road. In one of these little Hamlets there was a wooden Chapel, somewhat handsomer than the Houses; we knew it by the Cross on the Top of it. About these Dwellings were tilled Lands, which produce very fine Rye and other small Grain. They plow the Hillocks, and graze their Cattle in the Meadows, which are water'd by a Brook, and strongly fenced for fear the Cattle should get into the plow'd Grounds. We encamped beyond the second Hamlet, upon little Hills, at the Foot of which runs a small but fishy Brook, called *Ayergon*, which gives its Name to the Hamlets. The Morning was fair and calm, the rest of the Day very hot. I observed that, tho' the Air was clear, we did not perceive that piercing Cold in the Morning which we had always felt before, whenever the Sky was free from Clouds, nay it was not so much as cool.

The 31st we advanced 44 Li, part N.N.E. part N.E. and part due E. so that I compute the whole at no more than 36 Li E.N.E. We crossed three large Brooks in the way; the Country was every where full of Mountains, but somewhat more open than the former; at least we did not pass through any Woods, except one little Grove of Pines a Mile and half short of *Nipchû*, on the side of the River *Saghalian*, which is not above a Li wide in this Place, tho' they say it is of a good Depth every where. We saw in this Grove Heaps of Fir-Trees piled up by the *Russians*, in order to convey them by the River to *Nipchû*. *Ma lau ye*, one of the Emperor's Deputies at the Conferences for Peace, the *Ysyan kyun*, or General of the Troops at *Aygu*, and in all the Country to the N. of *Ula*, two *Kû say chin*, or Chiefs of the eight Standards of the Empire, besides several other considerable Mandarins, came forwards above a League to meet our Ambassadors. They all alighted, because the Mandarins designed to enquire after the Emperor's Health, which must always be done on both Knees. Advancing a little farther, we met another Company of Mandarins, who had been banished to *Ula*, *Aygu*, *Ninguta*, and other Places of Eastern *Tartary*, and came up in Barks in the Condition of private Soldiers! To this low State they were reduced in their Exile, wherein they are employ'd in the most laborious Offices. They are sent into the Forests to fell Wood for the Emperor's Service, and are even put to draw the Barks. They were all in a melancholy and negligent Dress, and the Beards of most of them were white or grey. We arrived at length over against *Nipchû*, where we found the Barks, which brought the Soldiers and Provisions from *Ula* and *Aygu*, lying in a Row along the Southern Bank. The Tents of the Soldiers were also disposed in Order, according to their Standards, by the River-side. The Barks had hung out their Streamers and Flags in Honour to the Chiefs of the Embassy, and near them were 100 others, of a middle Rate, built like Gallies, which went both with Sails and Oars, but were usually hall'd along with Ropes by Men who marched on the Bank. Fifteen hundred Soldiers arrived in these Barks, who with the Crews made at least 3000; to which adding the 1400 Soldiers who came by Land with us, the Mandarins, the Ambassadors Guards, their numerous Domesticks and Servants who composed the Equipage, the whole might amount to 9 or 10,000 Men. There were 3 or 4000 Camels, and at least 15000 Horses. *So san lau ye* alone had above 300 of the first, and 1500 of the latter, besides 100 Domesticks to attend him. *Kiw kyew* had no less than 300 Horses, and 130 Camels, with 80 Servants, and the other Mandarins in proportion. We understood that the Governor of *Nipchû* was surpris'd at the Arrival of the Soldiers in the Barks, because he had no notice given him. He also told the first Officers, who were sent by the Ambassadors to compliment the *Russian* Plenipotentiaries, that he had Reason to complain of their Behaviour. *They have acted*, said he, *as if they came not to treat of Peace, but make War, and ravage the Country; they have posted themselves about the Fortrefs, and being asked what their Intention was, answered, They had no Account to give, but would go where they thought fit.* He farther complained that the Men who brought the Horses belonging to the Barks had spoiled the Harvest along the Road; that they had seized the Subjects of the Czars, and would have forced them to discover the *Tartars* of *Solon*, who had submitted to the *Russians*, and on that account were marked out by our People for Vengeance. On the other hand, he extolled the Civility of the Chiefs of the Embassy who came by Land, and had the Goodness to notify their Arrival, as is every where practis'd. As the Ambassadors found that the Proceedings of those who came by Water were directly contrary to the Emperor's Instructions, and might have occasioned the *Russian* Plenipotentiaries to keep at a Distance from *Nipchû*, or at least to conceal their Arrival till they were better informed of the Number and Design of our Troops, they sent Notice to their Commanders to remove farther from that Fortrefs, and not give the *Russians* any Cause of Complaint; which was punctually executed. We began to encamp in the Place mark'd out the Evening before by the *Megrain chain*, or Camp-Marshal; on the Bank of the *Saghalian*, every one ranging himself under the Standard from which he was detached, and each Detachment forming a sort of great Circle made with the Soldiers Tents, not set close together, but the Breadth of a Tent distant from one another to make the Circle the greater. These Spaces were crossed by three Circles, one passed through the Top of the Tents, the second near the middle, and the third lower, to prevent either Man or Beast from entering the Circle without Permission. There was only one large Space left, which served for a Gate, opposite to the Tent of the commanding Officer, whose Tent, with the Standard before it, and those of the superior Officers, were placed within the Circle; the inferior Officers, and all the other Mandarins, who were ranged under the Standard of the Detachment, and were not military Officers, were quarter'd just without the Circle, and each Chief of the Embassy in the Centre of the Circle formed by the Detachment of his respective Standard, with this Distinction, that at the Gate of his Circle were four Field-pieces, two on each side, two Standards of Brocade, with the gilt Dragons of the Empire on them, and six Pikes before their Tents. Every Night the Guard was mounted near the Standards, and in the Day near the Gate of the Circle, which they call *Quaran* [or *Karan*]. On our Arrival we went with the Ambassadors, and the principal Officers of their Train, to the Bark of *Lang lau ye kusay chin*, the commanding Officer of the Troops. He had posted himself in a very agreeable Place, over-against the Fortrefs of *Nipchû*, which is admirably well situated at the Bottom of a great Bay, formed by the meeting of two Rivers, the *Saghalian* and *Nipchû*, which gives Name to the Place. To the East of the Fortrefs, but beyond Cannon-shot, are Mountains of a moderate Height; to the West very pleasant little Hills, diversify'd with Woods and arable Lands; to the North a large open Country bounds the Sight; and to the South lies the great Bay, near three Quarters of a Mile wide. We dined under a green Pavillion, which the Mandarin had erected on the Bank, and joined with his Bark. He and the Captains of the other Barks gave several Birds of Prey, which they took on the Road, to the Ambassadors, who found this Place so pleasant and commodious, that they presently agreed to repair thither every Day to hold their Conferences. The Governor of *Nipchû* sent two Officers to compliment the Ambassadors on their Arrival. It being full Moon, in the Evening the Barks beat their Kettle-Drums, and hung out Lanthorns at their Top-masts, and the *Russians* answer'd with their Trumpets from the Garrison. The Morning was fair, but towards the Evening it was cloudy, and threatened Rain, however it only thundered; it was very hot all the Day.

The Ambassadors arrive at *Nipchû*.

And encamp near it.

August 1. The Ambassadors having resolved to write to the *Russian* Plenipotentiaries to hasten their Arrival, or at least to know the precise Day they were to expect them, sent to invite us to come and translate the Letter into *Latin*, which we did. The Purport of it was no more than this: *That having made all possible Expedition according to their Request, they were surpris'd to hear no certain Tidings of their Arrival; that if they did not hasten their Coming, they should find themselves obliged to cross the River in order to encamp in a more spacious and convenient Place than that they were in, where they wanted Room, and should soon want Forage.* They added, *That they had forbore to pass the River, to avoid giving them any Cause to suspect their good Intentions to conclude a Peace.* This Letter was sent to the Governor of *Nipchú*, desiring him to dispatch it without Delay to the Plenipotentiaries. The Governor sent the Ambassadors ten Oxen, and fifteen very fat Sheep, ordering the Messengers to tell them that the Oxen came from the Czar their Master, and the Sheep from himself. The Ambassadors gave each of the three Persons who brought the Present a piece of Sattin, and to the Boatmen some Linnen and Tobacco. In the Morning was a great Fog, which, in some measure, continuing, rendered the Weather uncertain all Day; it often threatened to rain, tho' none fell, but the Afternoon was very hot.

The 2d a Messenger from the *Russian* Plenipotentiaries came to our Camp to compliment the Ambassadors. He was a young Man of about 23 Years of Age, and handsome enough, seem'd to be well bred, and knew how to behave himself. He was dress'd decently but plain, only the Fore-part of his Cap was adorned with a good Number of Pearls. He was attend'd by ten Persons, besides an Interpreter, who had all something wild in their Air, and seem'd to lack Breeding: They wore Cloth of divers Colours, and stood behind the Messenger uncovered out of Respect. The Messenger spoke sitting, and cover'd all the while, in a very composed manner for one so young. He answer'd very sedately, without Hesitation or the least Emotion, tho' they ask'd him pretty closely concerning the Delay of the Plenipotentiaries, who, according to the Account of their People at *Pe-king*, had set out for *Nipchú* from *Selengha* the Beginning of *February*. Afterwards he ask'd in his Turn some Questions, as first, Whether they came to make War, it not appearing probable to him that they should bring such a Number of Soldiers with them, or that the Troops which came by Water would behave in the manner they did, if they sincerely intended to treat of Peace. He complain'd particularly that two of their People had been killed near *Yakfa*, when our Barks pass'd by that Place, seem'g to suspect our Soldiers of the Murder; this was utterly deny'd. He ask'd next, why the last Messenger of the *Russian* Plenipotentiaries at *Pe-king* was not yet returned, since he set out before us; and was answer'd, that he carry'd abundance of Merchandize with him, in Waggons furnish'd by the Emperor, and for that reason could march but slowly. They likewise endeavour'd to satisfy him, that they had no Intention but to treat of Peace. He insist'd much that the Conferences should be held with an equal Number of Men on each Side, observing at the same time that the Plenipotentiaries of the Czars were accompany'd with no more than 500 Soldiers, and that no more were to follow, because they came only with pacifick Views. In short, we said all we could to persuade him that we intend'd a firm and lasting Peace. He seem'd to believe us, and gave us room to hope that the Plenipotentiaries would arrive very soon, at which the Ambassadors, who were chagrind at the Difficulties started by this Messenger, appear'd easy; they caus'd him to be serv'd with Tea after the *Tartarian* Fashion, and a young Mandarin to sit near him, to whom also Tea was present'd, probably that the Mandarin drinking it on his Knees, after prostrating himself on the Ground, according to the Custom of the *Tartars*, the *Russian* Messenger might do the like; but he drank his without the least Motion, looking on the Respect paid by the Mandarin with much Indifference. Afterwards Wine being brought he stood up, uncover'd, and bowing to the Ambassadors drank their Healths; then sitting down again, he drank two or three Cups more, after which he rose, and saluting them a second time uncover'd, to return them Thanks, he retir'd accompany'd by two Mandarins, who conduct'd him to the Point of the River, from whence they had brought him to the Audience. On the way he told the Mandarins that he was very glad to find us dispos'd to Peace. It rained in the Morning, after which growing fair, it was very hot, but in the Evening it rain'd again.

A Messenger in the *Russian* Plenipotentiaries to the *Chinese* Ambassadors.

The 4th I took the meridian Altitude of the Sun, and found it  $55^{\circ}$  and about  $15'$  both with the larger Quadrant and the Semicircle of the Duke of *Mayne*. As this Observation was made with great Care, and the two Instruments gave the same Altitude precisely, I believe it is exact; supposing which, the Latitude will be  $51^{\circ} 46'$ . The Weather was fair and hot all Day, no Wind stirring but a small S.E. Breeze.

The 5th was overcast all Day, it raining almost continually from Morning till Evening. There was scarce any Wind in the Night.

The 6th it was cloudy, and rain'd almost all Day, with a little Wind from the N.W.

The 7th there came another Messenger from the *Russian* Plenipotentiaries, to pay their Compliments to our Ambassadors. This Person, who, they said, was his Secretary, declar'd that his Master would not arrive in less than nine Days, altho' he was not far from hence, being oblig'd to wait for his Retinue, who could not advance expeditiously, on account of the bad Roads. He likewise enquir'd after the Messenger of the Plenipotentiaries at *Pe-king*, signifying that his Master expected his Return with Impatience. Our Ambassadors offer'd to send a Man to meet him, provided the Governor of *Nipchú* would send another, and furnish Post-Horses to hasten his Arrival. They resolv'd also to send two Officers to pay their Compliments to the Chief of the *Russian* Plenipotentiaries, whereof they gave the Governor Advice. It was cloudy in the Morning, and grew fair about 10 o'Clock, when a strong N. Wind blew. The Weather was temperate all Day, but the River rose considerably.

Another Messenger arrives in the Camp.

The 8th I again took the Sun's meridian Altitude with the same Instruments, very leisurely, and with great Care, finding it  $54^{\circ}$  and about  $15'$ , all the three Instruments agreeing within a few Minutes, the Sun being exactly on the Meridian; for I saw it pass twice, its upper Limb grazing the Thread of the Telescope, without either sensibly rising or descending. So that the Latitude of *Nipchú*, by this Observation, is  $51^{\circ} 49'$ . The Weather was fair and hot all Day, with scarce any Wind.

The 9th the Weather was warm, partly fair and partly cloudy; but it rain'd a little towards Night.

The 10th a Messenger from the Plenipotentiary of *Russia* brought an Answer to our Ambassadors Letter. It began with a Compliment on their Uneasiness at his Delay, which he excus'd by signifying that his Messenger at *Pe-king* had inform'd him they would not arrive so soon, and that in the Letter, which themselves had written to him from *Pe-king*, they intimate that they would not be at the Place of Conference before *August*; that for this Reason he had us'd less Expedition, to avoid the Fatigue of the Journey; that however he would now hasten to remove their Uneasiness, and provide Forage for their Cattle; that it was not the Custom in any part of the World, for those who enter the Territories of another to treat of Peace, to advance to a Fortres; wherefore he intimat'd to them to remove to some Distance from the Place, and let him encamp there, since it was but reasonable that he should be nearest the Fortres; adding, that a little farther off they might find Forage. After this he promis'd, by the Grace of God, if nothing interven'd to

obstruct a perpetual Peace in regular Conferences, to arrive at *Nipchû* by the 21st of *August*. We translated this Answer faithfully, which was not very pleasing to the Ambassadors, who consulting immediately what was to be done, resolved to send to hasten the *Russian* Plenipotentiary, and make known to him the Sincerity of their Intentions. But the Messenger endeavoured to elude this Resolution, desiring them to wait a few Days, that he might set out with them. The Weather was very cold all Day for the Season, caused by a pretty high N.W. Wind, so that most of the Mandarins put on their Furs.

The 11th the Weather was somewhat more temperate and fair, scarce any Wind stirring. The Governor of *Nipchû* sent ten Cows to the two Ambassadors.

The 12th three inferior Mandarins were sent to the *Russian* Plenipotentiary, in small Barks attended by Soldiers. The Governor of *Nipchû* sent to our *Ta jin* a Present of Pulse, and several sorts of Pastry Meats, made very clumsily, and with blackish Flower, accompany'd with wretched Wine. The Weather was fair and temperate almost all Day, only in the Afternoon there was a little Storm, which was quickly over.

The 13th the Weather was sometimes fair, sometimes overcast. In the Morning there rose a great Fog.

The 14th in the Morning there was a cold Mist; but the rest of the Day was fair and temperate.

The 15th the Governor of *Nipchû* sent to inform us that the *Russian* Plenipotentiaries would be there in a Day or two; and that part of their Equipage was arrived. It was very fair and temperate all the Day; tho' somewhat hot towards Noon.

The 16th the three Mandarins sent by the Ambassadors to compliment the *Russian* Plenipotentiary on his Arrival, returned to our Camp very well satisfied with their Reception. They gave an Account that he had spoken to them about removing our Camp a little farther from the Fortrefs, but that they answer'd, according to their Orders, that there was no other Place fit for them; that when he arrived, the Ground might be survey'd, and if his People knew of any commodious Spot we would immediately remove; to which he made no Reply, only complained that his *Mongol* Interpreters were unskilful, and desired that in treating no other Language but the *Latin* might be used. There came a Deputy from the Plenipotentiary to compliment our *Ta jin*, desiring to know how they would have the Interview conducted, and how many Persons should assist at it; to which they answer'd, that they left that to him. This Deputy seemed to fault in his Discourse, nor were our People pleas'd with his Carriage, which was somewhat blunt, so that they resolv'd to desire the Plenipotentiary not to send such Persons for the future. The Weather was very fair all Day, cold in the Morning, but hot towards Noon.

The 17th was also fair, but somewhat cold in the Morning, and temperate the rest of the Day. Our *Ta jin* ordered the Barks stationed above *Nipchû*, near which the Plenipotentiary was to pass with all his Train, to fall lower down.

The *Russian*  
Plenipo-  
tentiary  
arrives at  
*Nipchû*.

The 18th the *Russian* Plenipotentiary arrived at *Nipchû* with part of his Retinue in Waggons, some of which carried Tents. He immediately sent a Gentleman to compliment the Ambassadors, and acquaint them that Conferences could not begin for two or three Days, because some of their People were still upon the Road. Our *Ta jin* complained of the former Deputy, and charged this Gentleman to desire his Master for the future not to send such sort of Men, who were fit only to embroil Affairs. They sent afterwards two Officers of Distinction to return the Compliment, who were mightily pleas'd with their civil Reception, and the Affability of the Plenipotentiary. It was a rainy Morning, but a fair Evening, and the whole Day was pretty temperate.

The 19th was wholly taken up with Messages between our Ambassadors and the *Russian* Plenipotentiary for fixing the Place, Time, and Manner of their Conferences. It was cold in the Morning, and then pretty temperate till towards Noon, when a high N.E. Wind arose, which cooled the Air again; in the Night there fell abundance of Rain.

Order of  
the Con-  
ferences.

The 20th was also spent in divers Messages about settling Preliminaries; at last it was agreed that the first Conference should be held on the 22d; that our Ambassadors should pass the River with forty Mandarins, and 760 Soldiers, 500 of which should be drawn up on the Bank before our Barks, at equal Distance from the Place of Conference and the Fortrefs: that the other 260 Men should attend the Ambassadors to the Place of Conference, and post themselves at a certain Distance behind; that the *Russian* Plenipotentiary should have an equal Number of Guards and Attendants, and posted in the same manner; that the 260 Soldiers on both sides should carry no Arms but Swords, and to avoid Treachery, our People should search the *Russians*, and the *Russians* them, for hidden Weapons; that we should post a Guard of ten Men over our Barks, that there might be an Equality in every thing; that the Ambassadors should meet under their Tents, which should be placed one beside the other as if the two were but one; and that they should sit in the Tents one overagainst another, without any Superiority on either Side. It was cold, raw Weather, and rained a little in the Afternoon, but the Wind was not so high as the Day before.

The 21st our Camp-Marshalls survey'd the Ground where the Conferences were to be held, and mark'd out Stations for both the Parties and their Guards: They also set up the Ambassadors Tents. It was a cold cloudy Day, with a very high N.W. Wind.

The 22d, at Break of Day, 800 Soldiers with their Officers pass'd the River, who were to take their Posts according to the Agreement: We also cross'd over with the Camp-Marshalls to wait on the Ambassadors. But when every thing was ready to begin the Conferences, an Accident fell out which was near breaking all our Measures. The *Russian* Plenipotentiary had only consented that 500 Soldiers should remain on Board the Barks, but being inform'd that they were posted on the Bank, and nearer the Place of Conference than had been agreed upon, he sent to demand the Reason of this Alteration. Our Ambassadors, who had never treated of Peace with any other Nation, fearing to trust the *Russians* too far, were willing to secure themselves against any Surprize; for being entire Strangers to the Law of Nations, they did not know that the Character of Ambassador rendered his Person sacred, and secured him from the Insults of his greatest Enemies. Hereupon they intreated us to go to the *Russian* Plenipotentiaries, and obtain Leave for their Soldiers to remain up on the Bank; which they granted, after we had laid before them the Case of our Ambassadors, representing that it was necessary to yield to their want of Experience, unless they were for breaking off the Negotiation even before it was begun. However, the Plenipotentiaries would oblige them to promise that no more Soldiers should land, or be drawn up in Arms. After all, we had some Difficulty to prevail on our Ambassadors to cross the River, on account of the Jealousies rais'd in them, particularly by the General of the Emperor's Troops in Eastern *Tartary*, who had often been deceiv'd by the *Russians* when he had any Affair to transact with them. But we alledged so many Reasons, that at last they were persuad'd to pass the River, and enter into Conference. They were attended by the Officers of their Train, all in their Robes of State, which were Vests of Gold and Silk Brocade, embroider'd with the Dragons of the Empire; they had likewise embellish'd their Pikes and Colours. But when they were told with what Pomp the *Russian* Plenipotentiaries were advancing, they resolv'd to set forward without any Parade, or other Mark of their Dignity, than a great Silk Umbrella, which was carry'd before each of them. The 260 *Russian* Soldiers,

who

who were to be near the Place of Conference, came in Battalia with Drums, Fifes, and Bagpipes, and their Officers at their Head. Then came the Plenipotentiary on Horseback, followed by his Gentleman and other Officers. He had five Trumpets and a Kettle-Drum, which, in Concert with the Fifes and Drums, made an agreeable Harmony. This Plenipotentiary had for his Colleague the Governor of *Nipchû*, who presided also over all the Country of the Czars on this side, and another Officer of the Chancery, who had the Title of Chancellor of the Embassy. The chief Ambassador was *Theodore Alexievicz Golowin*, Grand Master of the Pantry to the Czars, Lieutenant-General of *Branxi*, and Son of the Governor-General of *Siberia*, *Samoyeda*, and all the Country subject to *Russia* from *Tobolskoy* to the *Eastern Sea*. He was magnificently dress'd, wearing over a Gold Brocade Vest a Cloak, or *Casfoek*, of the same, lined with Sable, the finest and blackest I ever saw, which at *Pe-king* would yield 1000 Crowns. He was a short corpulent Man, but of a good Presence, and easy Carriage. His Tent was neatly fitted up, and set off with *Turky* Carpets. Before him was a Table with two *Persian* Carpets, one of which was of Silk and Gold; on this Table were his Papers, his Ink-stand, and a very neat Watch. Our Ambassadors met under a plain Linnen Tent, and seated themselves on a great Bench, that had no Ornament but a Cushion, which the *Tartars*, who sit on the Ground, after the Fashion of the Eastern People, always carry with them. Of the *Russians* none sat but the three already mention'd; the two first in Chairs of State, and the last on a Bench; all the rest stood behind their Principals. On our Side, excepting the seven *Tajin*, who had the Title of Ambassadors, and a Vote in Council, none sat but four Camp-Marshalls, *P. Pereyra*, and myself. We two were seated at the side of the Ambassadors, in the Space between them and the *Russian* Plenipotentiaries, to whom they sat opposite; the Marshalls had Seats behind the Ambassadors, and all the other Officers and Mandarins stood. As soon as every body had taken his Place, which was done with the greatest Equality (for both Parties alighted, sat down, and complimented one another at the same Instant) a Gentleman of the *Russian* Embassy, a *Pole*, who had study'd Philosophy and Theology at *Cracow*, open'd their Commission by word of Mouth, in *Latin*, which Language was familiar to him. After which our Ambassadors were desired to produce theirs and begin the Conferences: But they excused themselves, being willing that the *Russians* should first explain themselves. At length, after a great deal of Ceremony on both Sides, about yielding the Honour and Advantage of speaking first, the *Russian* Plenipotentiary asked our Ambassadors, if they had full Power to treat of Peace and the Limits, offering at the same time to shew his own, written in Form of Letters Patent; but our Ambassador declin'd to see them, and took his Word. It was agreed not to mention what had pass'd, or any Affairs of lesser Consequence, till they had settled the Bounds between the two Empires, which was the main Point.

State of the *Russian* Plenipotentiaries.

The *Saghalian Ula*, or *Black River*, as it is called by the *Tartars*, and *Onon amûr* by the *Russians*, rises in the Mountains between *Selengha* and *Nipchû*, and directing its Course from W. to E. carries large Barks for the Space of 500 Leagues, till being increased by several other Rivers, it falls into the Eastern Sea, about the Latitude of 53 or 54°. I was assur'd that it was four or five Leagues wide at the Mouth. The *Russian* Plenipotentiary propos'd this River for the Boundary between the two Empires, so that what lay to the North of it should belong to *Russia*, and what lay South of it to the Empire of *China*: But our Ambassadors would by no means consent to this Proposal, because several populous Cities and Territories, and especially the Mountains where Sables are hunted, were on the North side of this River. For this Reason they made an exorbitant Demand of much more than they could expect to obtain, proposing that the *Russians* should retire beyond *Selengha*, and leave this Place, *Nipchû* and *Yaksa*, with all their Dependencies, to their Empire; pretending that they had formerly belonged to it, or pay'd Tribute to it, because from the Time the Western *Tartars* became Masters of *China*, all the other *Tartars* inhabiting that Country paid them Tribute; but the *Russian* Plenipotentiaries refuted this Claim. In short, as it was almost Night when this Contest arose, and both Parties declin'd making other Proposals, in Expectation of the first Advances, the first Conference ended; and having agreed to begin a fresh one next Day, in the same Order as the first, the Ambassadors shook Hands, made their mutual Compliments, and separated, very well satisfied with each other. The Weather was very fair and warm all Day.

First Conference. Proposals about the Limits by the *Russians*.

By the *Chinese*.

The 23d the *Russian* Plenipotentiary sent to enquire after the Health of our Ambassadors, and invite them to a second Conference. They immediately repaired thither, and having all taken their Places in the same Order as the Day before, a long time was spent in intreating one the other to speak first, and make new Proposals. The *Russians* said that, since our Ambassadors claimed Territories which they pretended belonged to them, they ought to specify what those Lands were; and that, in short, their first Proposal could not be received. Upon this our Ambassadors assigned other Limits, and only demanded that the *Russians* should not pass beyond *Nipchû*; adding, that they would leave them that Place, for the Conveniency of their Trade to *China*. The *Russians*, far from consenting to such a Proposal, answer'd with a Laugh, that they were much obliged to our Ambassadors, for leaving them a Place which could not be disputed; and desired them to make some more reasonable Proposal, to which they might give their Consent: But our Ambassadors persisted in their Demand, and the *Russians* resolving to offer nothing, this Conference ended more coldly than the first. Our Ambassadors, vexed at the Raillery of the *Russians*, sent to pack up their Tents, as if they intended to have no farther Conferences with People by whom they thought themselves ill used, and from whom they expected little Satisfaction. It rained almost the whole Day.

New Proposals of the *Chinese*.

The Conferences break off.

The 24th was spent in consulting what was to be done. We knew our Ambassadors had propos'd to leave *Selengha* and *Nipchû* to the *Russians*, which they did by a *Mongol* Interpreter, seeming not to rely entirely on us; probably because the *Russian* Plenipotentiary shewed a Confidence in us, and was very loth to make use of a *Mongol* Interpreter, tho' he had two with him; or rather, as our Ambassadors understood and spoke the *Mongol* Language, they liked much better to explain their own Meaning. Being therefore acquainted with the Proposal they had made the Day before, we gave them some Hope, by assuring them we doubted not but the *Russians* would yield *Yaksa* and part of the Lands between that Place and *Nipchû*. This induced them to renew their Consultations, and we being sent for to assist at them, offer'd to go to the *Russian* Plenipotentiaries, under Pretence of informing ourselves of what had pass'd in the Conference the Evening before. Accordingly they resolv'd to let us go next Day, and to declare what were the Bounds they intended to insist on, pursuant to the express Orders of the Emperor. It rained all Day and Night.

The 25th in the Morning, when our Ambassadors were just going to send us to *Nipchû*, there came a Deputy from the *Russians*, to require of them, that if they could make no other Proposals, they would grant Letters declaring what had pass'd in the two Conferences, and the Proposals that had been made on both Sides; offering to give the same on their Part, that each might render a faithful Account to their Master. Our Ambassadors, who had made the same Proposal at the End of the last Conference, answer'd that the *Russians* should first send their declaratory Letters, and then they would send them the like. But the Deputy was for having another Conference, in which, if they could not agree, they should mutually give such

The Missionaries permitted to interfere.

Letter

Letters attested under their Seals: But to this our Ambassadors would not consent. Soon after the Deputy was returned, P. *Pereyra* and I, as tho' of our own Heads, went privately to wait on the Plenipotentiaries, who no less desirous of Peace than ourselves, seem'd very well pleas'd at our Coming. We first declar'd to them that if they were not resolv'd to surrender *Yakfa*, and the Country about it, it would be in vain to give themselves any more Trouble, because the Ambassadors had express Orders not to treat without that Concession; that as for the Country from *Yakfa* to *Nipchú*, and to the North of the River *Sagbalian*, we could not precisely tell how far our People would abate of their Demands; that they themselves were Judges in what Place between those two Towns they could be satisfi'd to fix the Bounds of the two Empires; and that we did not doubt but our Ambassadors, out of their Desire to Peace, would do all in their Power to obtain it. The *Russian* Plenipotentiary answer'd, that since it was so, he desir'd our Ambassadors to let him know their last Resolution; on which we returned to report this Answer to them. It rained also this Day and Night.

The Chinese Ambassadors align new Limits

The 26th a Deputy from the *Russian* Plenipotentiary came to know the last Resolution of our Ambassadors: They shew'd him a large Map belonging to one of our *Ta jin*, and pointed out for Bounds, on one side, a Rivulet, call'd *Kerbechi*, which rising near a great Chain of Mountains, that extend thence to the Eastern Sea, on the North side of the *Sagbalian ula*, falls into that River 30 or 40 Leagues below *Nipchú*; what lay West of this Rivulet, and Northward from the Top of the said Mountains, they assign'd to *Russia*, and the opposite Regions to *China*. On the other side, that is, to the South of the *Sagbalian*, they assign'd for Boundary to the River *Ergone*, which rising in a great Lake to the S. E. of *Nipchú*, falls likewise into the *Sagbalian ula*; so that the Country to the E. and S. of that River should remain to them, and all beyond these to the *Russians*, who, however, were not to settle on the Lands between the *Sagbalian* and a Chain of Mountains a little to the S. of that River, nor advance farther into the Land of the *Kalkas*, most of whom had lately submitted to the Emperor of *China*.

Soon after the Messenger departed, we also went to the *Russian* Plenipotentiaries, to lay before them this ultimate Resolution of our Ambassadors, and demand theirs. One Difficulty remain'd touching the Country of *Kalka*, to which our Ambassadors pretend'd also to set Bounds, that the *Russians* might not encroach upon it, because the King of *Kalka* was lately become a Tributary of the Empire of *China*. The *Russians*, on the contrary, alledging that the *Kalka Tartars* had injur'd them, would not allow that our People should meddle with their Affairs, or set Limits in a Country which did not belong to them; wherefore they answer'd, that tho' it were true that the King of *Kalka* had submitted to the Empire of *China*, it was not in his Power to subject his Country, which he had been deprived of above a Year before by the King of *Eluth*, who had forc'd him to retire into the Emperor's Territories. On our Return, we propos'd this Difficulty to our Ambassadors, who easily consented to what the *Russians* desir'd, which was, that they should not treat of this Affair about which they had no Commission; but when Peace should be concluded between the Kings of *Kalka* and *Eluth*, it would then appear what Resolution they ought to take. We went the same Day to report this Answer to the *Russians*, who started another Difficulty. *We have*, said they, *some Buildings beyond the Ergone, which we will by no means lose; nor have your Ambassadors demanded any more than Yakfa.* This oblig'd us to return once more to know the Sentiments of our Ambassadors, without which we could not obtain a positive Answer from the *Russian* Plenipotentiaries. It rained almost the whole Day, so that the River overflow'd its Banks, and laid our Camp almost entirely under Water.

The Russians recede from their Agreement

The 27th our Ambassadors having consented that the *Russians* should pull down the Buildings they had to the East of the *Ergone*, and transport the Materials to the other side, we went in the Morning to carry this final Result to the *Russian* Plenipotentiaries, and demand theirs. After we had fully set forth the Intention of our Ambassadors, they told us they would also trace on their Map the Bounds which they pretend'd to fix between the two Empires, beyond which they would not give an Inch. Then the chief Plenipotentiary pointed out these Bounds a little beyond *Yakfa*, whereby this Place, and all to the W. of it, was to remain in their Hands. As soon as we heard this we rose up to go away, reproaching them with having abus'd our Sincerity, since after having declar'd to them expressly that unless they resolv'd to quit *Yakfa* and the neighbouring Country, it was in vain to treat farther, they had yet continued treating; and that having amus'd our Ambassadors with Hopes that they would yield this Place, it would be a difficult Matter now to persuade our People to confide in them, or continue the Negotiations.

Endeavour to renew the Negotiation.

We returned with this Answer to our *Ta jin*, who immediately held a Council, at which all the Officers of the Army, general and subaltern, assist'd: It was herein resolv'd that our Troops should pass the River, and form a Blockade about *Nipchú*, while we assembled all the *Tartars*, who were willing to shake off the *Russian* Yoke, and submit to the Emperor. Orders were given therefore for transporting the Soldiers that very Night to the other side of the River; and 100 Men were sent with all Speed in Barks towards *Yakfa*, that in Conjunction with 4 or 500 more, who had been left near that Place, they might destroy all the Harvest, and suffer nothing to enter that Fortrefs. The *Russians* perceiving our whole Camp in Motion, concluded their Proposal was reject'd; wherefore they sent their Interpreter the same Night to endeavour to renew the Negotiation, under Pretence of coming to make Protestations that they were always sincerely dispos'd to treat of Peace, and to require that each Party should give the other a formal Declaration in Writing concerning what had pass'd at their Conferences; the Interpreter hint'd that his Masters intend'd to give up *Yakfa*, but that they had offer'd nothing because we demand'd too much. Our Ambassadors answer'd that, as to the Declarations they did not trouble their Heads about them; and that as they had given in their last Resolutions they had nothing farther to add; that, in short, if the *Russian* Plenipotentiaries would come to those Terms, they had the same Inclination to Peace as ever; but that they could wait no longer, so that if they had any thing farther to say, it must be done that same Night. The Interpreter press'd hard that we might be sent next Day to the *Russian* Plenipotentiaries; but our Ambassadors answer'd that the sending us would be usefess, since they had nothing new to communicate to them; upon which the Deputy promis'd to return next Morning with the ultimate Resolution of his Masters. After the Deputy's Departure, our Ambassadors held another Council, and order'd us to assist at it, wherein it was agreed to pass the River, and send to cut down the Corn about *Yakfa*, because the *Russian* Plenipotentiaries had destroy'd all their Hopes of Peace. But the Interpreter returning again in the Evening, represent'd that his Masters were still ready to renew the Negotiation; and having given us Hopes that they would surrender *Yakfa*, our Ambassadors were at a Loss what to resolve on, fearing on the one side lest this Change in the *Russians* should be only an Artifice to gain Time, and prevent our Designs: On the other side, apprehending that if they should pass the River, some Act of Hostility might happen, which would entirely ruin the Hopes of Peace, in which Case the Emperor would blame them for breaking off the Conferences. Under this Irresolution they endeavour'd to secure our Vote, and draw us to join in Opinion with them: But we refus'd to give them any Advice in this Affair, telling them that our Profession did not permit us to meddle

meddle with such things; that besides they were more in Number, more intelligent, and experienced than we. As they knew that we did not despair of seeing a speedy Peace, but rather inclined to believe it would really be concluded, they sent a Counter-Order, tho' too late, to those they had dispatched to cut down the Corn about *Yakfa*: But the Troops continued to pass the River all the Night. It was pretty fair Weather all the Day.

The 28th, in the Morning, the *Russian* Deputies returned, offering to surrender *Yakfa*, on Condition it should be demolished, never to be rebuilt. They also consented that the River *Ergone* should be the Boundary to both Empires; but insisted that their Colony to the E. of it should remain in their Possession. In short, they agreed to almost every thing of Consequence proposed by our Ambassadors before the Conference broke off. Lastly, they earnestly requested that we might be sent to their Masters to finish the Affair; but this was refused. As our Troops, during this Parley, began to appear beyond the River upon the Mountains above *Nipchû*, the Ambassadors acquainted the Deputies, that their Design in passing the River was not to commit Hostilities, but to post themselves more commodiously, since they could no longer remain in a Camp which was overflowed, and had no Forage in the Neighbourhood; that if the *Russian* Plenipotentiaries would comply with the Terms proposed, they would wait their Answer an Hour or two longer, but if it did not come in that time, they would cross over after their Troops, and expect it near *Nipchû*. Accordingly, the Deputies being sent back, we waited for their Return near two Hours; but no body appearing, our Ambassadors embarked, and we along with them, crossing the River three Leagues below the Town, where our Troops had passed it. They had appointed the Head-Quarters at the Place of Passage in a little Valley, that the Barks should be ranged on both sides of the River, and the Soldiers encamp on its Banks near them. Most of the Baggage was left on the other side with a sufficient Guard. In the mean time the Troops advanced in Sight of *Nipchû*, posting themselves by Squadrons and Platoons; so that they took up the whole Space between the *Saghalian* and *Nipchû*, whereby all Communication between the *Russians* on that side was cut off. As soon as they perceived the Passage of our Troops, they removed all their Families and Flocks near the Fortrefs, placing Advance-Guards to observe the Motions of our Soldiers. Having crossed the River, we took Horse with the Ambassadors, and advanced to the Foot of the Mountains, within a Mile of the Fortrefs of *Nipchû*, meeting on the Road with several Squadrons of our Cuirassiers, drawn up in Order of Battle. We were scarce come in Sight of the Fortrefs, when we perceived the Deputies of the *Russian* Plenipotentiaries, who had been to look for us in our former Camp: They brought with them the Resolution of their Masters, who had agreed to almost every thing which our Ambassadors desired, respecting the Bounds of both Empires. There only remained a few Difficulties, of small Importance, to terminate which the Deputies desired we might be sent to their Principals. The Ambassadors were very unwilling to consent to this; they could not trust to Men, who, they imagined, had deceived them, and still fought to amuse them by spinning out the Negotiation only to gain Time for their Defence; they even suspected we should be detained in the Fortrefs. After much Intreaty I was permitted to go alone, attended only by a few Domesticks. I observed, on entering the Town, that the *Russians* had placed fifteen Brass Field-pieces in the Street, which were very long, tho' of a small Bore, and a Brass Mortar-piece. I was so happy in settling Matters with the Plenipotentiaries relating to the Bounds, and other principal Terms of Peace, that I brought it to an entire Conclusion. I returned with this agreeable News to our Ambassadors, who expected me with Fear and Impatience: But when they understood how happily the Negotiation had succeeded, every one was filled with Joy. Several Troops, either of *Mongols* or *Kalka Tartars*, who had been oppressed by their *Russian* Masters, sent Deputies to let our Ambassadors know that they desired to submit to the Emperor of *China*, and retire into his Territories, intreating them to receive and help them over the River. There assembled 1000 with their Families and Flocks, and their Number increased considerably in a few Days. Our Ambassadors would promise them nothing, that they might not obstruct the Peace: But they gave them Hope that if the *Russians* did not consent to the Articles proposed to them, they would receive them with Joy. It was fair all Day, and pretty hot from Noon till Night. The Ambassadors began to see their Error in not trusting enough to us at the Beginning of the Negotiation; and from this Day forward honoured us with their entire Confidence.

*Russians* make new Proposals.

Agree in general about the Limits.

The 29th the *Russian* Plenipotentiaries sent Deputies to our Ambassadors with several Demands, intending them as so many Articles of Peace; the most considerable of which were, 1<sup>st</sup>, That in the Letters which should be written for the future to the Czars their Masters, their Titles should be inserted either at length, or in brief. And that no Terms should be used which might express a Superiority of either Emperor. 2<sup>dly</sup>, That Ambassadors on both sides should be honourably treated; that they should be obliged to no mean Submissions, should deliver their Masters Letters into the respective Emperor's own Hand, and should be at full liberty in the Places where they resided, even at the Court [or Capital] itself. 3<sup>dly</sup>, That there should be free Commerce between both Empires, and that the Subjects of each might, with Permission of the Governors, be at liberty to go wherever they pleased within their respective Jurisdictions, and trade out of one Empire into the other. To the first and second Demand our Ambassadors answer'd; that as they had no Instructions from their Masters on these Heads, and Ambassadors had never yet been sent from *China* to any other Kingdom, they could say nothing to them; that neither was it their Business to regulate the Style of their Emperor's Letters; but that they might venture in general to assure them that the Subjects of the Czars, and much more their Ambassadors, should always be received with Distinction: They also readily agreed to the third Article, but scrupled to insert it in the Treaty; saying, *That a Matter of such small Consequence was not proper to be join'd with the weighty Affair of the Regulation of the Limits.* At last, the Deputies desired our Ambassadors to reduce the Articles to Writing, and draw up the Treaty of Peace as it ought to be, and afterwards communicate it to them, that when they had perused it, they might deliver them their Draught; this Request was comply'd with. The Weather was fair the whole Day, and hot in the Afternoon; but at Night there was a Storm and Thunder.

The 30th was spent in drawing up the Form of the Treaty, and we spent the Night in translating it into *Latin*. The Air was clear and temperate all the Day.

The 31<sup>st</sup> we carry'd the *Latin* Translation of the Articles to the Plenipotentiaries, and after we had read them they desired a Copy, which we granted, and they promised to send their Answer without Delay. The Weather was still fair and temperate.

September 1. The *Russian* Plenipotentiaries sent to desire an Explanation of one Article, wherein something was inserted not mentioned to them before; for by the Minutes the Limits were fixed at a Chain of Mountains, which extend from the Source of the little River *Kerbechi* N.E. ward, as far as the Eastern and Northern Sea. This Chain of Mountains is called *Nosse*; of which you must observe, that the Mountains at the Source of the *Kerbechi* form two Ridges of high Rocks, one of which extends almost due East, running nearly parallel to the River *Onon* or *Saghalian*; and these are what the *Russians* would have to be the

New Difficulty started there-upon.

Limits of both Empires. The other Ridge, which our People would make the Bounds, runs N.E. Now between these two Chains of Mountains lies a vast Country watered by Rivers, the chief of which is called *Udi*, on whose Banks the *Russians* have several Colonies; in those Parts the choicest Sables, Black Foxes, and other Furrs are found. Along the Shore, between these two Mountains, they catch those huge Fish, whose Teeth are whiter and harder than Ivory, and in great Esteem with the *Tartars*, who make Rings of them, to save their Right Thumbs in drawing the Bow. Our Ambassadors answered, that the Chain of Mountains called *Nesse* was intended by them for the Boundary: On this the Deputies retired, telling us, that they did not believe their Plenipotentiaries would ever consent to it.

The Negotiation in danger of breaking off.

The 2d, not hearing from the *Russians*, our Ambassadors were embarrassed, and plainly saw that by aiming at more than they had Orders to demand, they ran the Risk of breaking off the Negotiation, and concluding nothing. Upon this they held a Consultation, and sent for us to be present. We told them plainly that, without meddling with the Affair, or pretending to give them any Advice, we did not believe the *Russians* would agree to what they demanded, considering they had never mention'd *Nesse* when they settled the Limits; that perhaps they knew not how vast an extent of Country lay between *Pe-king* and this *Nesse*: And indeed they were much surpris'd when we told them the Distance in a direct Line was above 1000 Leagues; which in Fact is true, according to the Map shewn us by the *Russians*, where those Mountains enter the Sea at near 80°. This dispos'd them to ask us, if we were willing to go to the Plenipotentiaries to try to renew the Negotiation, and propose dividing the Country in Question between the two Crowns. When we were just going to set out, the Ambassadors were advis'd that a *Russian* Horseman, accompany'd with some *Tartars*, had brought a Paper. Upon this our Departure was suspended till the Contents thereof were seen. It contained a Protestation, in a very good Form, and elegant Style, made by the Plenipotentiaries to our Ambassadors, touching their Sincerity in this Negotiation, and their real Intention to conclude a Peace, by making all the Concessions in their Power: That, in short, as they demanded Countries which they never claimed in the Letters written to their Emperor, or his Ministers, on the Part of the Emperor of *China*, they took God to witness that they had no Power to dispose of, or treat about those Countries. However, to shew their great Inclinations to Peace, they were willing to leave the Property of them undecided, till they were furnished with proper Orders and Instructions for the Purpose; that if our Ambassadors persisted in their Demand, they protest'd in the Face of Heaven and Earth, that they would not be answerable for the Evils attending a War, nor for the Blood which would be shed. This Protest, which was in *Latin*, whereof we explained the Sense, had all the Effect that the *Russians* could have desired. As our Ambassadors were already much at a Loss what to do, they answer'd mildly, that they had, no less than the *Russians*, a strong Inclination for Peace, to conclude which nothing should be wanting on their Part: But that as it grew late, they would defer making known their Intentions till next Day, when they would send us for that Purpose to the *Russian* Plenipotentiaries. The Weather was fair and temperate all this Day likewise.

A final Agreement at last.

The 3d we carry'd the Article relating to the Limits qualify'd in such a manner that the *Russian* Plenipotentiaries remained satisfis'd; it being agreed that the Article which relates to the Lands lying between the two Chains of Mountains should remain undecided, till they had inform'd the two Emperors, and learn'd their Resolutions. In our way we observ'd that the *Russians*, in order to keep out the *Tartars*, had surrounded *Nipchü* with a sort of Staccado, made of the Timber of the Waggons that carry'd the Retinue of the Plenipotentiaries. The Weather was still fair and mild.

The 4th the *Russian* Plenipotentiaries sent the Draught of the Articles of Peace in their own Form, having agreed almost to every thing. We spent the whole Night in translating the Copy: but first we went once more for an Explanation of some Difficulties, which our Ambassadors would not over-look; the chief was, that the *Russians* would have it stipulated that the Fortrefs of *Yakfa* should never be rebuilt; to this our People refus'd to consent, tho' they had no Design to rebuild it. The Weather was variable, and it rained a little in the Evening.

The 5th we carry'd the *Russian* Plenipotentiaries the Treaty of Peace as our Ambassadors had drawn it up, when a Debate arising about some Words which the *Russians* would have added or retrench'd, it was necessary to consult our Ambassadors anew: But as the Objections related only to Matters of Form, and of very small Consequence, they admitted of them in order to put the finishing Hand to the Affair, and prepare for their Return, the Season being already pretty far advanced. The Weather was fair all Day.

The 6th the *Russian* Interpreter and myself finish'd the Draught of the Treaty according to the Sense of our Ambassadors; we also agreed about the Manner of its being signed, sealed, and sworn to by all Parties. The Weather was very fair all Day.

The 7th we spent with the *Russian* Plenipotentiaries and their Interpreter, in writing *Latin* Duplicates of the Treaty, because there was still Occasion for several Journeys to and fro, to dispute about Territory, and adjust certain Formalities, about which the *Russians* were continually starting Objections. In our Ambassadors Copy the Emperor of *China* was named before the Great Dukes of *Russia*, and our Ambassadors before their Plenipotentiaries: But the *Russians* in theirs set their Great Dukes first, and themselves before our Ambassadors; in the rest they agreed *verbatim*, as follows:

Copy of the Treaty;

By Order of the most Great Emperor, *We*, Song ho tü, Colonel of the Life-guard, Counsellor of State, and Grandee of the Palace; Tong que kang, Grandee of the Palace, Kong of the first Rank, Commander of an Imperial Standard, and the Emperor's Uncle; Lang tan, and Lang tarcha, Commanders of Imperial Standards; Sapfo, Commander of the Forces on the *Saghalian* ula, and Governor-General of the neighbouring Countries; Ma la, Great Ensign of an Imperial Standard, and Wen ta, Second President of the Tribunal for foreign and other Affairs; being assembled near the Town of *Nipchü*, in the 28th Year of *Kang hi*, and in the 7th Moon, with the great Ambassadors Plenipotentiary, Theodore-Alexiovicz Golowin, Okolnitz, Lieutenant of *Branki*, and his Colleagues, in order to repress the Insolence of certain Rovers, who passing beyond the Bounds of their Lands to hunt, robbed, murder'd, and committed other Outrages; as also for settling the Bounds between the two Empires of *China* and *Russia*, and, in short, to establish an everlasting Peace and good Understanding, have mutually agreed to the following Articles.

I. THE River named *Kerbechi*, which is next to the River *Sborna*, called, in *Tartarian*, *Urwon*, and falls into the *Saghalian*, shall serve for Bounds to both Empires: And that long Chain of Mountains which is below the Source of the said River *Kerbechi*, and extends as far as the Eastern Sea, shall serve also as Bounds to both Empires; insomuch that all the Rivers and Brooks, great or small, which rise on the Southern side of those Mountains, and fall into the *Saghalian*, with all the Lands and Countries from the Top of the said Mountains Southward shall belong to the Empire of *China*; and all the Lands, Countries,



tries, Rivers and Brooks which are on the other side of the other Mountains extending Northward, shall remain to the Empire of *Russia*; with this Restriction nevertheless, that all the Country lying between the said Chain of Mountains and the River *Udi* shall continue undecided, till the Ambassadors of both Powers on their Return home shall have gotten proper Informations and Instructions to treat of this Article; after which the Affair shall be decided either by Ambassadors or Letters. Moreover, the River *Ergone*, which falls also into the *Saghalian ula*, shall serve for Bounds to the two Empires; so that all the Lands and Countries lying to the South thereof shall appertain to the Emperor of *China*, and whatever lies to the North of it shall remain to the Empire of *Russia*. All the Houses and Dwellings, which are at present to the South of the said *Ergone* at the Mouth of the River *Meritken*, shall be removed to the North side of the *Ergone*:

II. The Fortrefs built by the *Russians*, in the Place called *Yakfa*, shall be entirely demolish'd, and all Effects upon the Lands appertaining to the Crown of *Russia*. The Hunters of the respective Empires may not, upon any Account whatever, pass beyond the Bounds settled as above. That in case one or two ordinary Persons should happen to make Excursions beyond the Limits, either to hunt, steal, or plunder, they shall be immediately seized and brought before the Governors and Officers established on the Frontiers of both Empires; and the said Governors, after being informed of the Nature of the Crime, shall punish them according to their Deserts. That if People assembled, to the Number of ten or fifteen, shall go armed to hunt or pillage on the Land beyond their Limits, or shall kill any Subject belonging to either Crown, the Emperors of both Empires shall be informed thereof, and those found guilty of the Crime shall be put to Death: But no Excess whatever committed by private Persons shall kindle a War, much less shall Blood be shed by violent Means.

III. Every thing that has passed hitherto, of what Nature soever it may be, shall be buried in everlasting Oblivion.

IV. From the Day that this perpetual Peace between both Empires shall be sworn to, neither Side shall receive any Fugitive or Deserter: But if any Subject of either Empire shall fly into the Territories of the other, he shall be immediately secured and sent back.

V. All the Subjects of the Crown of *Russia*, who are at present in the Empire of *China*, and all those belonging to the Crown of *China* who are in the Empire of *Russia*, shall remain as they are.

VI. Regard being had to the present Treaty of Peace and mutual Union between the two Crowns, all Persons, of what Condition soever they be, may go and come reciprocally, with full Liberty, from the Territories subject to either Empire into those of the other, provided they have Passports by which it appears that they come with Permission; and they shall be suffered to buy and sell whatever they think fit, and carry on a mutual Trade.

VII. All the Differences that have arisen relating to the Frontiers of both Crowns being thus terminated, and a sincere Peace and eternal Union being settled between the two Nations, there will be no longer any Ground for Uneasiness, provided the abovemention'd Articles of the present Treaty, which shall be reduced to Writing, be punctually observed.

VIII. The chief Ambassadors of the respective Crowns shall reciprocally give each other two Copies of the aforesaid Treaty, sealed with their Seals. Lastly, this present Treaty, with all its Articles, shall be engraven in the *Tartarian*, *Chinese*, *Russian* and *Latin* Languages, upon Stone, which shall be placed at the Bounds settled between the two Empires, there to remain as a perpetual Monument of the good Understanding that ought to subsist between them.

As soon as we had finished the Duplicates, which were to be signed, sealed and exchanged this same Day, as had been agreed, our Ambassadors and the *Russian* Plenipotentiaries set out for the Place of Meeting, which was a Tent set up near the Town of *Nipchû*. Our Ambassadors came at the Head of the greater part of their Horse, surrounded by all the Officers and Mandarins of their Train, dressed in their Robes of State. They were escorted by more than 1500 Horse, with their Colours flying; nothing was wanting but good Trumpets and Kettle Drums. The *Russian* Plenipotentiaries came likewise preceded by about 2 or 300 Foot Soldiers, whose Drums, Fifes and Hautboys, accompany'd with the Trumpets, Kettle-Drums, and Bagpipes of the Cavalry, made a very agreeable Concert, being perfectly in Tune. The *Russian* Plenipotentiaries alighted first, and to do the Honours of their Country, advanced a few Steps to meet our Ambassadors, and invited them to enter the Tent first, saying it belonged to them. They took their Seats over against each other, on Benches cover'd with *Turkey* Carpets, with only a Table between them. We were also seated at the Upper-end of the Table, all the rest of the Retinue, great and small, standing up. The usual Civilities being over, we began to read aloud the Treaty of Peace in the Duplicates that were to be signed and sealed. I read ours first, with an audible Voice, and then gave it to the *Russian* Interpreter, who also read it aloud, while I attended to the Copy, to see if it was conformable to the Articles we had agreed to. When we had done reading, each Party signed and sealed the two Copies that were to be delivered to the other, viz. our People one in *Tartarian*, and a second in *Latin*; and the *Russians* one in their own Language, and another in *Latin*. However, only the two *Latin* Copies were sealed with the Seals of both Nations. After this, the Ambassadors rising all together, and holding each the Copies of the Treaty of Peace, swore in the Names of their Masters to observe them faithfully, taking Almighty God, the Sovereign Lord of all Things, to witness the Sincerity of their Intentions. Our Ambassadors had express Orders from the Emperor to swear the Peace by the God of the Christians, believing, with Reason, that nothing could influence the *Russians* more to an inviolable Observance of the Peace than their knowing it was sworn in the Name of the TRUE GOD. Our Ambassadors had composed the Form of an Oath, which I shall here faithfully translate, the better to shew their Genius.

Ceremony  
of concluding  
the  
Peace.

The War which has been carry'd on by the Inhabitants of the Frontiers of the two Empires of *China* and *Russia*, and the Battles fought between them with great Effusion of Blood, disturbing the Peace and Quiet of the People, being intirely contrary to the Divine Will of Heaven, which is a Friend to the publick Tranquillity; We, Ambassadors extraordinary of the two Empires, having been sent to settle the Bounds of both Dominions, and establish a solid and perpetual Peace between both Nations, which we have happily executed in the Conferences held by us in the 7th Moon of the 28th Year of Kang hi, and near the Town of *Nipchû*, by distinctly setting down in Writing the Names of the Countries and Places where the two Empires join each other have, by fixing the Bounds of both, and ordering in what manner such Disputes, as may fall out for the future, are to be treated of; have mutually received an authentick Writing, in which is contained the Treaty of Peace, and have agreed that the said Treaty, with all its Articles, shall be engraven on Stone, to be fixed in the Places appointed by us for the Bounds of both Empires, to the end that all who pass by those Places may be fully informed thereof, and that this Peace, with all its Conditions, may be for ever inviolably observed. But should any one have the Thought only, or secret Design, to transgress these Articles of Peace, or, breaking his Word and Faith, should violate them out of private Interest, or from

Form of  
the Oath:

the Design of exciting new Troubles, and rekindling the Fire of War, we pray the Supreme LORD of all Things, who knows the Bottom of Men's Hearts, not to suffer such People to live out their Days, but to punish them by an untimely Death.

Their Design was to have read this Form of Oath on their Knees before an Image of the God of the Christians, and to adore him by prostrating themselves on the Ground, according to their Custom, and then to burn the said Formula signed with their Hand, and sealed with the Seal of the Emperor's Troops: But the *Russians*, to whom I propos'd the thing from our Ambassadors, fearing perhaps some Superstition might creep in, or at least being unwilling to tye themselves down to foreign Customs, said, that each Party should swear after his own Manner. For this Reason our Ambassadors dropped their own Formula, and swore in the same Terms with the *Russians*.

The Ambassadors exchange their respective Copies of the Treaty.

The Peace being thus sworn to, the Exchanges were made. The Principal of the *Russians* deliver'd the two Copies which he had prepared to the Principal of our Ambassadors, who at the same time gave him our two Copies. After which they embraced each other, the Trumpets, Drums, Kettle-Drums, Haut-boys and Fifes founding all the while. Afterward the Chief of the *Russian* Plenipotentiaries treated our Ambassadors with a Collation of two Sorts of Sweetmeats; the first of Lemon-peel, the other a kind of Jelly, or Marmalade of Quinces, with very fine white Sugar, and two or three sorts of Wine. They were entertained in this manner till an Hour after Night-fall, and complimented each other on the Friendship they had established between the two Empires. It was agreed immediately to publish the Peace at *Yaksa*, and execute the Article for demolishing this Fortrefs, and removing the Inhabitants with their Effects into the Territories of the Czars; and also to send Orders for taking down the Houles in the Colony settled to the East of the *Ergone*, and transporting the Materials to the other side of the River. The Chief of the Plenipotentiaries, at our Request, set at Liberty two *Tartars* of *Solon*, who had been a long time Prisoners in the Fortrefs of *Nipchû*: He also intreated our Ambassadors to remain a few Days longer in their Camp before they departed, that they might see one another, converse together, and taste of the Fruits of the Amity which they had contracted. Our Ambassadors consented to stay one Day longer, after which they parted, and every one took Horse. The *Russian* Plenipotentiaries accompany'd our Ambassadors to the End of the Town, and order'd Flambeaus to attend them to the River-side, where our Barks waited for us. After we had pass'd the River, we were obliged to wait a long while on the other side till all our Men, and part of the Horses, had cross'd; which took up a great deal of Time and Labour, because it was Night, and the Horses were to swim over. In short, we did not get to our Camp, which was two Leagues above *Nipchû*, till after Midnight, and extremely fatigued, especially myself, who had eaten nothing all the Day, and for eight Days before had no time to rest or eat, except in Haste, or as it were by Stealth, because we were employ'd both Day and Night either in going backwards and forwards, in translating the Papers drawn up by the Ambassadors on each side, or in treating with themselves. The Weather was inconstant, sometimes fair, sometimes cloudy; it also rained a little.

Presents from the *Russian* Ambassadors to the *Chinese*.

The 8th in the Morning the Chief of the *Russian* Plenipotentiaries sent his Compliments to our Ambassadors with a Present of a Striking-Clock, three Watches, two Vessels of Silver-gilt, a Telescope of about four Feet, a Looking-Glass, somewhat more than a Foot in Height, and some Furrs. The Value of the whole could not exceed 5 or 600 Crowns: Besides, he had ordered almost all the best Things for the Head of the Embassy, at which the Emperor's Uncle seem'd extremely offended; but we compos'd the Matter the best we could, by pretending that the Present was design'd in common for both Ambassadors, who accept'd it after making some Difficulties, resolving to keep nothing of it to themselves, but offer it to the Emperor. The Chief of the Plenipotentiaries gave us also an Invitation: We went to his House about Noon, and were treated by him with much Familiarity and Civility. He entertain'd us with News from *Europe*, and assur'd us that he would press the Czars his Masters to retaliate the good Offices that we had done his Nation, both at the Court of *Pe-king* and in the present Negotiation, in the Persons of the Members of our Society residing at *Moskow*.

Presents from the *Chinese* to the *Russians*.

While we were there, came Messengers from our Ambassadors with Presents to the Chief of the *Russian* Plenipotentiaries; of a Saddle embroider'd with Gold, whereon were the Dragons of the Empire, two little Gold Cups, very neatly made and engraven, a large Parcel of the finest *China* Silks, Sattins, Damask, and Gold and Silk Brocade; so that this Present made a much better Show, and was more valuable, than that which they had received. There were besides an hundred pieces of Linnen for the Servants, one hundred pieces for the *Mongol* Interpreters, ten pieces of Silk for the *Latin* Interpreter, and his Secretary. Besides this, several pieces of Silk were sent to the Governor of *Nipchû*, and some to the Chancellor of the Embassy. When we were just ready to take Leave of the Plenipotentiaries, their Chief gave us some Skins of Sables and *Xilons*, like those he had sent us before, with some Ermines, but of little Value; the *European* Curiosities I gave him were worth as much as his Present. Having embraced him at parting, we went to see the Governor of *Nipchû*, who likewise gave each of us two fine Sables, and the Chancellor of the Embassy oblig'd us by all means to accept of one. We also visit'd a *German* Colonel, who was a good Catholic, and a great Friend of our Society. Being sick, he earnestly desired to make his Confession; but as we did not understand *German*, and he was not acquainted with any Language we spoke, we were oblig'd to give him Absolution, as to a Man who being in imminent Danger of Death can make his Confession only by a Sign. The Weather was fair all Day long.

Ambassadors depart for *Pe-king*.

The 9th we departed for *Pe-king*; and as we returned by the same Road that we came, I shall speak only of such Matters as I have not mention'd before. Being arriv'd at the End of our first Stage, two *Russian* Officers came in the Evening with a few Attendants to compliment our Ambassadors from the Plenipotentiaries; they excus'd their bringing so small a Train, and not bearing them Company any farther, for that they durst not venture near the revolted *Kalkas*. It was cloudy almost the whole Day, and very cold; there even fell some Snow, but it grew fair in the Evening.

The 10th we continued our Journey in a different Road from that we came, to avoid Sloughs and Quagmires, with which the Woods abound, taking a great Compass, first to the West, then following the Course of the River *Saghalian*, and marching above the Mountains which are in its Neighbourhood. We pursued the same Road on the 11th, till we had cross'd the River *Wentû*, which was much shallower than when we pass'd it before. Nevertheless three or four Persons, who fell off their Horses, were carry'd away with the rapid Stream and drown'd. The *Wentû* falls into the *Saghalian* *ûla*, three or four Li from the Place where we cross'd it. It was extremely cold, and even froze the 10th in the Morning; but on the 11th it was cold only in the Morning, and temperate the rest of the Day.

The 12th the Sky was clear, but a high South Wind brought Clouds in the Evening.

The 13th was over-cast almost from Morning till Night, it rained a few Drops, and a South Wind blew.

The 14th we had a very thick Fog, which lasted till Noon, rendring the Air cold and moist; but the rest of the Day was fair and warm. Our Horses and other Equipage were extremely fatigued, the Roads being very bad, and full of Sloughs, which the Beasts of Burden had much ado to get out of. We repassed the River *Porebi* with Ease, because it was much shallower than when we crossed it before.

The 15th the Weather was unfettled all Day, a high N.W. Wind blew, and a few Drops of Rain fell.

The 16th was fair, but there blew a strong N. Wind, which was very cold.

The 17th likewise was very fair, the Morning was very cold with Frost, but as soon as the Sun appeared a little above the Horizon, it grew temperate.

The 18th was fair and temperate, but disturbed with a strong S. Wind, which gathered Clouds, and caused a few Drops of Rain to fall in the Night.

The 19th the Weather was cloudy and temperate all Day. It grew almost quite calm towards Noon, when the Wind changing from S. to N. increased till Evening, infomuch that at Night-fall it became boisterous.

The 20th we had fair Weather all Day, with a high Wind, sometimes W. sometimes N.W.

The 21st we crossed the River *Kerlon*, a little below the Place where we passed it before. As it was swelled with the Rains, the Fording was pretty difficult, and the tallest Horses could scarce pass it without swimming; so that part of our Retinue crossed over on the Backs of the Camels. It was pretty fair all Day, but we had a high W. Wind, which in the Evening turned to the N.E. Four *Taykis*, or *Kalka* Princes, Relations of *Che ching han*, came to meet our Ambassadors, and pay their Emperor's Respects, who the Year before had become tributary or Vassal to the Emperor of *China*, in order to defend himself as well against the *Russians*, who had seized part of his Country, as from the King of *Eluth*, who had driven out the two other Emperors of his Family. These *Taykis* gave also, in the Name of their *Han*, 490 Sheep, and 19 Oxen for the Soldiers, and offered our Ambassadors Horses, but they would accept only of the Sheep and Oxen, returning the Value of them in pieces of Silk, Linnen, Tea, &c. These *Taykis* were rejoiced to find that the *Russians* had concluded a Peace, and made Satisfaction to the Emperor; hoping through the Mediation of his Majesty, to obtain good Terms of the *Russians* for themselves.

They re-  
pass the  
*Kerlon*.

The 22d the Weather was partly fair and partly overcast, a very cold and furious N.W. Wind blowing all Day. We hunted the Yellow Goats all the way we went, our People killing several of them, besides two Wolves that followed them.

The 23d was very cold in the Morning, occasioned by a small N.W. Wind; but, the Sun being gotten to a Height it was temperate the rest of the Day, and always fair, the Wind changing to the West, and very moderate.

The 24th was still fair and temperate, only towards the Evening it grew cloudy. Several *Taykis*, or *Kalka* Princes, came to conduct our Ambassadors.

The 25th continued fair and temperate, with scarce any Wind. Some Hours after we had been encamped, the above-mentioned Emperor of *Kalka*, named *Che ching han*, came in Person, accompany'd with several *Taykis*, or Princes of his House, and attended by about thirty Person, to visit our Ambassadors, who, having had Notice of his Arrival, were assembled in the Tent of *Kiw kyew* to receive him. All his People, and even the *Taykis*, alighted on entering the *Quaran*, or Circle of Tents formed by the Soldiers of each Standard; but he advanced to the middle of the Circle before he dismounted. Our Ambassadors, who had sent to receive him at the Entrance of the *Quaran*, went to meet him to the Place where he alighted. They seated him alone at the Upper-end of the Tent, and ranged themselves on one side, the *Taykis* sitting on the other side overagainst them. We also sat beside our Ambassadors with a good number of Mandarins belonging to their Retinue.

*Che ching han*, Em-  
peror of  
the *Kalka*,  
visits the  
Ambassa-  
dors.

This pretended Emperor was a young Man of about 20 Years of Age, tolerably handsome in the Face for a *Kalka Tartar*, who are generally hideous Figures. Both he and the *Taykis* were dressed in Vests of Gold and Silk Brocade of *China*, edged with black Furrs. He wore Boots of Sattin, and a Bonnet furr'd with a kind of white Fox skin, inclining a little to Ash-colour. He spoke very little during the Visit, and eat scarce any thing of the Collation that was served up; but his Attendants fell to lustily, and took care to leave nothing after them, filling a kind of great Pouch, which they always carry at their Girdle, with the remainder. The Officers of the *Han* talking to our Ambassadors about the Affairs of their Empire, bewailed its miserable Condition, and enlarged on the Misfortunes of the two Emperors of the Family, who had been driven out of their Territories by the Prince of *Eluth*, and forced to seek an Assylum in the Emperor of *China*'s Dominions, abandoned almost entirely by their Subjects, after having lost their Cattle, in which their Riches wholly consist. The *Taykis*, who were their Vassals, disbanding also, some became Vassals to the *Russians*, others to the Emperor of *China*, so that the two Emperors, dispossessed by a *Tar* Prince, whose Army I have been assured did not exceed 7 or 8000 Horse, have been forced likewise to become tributary to *China*. The third, who was Father of this *Che ching han*, and kept his pitiful Court upon the *Kerlon*, 70 or 80 Leagues Westward of the Place where we passed it, no sooner heard of the Defeat of the two other *Hans* of his House, but he fled to the East, and took Refuge one or two Days Journey from our Camp. He sent some of his People at the same time to implore the Emperor of *China*'s Protection, and become his Vassal: But dying shortly after, his Son sent Notice thereof forthwith to *Peking*, requiring to be invested with the Dignity of Emperor, which his Father enjoy'd. This Favour was granted him without any Difficulty. His *Chinese* Majesty in February last sent *U lau ye*, one of the Embassy, who is Second President of the Tribunal for foreign Affairs, to give him the Investiture. In short, this Emperor is reduced to such Indigence that he was not ashamed to offer each of our Ambassadors a Camel, a Horse, and an Ox, which they would not accept of, and 50 Sheep for the Soldiers, which did not suffice for one Meal. He desired the Ambassadors to use their Interest with the Emperor to procure a Peace for them, both from the *Russians* and King of *Eluth*, that he might be able to retrieve his Affairs a little, which were in a very indifferent Condition. Our Ambassadors promised to speak to the Emperor in his Behalf; but afterwards exhorted him and his People to settle some Order among them; for they have neither Rewards nor Punishments, but every one lives according to his own Will, without submitting to any Law; the Stronger oppresses the Weaker, all robbing with Impunity whenever they can, and keep their Word with no body. *It is not possible*, said they to him, *but you must destroy one another, or else be destroyed by your Neighbours, who are not willing to suffer such Disorders.* In short, most of the *Taykis* of this pretended Emperor's House, who are all his Vassals, have withdrawn themselves from his Obedience, some having submitted to the *Russians*, and others become independent, and almost all as poor as himself. When the Visit was over, *Kiw kyew*'s Tent was so infected with the Stink of these *Kalkas*, who had sat there a while, that our Ambassadors were forced to leave it, and go take the Air.

Affairs of  
the *Kalka*.

Death of  
the Em-  
press.

The 26th *So fan lau ye*, and *U lau ye*, according to Orders, took Post to wait on the Emperor, who was to have set out the 21st Instant, to hunt the Stag in the Mountains beyond the Great Wall, where we found him the Year before. His Majesty set out later than usual, on account of the Death of the Empress, who dy'd of a Miscarriage. The Mourning continued 27 Days as usual. This Princess was Daughter of *Kiw kyew's* Brother, and Cousin-German of the Emperor, who loved her tenderly. She had been declared Empress but a little before her Death, tho' she had almost all the Honours of that Dignity before, and was the first of the three Queens. Some People said, the Emperor was unwilling to nominate her Empress, tho' he had often been urged to it by his Grandmother when alive, and even lately this Year by all the supreme Tribunals of *Pe-king*, on occasion of the Drought; because he looked on that Title as fatal to the Person invested with it, the two former Empreses, whom he was likewise very fond of, having dy'd in Childbed one after the other. As this Empress was Niece to *Kiw kyew*, they concealed this sorrowful News from him, till he was arrived at *Pe-king*, or the Emperor's Camp, whither we were directing our Course.

*Che ching han* also came to bear our Ambassadors company on Horseback a little way on the Road; and soon after he was returned, we separated and remained alone with *Kiw kyew*. Altho' we had always kept the same Road we came, yet our Equipage suffered a great deal more in returning than going; because the Camels and Horses, for want of good Forage while we stay'd near *Nipchü*, were grown exceeding lean and weak, especially the Camels, which cannot live in a Place where there is no Saltpetre, which makes them strong and fat. Since we had crossed the River *Porchi*, we had scarce met with any good Pasture, much less Water, most of the Pools we had found in going, being dry'd up for want of Rain, and the Grass all wither'd, so that we were forced to leave a multitude of Horses and Camels on the Road, because they could travel no farther: Besides several were stolen by the *Kalkas*, who every Night lay on the Lurch to seize such as stray'd. For this Reason the Ambassadors distributed all the Horses sent by the Emperor among the Horsemen and Officers, to make use of on Occasion, and all that was left of Silk, Linnen, Tea, &c. to be exchange'd with the *Tartars* of the Country for Camels and Horses, which they brought every Day in great Numbers to our Camp; on Condition, however, that every one should return at *Pe-king* the Camels, Horses, Silks and Linnen, in Goods or Money, according to Custom. Towards Evening it thundered and rained a little, but in the Night it rained hard.

They pass  
the *Karu*,  
or Limits.

The 27th was very fair and temperate; but a little after Noon there arose a N. Wind, which made the Air somewhat cooler. This Day we re-entered the Territories belonging to the Empire of *China*, and passed what they call the *Karu* [or Limits] where we found the Men, Horses and Camels we had left there, in very good Condition, these Lands being very fit for fattening Cattle. A *Tayki* of *Kalka* came to salute *Kiw kyew* in Company with two or three other *Mongol Taykis*, who had Orders from the Emperor to convoy with their Men Provisions for our Equipage. One of them was *Gbe vu*, that is, marry'd to the Daughter of a Regulo at *Pe-king*. He was very handsome, and well dress'd; the other was Son of *Karshianivara*, one of the most powerful *Mongol* Regulos subject to the Emperor, and nearest to *Pe-king*, for his Lands extend as far as *Kü pe kew*.

Holy Ex-  
crements.

The 28th was somewhat cold in the Morning, the Ground being cover'd with a Hoar-frost, tho' a gentle S. Wind blew. In the Evening came a Messenger from one of the principal Lamas, who had been the Master of the Grand Lama, Brother to the chief of the three Emperors of *Kalka*, to pay his Master's Respects to *Kiw kyew*, and make his Excuse for not coming in Person, alledging his Age and Infirmities. This Lama Deputy seem'd wonderfully devoted to his Master, but he was not successful; for he did not meet with the Caresses he expected, nor would *Kiw kyew* receive a Powder, which I take to be the Ashes of something that had been used by the Grand Lama, or perhaps some of his Excrements pulverized, which the *Mongols* have in so great Esteem that they carry them hanging at their Necks in little Bags, as very precious Relicks, capable of preserving them from all Misfortunes, and curing them of all sorts of Distempers. This Powder was contained in a little Packet of very white Paper, neatly wrapped up in a large Scarf of white Taffety. *Kiw kyew* told him, that as it was not the Custom of the *Manchew Tartars* to make use of such Things, he durst not receive his Present. He afterwards dismissed this Lama without shewing him any Mark of Courtesy, or offering him so much as a Glass of Water. But understanding afterwards that he desired to have a little Rice, because being very old he found it difficult to eat Flesh, *Kiw kyew* caused a large Quantity to be given him. This Lama said, that tho' his Grand Lama had been Master to *Chemitzun tamba Hütkü*, Brother of *Tüshetü han*, his Disciple was become more able than himself, *Because*, said he, *he had the Address to get himself honoured and adored by greater Numbers of People*. But he did not take Notice that this pretended Skill was nothing but a large Stock of Pride, which at length caused the Ruin of his Family, and the Empire of *Kalka*.

The 30th was fair and temperate almost the whole Day, with a high N.W. Wind in the Morning, which ceased at Sun-rise; a while after it rose in the S.E. and after Noon settled again in the N.W. blowing very violently the rest of the Day, tho' it was not cold.

The 1st of *October* it was very fair and temperate all Day, nay it was hot at Noon, there being but very little Wind from the N. which changed to the S. and a while after returned to the N. We encamped in the Plain of *Unegbet* on the Bank of the Brook, or little River, of *Chikir*, in the same Place where we pitched on the 4th of *July* in going out. There blew a strong S.E. Wind all Night till Day-break, when it ceased.

The 2d was pretty fair in the Morning, but about 7 o'Clock there arose a high W. Wind, which increased after Noon, when the Sky was overcast and threatened Rain; but the Clouds dispersed in the Evening, although the Wind continued almost the whole Night. We encamped again on the *Chikir*, in a great Plain called *Sbari püritun*.

The 3d was fair all Day, but a little cold, a small N. Wind having risen in the Morning, which afterwards increased and turned first to the N.W. then to the W. always very high; but towards Sun-set it fell almost entirely. We found on the Road several Tents of *Mongols*, who were come hither since we had passed this way before, for the Conveniency of Pasture.

The 4th was fair and cold, a high N. Wind blowing all Day till Night, when the Cold grew very sharp, and increased to that degree that every thing was frozen in our Tents. We encamped in the Mountains which we crossed *July* 1. last.

The 5th was fair and very cold, the N.W. Wind blowing very hard all Day from the Time the Sun was risen a little; before this the Cold was so violent that not only the Brooks and Ground were frozen, but our very Breath froze as it passed out of our Mouths, and stuck to our Beards like Iicles. We encamped beyond the Source of the *Chikir*, in a Plain by a Spring of good Water, with a sort of little Pool, which served the Cattle to drink. Not far off we saw between the Hills some small Pines scattered here and there.

On the 6th blew a very hard and cold W. Wind, which began two Hours before Day in the S. and shifted a while after to the W. We quitted the Road we came about 10 Li before we encamped, passing and repassing a little River, on which we pitched the 28th of June last. Here we left our old Road on the W. taking the Way of Mount *Pe cha*, and travelling about 10 Li almost due S. declining a little to the E. The Wind continued all Night with the same Violence.

The 7th we had a very high and cold Wind all Day from the N.W. and W. it snowed in the Morning two Hours before Day, and the Sky was overcast almost from thence till Night. We travelled 60 Li, 40 to the S.E. and 20 almost due E. entering among bare and barren Mountains, tho' some were cover'd with Trees, generally Pines. The Valleys and narrow Passages abound with good Pasture, which was still green, a Sign that it was not so cold here, as in some other Places we had passed since our Departure, where we found all the Pasture yellow, and dry'd up with the Frost. In short, we perceived that it had not snowed in most of the Streights of the Mountains we passed through, nor even on the Mountains near the Place where we encamped, which was in a Valley watered with a Brook, 20 Li from the Entrance of the Mountains. When we were arrived at our Camp, there came a Courier from *So fan lau ye*, who gave *Kiw kyew* an Account how he had been received by the Emperor, and of the Satisfaction his Majesty expressed at the Success of their Negotiation. We also had a Letter from him, informing us that he had acquainted the Emperor how much we had contributed to conclude the Peace, according to the Desire of his Majesty, who, he added, praised us mightily.

A Courier arrives from the Emperor.

The 8th we had fair Weather likewise all Day, but the Wind was as violent as before, blowing continually from the W. and partaking a little of the S. This Day we travelled no more than 42 Li between the E. and S.E. continually in the Mountains, following the Course of a Valley, through which runs a large Brook, whose Water is exceeding good and clear. The Mountains on each side of this Valley are generally steep, and covered partly with Trees, and partly with Rocks. The Valley, which affords good Pasture every where, widening in several Places, makes agreeable Plains, whose Soil seems to be good and fit for Tillage, tho' only a small Part of it is employed that way. Towards the End of our Stage we turned suddenly to the S.W. and having travelled one Li or two on this Point, came and encamped beyond a little River, where our People caught a considerable number of small Fish resembling those which we call Vandoises. This River is no better than a large Brook, at least in the Condition we found it; for it was very low, and of no great Breadth; it runs North-Eastward with a pretty swift Current, tho' winding and turning much.

The 9th it threatened to rain or snow in the Morning, for the W. Wind, which had continued very violent all Night, falling about Sun-rise, there presently arose a pretty high S. Wind, which brought Clouds with it; but the N.W. Wind beginning soon after to blow again with the same Fury as on the preceding Days, dispersed the Clouds, and increased the Cold, which had been pretty moderate for two Days before. The Wind continued all Day blowing very hard. We travelled 69 Li almost directly S. declining however a little to the E. in the Windings of the Mountains. For the first 30 Li we followed a Valley much like the former, excepting that it was more pleasant, and better cultivated by the *Mongols*, was watered by a large Brook, diversify'd with Trees, and full of Partridges, which we sprung every Moment, as well as Quails and Pheasants, whereof *Kiw kyew's* Birds of Prey took several. At the End of 50 Li we turned a little to the E. and passed along another Valley watered also by a Brook, which was dry in several Places. We encamped near another Brook, where there was very good Forage about the Mountains, like what we met with the Day before.

The 10th we had fair Weather all Day, with a pretty violent Wind from the W. and N.W. We advanced 70 Li, the first 40 to the Foot of Mount *Pe cha*, which the *Mongols* call *Hamar Tababân*, and the rest in passing this Part of *Pe cha*; which is not a single Mountain, but a Collection of several, whereof some are very high, and cover'd with Pines, the rest are partly bare, and not so high. This Place is famous among the *Tartars*, who look upon it as one of the highest in the World, because several Rivers descend from it, directing their Course to the E. and W. the N. and S. Perhaps the excessive Cold which reigns there is owing to this great Elevation. They say it is never without Ice. We saw some an Inch thick in three little Ponds, which are in a Valley between two of the lowest Mountains, and in the Brooks that run down the N. side of the Mountain. Most of the Trees in these Mountains, the Pines as well as others, were dead and dry'd up; which some attribute to the great Drought that prevailed this Year throughout the Country; others to the great Cold of late Years. The Mountain was not difficult to ascend on the N. side, but we found the Descent very rough on the S. side. The Emperor caused a great Road to be made on purpose for the Calashes of the *Queens*, who sometimes follow him thither. Having descended the Mountain, we encamped seven or eight Li from the Foot of it, in a Pass of the Mountains near a large Brook, which rises in Mount *Pe cha*. The whole Place was full of Pheasants and Roe-bucks. I reckon our Stage might be about 50 Li to the S.W. retrenching the rest on account of the Windings of the Mountains and Valleys. The Cold was not very great, and after Noon it was very temperate to the Place where we encamped.

Mount *Pe cha*.

The 11th was fair, temperate, and pretty calm. We travelled first 60 Li, always along the Valley where we had encamped, our Course nearly S.E. The Mountains on each side are neither much covered with Trees, nor very high, but pretty steep. This Valley is continually watered by the same Brook, which is augmented by several others. It was full of Pheasants, whereof many were taken by *Kiw kyew's* Falcons, that were always in Chace of them. There were also Hares in some Places. We passed near several Springs of hot Water, very famous among the *Tartars*, who there come to bathe and drink of them when they are troubled with any Disorder. Alighting, I examined these Springs, which are very numerous in the middle of the Valley, forming a very large Brook. I put my Hand into several of them, but was obliged to draw it out again very quick, it being impossible to hold it there above a Moment without being scalded: The Water was exceeding clear and pure. Their Baths were nothing but some Pits dug in the Ground, and cover'd with Branches of Trees. Having travelled 60 Li in this Valley, we turned off to the West into another Streight of the Mountains which crosses the former; as we entered it News was brought to *Kiw kyew* of the Death of the Empress his Niece, who dy'd the 24th of August of a Miscarriage. The Emperor, who was extremely afflicted at her Sickness, declared her *Whang bew*, or Empress, on the Day she dy'd. She had, for a long time, enjoy'd the Honours of that Dignity, without any Title but that of Queen, which the Emperor's three principal Wives have in common. He loved this Princess much, but was not willing till then to declare her Empress, as has been already observed, tho' he had been often solicited to confer that Dignity on her; some say it was out of Superstition, fearing that Title might be fatal to the Person who bore it, because two had already dy'd; others imagined it was done to mortify her, because he knew her to be a little haughty. However that be, she had at her Death, and afterwards, not only

Springs of hot Water.

only the Honours, but also the Title of Empress. The Emperor likewise made her Father *Kong* of the First Rank; a Dignity next to that of Princes of the Blood Royal, among whom there are several who have no other Title, and several who would be glad of it, but have it not, as not having Merit enough to enjoy the Title of Prince and the Pension belonging thereto. As soon as *Kiw kyew* heard this News, which was known to us a Month before, he fell a weeping and sighing aloud, according to the Custom of the *Chinese* and *Tartars*; after which he continued his Journey with us to the next Post-house, which was not far from the Entrance of the Valley. Being arrived there, he immediately took Post, that he might the same Day appear before his Majesty, who we knew was but 60 Li distant. As for the rest of us, we encamped near this Post house, by the side of a large Brook of very fine Water. This Day we travelled 60 Li to the S.W., and the rest to the W.

The 12th was fair, but for some part overcast, with a small S. Wind. The Morning was cold, but afterwards the Air was pretty temperate. We first marched 10 Li Westward, to a little Plain where the King's eldest Son was come to encamp, in order to call the Stag. This Plain is at the Foot of a Mountain, which the People of the Country name *Tayn*. We afterwards turned due S. and travelled 50 Li on this Point of the Compass to the Emperor's Camp. His Majesty, who had received *Kiw kyew* the Day before with great Tokens of Goodness, told him in an obliging manner, that he was not ignorant of the Fatigues we had undergone, and that we had suffered much in this Journey; that he was very well pleased with the Success of the Negotiation, and would shew Tokens of his Satisfaction, when the Troops passed by. In short, he had ordered to be distributed to our Officers and Soldiers, Oxen, Sheep, Venison he had killed in Hunting, Wine, Butter, and Horses for all those who wanted them, which was punctually performed. When the Emperor was on his Return in the Evening, our Officers, with *Kiw kyew* at their Head, and we among them, drew up along the Road where the Emperor was to pass; who not being able to distinguish the Persons, because it was Night, asked who we were: *Kiw kyew* having answer'd in the Name of the rest, his Majesty enquir'd if every body was in Health, after which we went to thank him, making the nine usual Inclinations opposite to the Door of his Tent: He sent several Dishes from his Table to the Officers and Mandarins of the Embassy. P. *Pereyra* and I went afterwards by ourselves to enquire after the Emperor's Health, and receive his Orders. As it was very late, and his Majesty was to set out the next Morning to call the Stag, we could not see him; but he caused us to be told publickly, that he was well; that he knew we had suffered much, and that through our Care and Diligence the Negotiation of Peace had taken Effect; that in short, we should go and rest ourselves at *Pe-king*, along with *Kiw kyew*, who was to set out next Day, leaving the Command of the Troops to a Lieutenant-General.

Come to  
the Empe-  
ror's Camp.

The 13th the Weather was fair and temperate all the Day. We set out for *Pe-king* with *Kiw kyew*, travelling about 90 Li almost due S. then having gone ten Li W. we came to lie in a Village, which belongs to one of the Regulos of *Pe-king*.

The 14th was still very temperate, only it was somewhat cold in the Morning, and hot at Noon. The Air was calm and clear till the Evening, when it became overcast; but at Night the Clouds dispersed, and we had a Hoar-frost.

The 15th the Weather continued fair and temperate, but there arose a S.W. Wind towards Noon. In all the Country from Mount *Pe-cha* hither was scarce any Harvest, on account of the Drought, which was so great that almost all the Brooks were dry'd up; for above a Year there had not fallen Rain enough to moisten the Ground two Inches deep.

The 16th was fair and pretty temperate, tho' there was a great Fog in the Morning. We passed through the Great Wall, entering *China* at *Ku-pe-kew*, and came to lie at a Fort 40 Li from *She-kye*.

The 17th was temperate, cloudy in the Forenoon, but clear afterwards.

The 18th we arrived happily at *Pe-king*, the Day being temperate and fair, with very little Wind.

The 21st it began at last to rain, and continued raining all Day.

Arrive at  
*Pe-king*.

The 22d the Emperor returned to *Pe-king*, and we went to the Palace to salute him. His Majesty had ordered one of the Eunuchs of his Bed-chamber to wait on us with *Chau-lau-ye*, who was much indisposed, and tell us, that his Majesty knew very well that we had successfully laboured in the Negotiation of Peace, and that he would willingly learn the Particulars of ourselves, and the chief Difficulties we had to struggle with. We answer'd, that we had exactly followed his Majesty's Orders, and endeavour'd to do our Duty. We were then treated with *Tartarian* Tea, [that is, Tea after the *Tartarian* Fashion] and told that a Portion of Venison was allotted for each of us. Here it must be remarked, that 'tis the Custom of the *Tartars* to dry the Flesh of all Animals in the Sun, to preserve it from corrupting, and it is principally on this Sort of Meat that the common People feed when in the Field.

The 24th the Emperor went to make the usual Offerings to the Dead before the Body of the deceased Empress, who lay in State in a House of Pleasure without the City.

November 4. We went to the Palace to enquire after the Emperor's Health, because our Brethren had observed a few Days before, when they presented him their Calculation of an Eclipse of the Moon which was to happen this Month, that he was somewhat fallen away. His Majesty received our Compliment very kindly, and ordered that we should be in the same Hall where we had appeared twice in his Presence:

Instance of  
the Empe-  
ror's Affec-  
tion for his  
People.

Here one came from him to tell us, *That if there appeared any Change in his Countenance, it was no Wonder, since there had been a great Drought this Year, and that consequently his People must have suffered much; that the Misery of his People could not fail of giving him Uneasiness.* Afterwards the Eunuch who brought us this Answer said, that his Majesty understood I was pretty well versed in the *Tartarian* Language, and asked me if it were so. I reply'd, that indeed I had begun to learn it; and as he was very particular in his Questions, I was obliged to answer him in *Tartarian*, of which he immediately informed his Majesty, who sent us a Salver covered with Victuals (all in very fine Porcelaine, yellow without, and white within) from his own Table. They told me, I must thank his Majesty in the *Tartarian* Language, which I did in the best manner I could. After they had carry'd him my Answer, he sent a third time to ask what sort of Books I had read, if I readily understood them, and was the Person who had offered to go to *Uia* to learn *Tartarian* more expeditiously. I reply'd, that if his Majesty thought fit to send me, I was ready to go there, or wherever he pleased. When we had tasted what the Emperor had sent us, they told us, in dismissing us, that his Majesty would immediately send us Venison of his own hunting, which he had ordered to be kept for us.

The 17th we went to the Palace, to know if his Majesty desired our Attendance at the Obsequies of the Empress, and were answer'd from him, that it was not necessary. We at the same time made him a Present of four black Fox-Skins, given us by the Plenipotentiary-Ambassador of *Russia*, which his Majesty kindly accepted. These are the most precious and costly Furrs to be met with here; nor is any Person fullier'd

suffer'd to wear them, unless they be given to him by the Emperor. His Majesty at the same time made us a Present of two Pots of dry'd Venison, which he had killed in his last Hunting.

The 22d the Emperor, followed by his whole Court, went to the Funeral of the Empress, which was performed in a Place chosen by him, where two former Empresses his Wives, and his Grandmother, had been bury'd. This Prince expressed a more than ordinary Affliction for the Death of this last Empress; he went once or twice to weep near her Corpse, and stay'd there several Hours. All the Grandees of the Court, by his Order, did the same every Hour in their Turns. Soon after the Death of this Princess, he sent her Father all her Jewels. Being informed that four Gentlemen of his Bed-chamber were eating together and diverting themselves during the Height of his Affliction for the Loss of her, he caused them to be chastised after the Tartar manner; and not satisfy'd with banishing them his Presence, he punished their Fathers, by depriving them of their Employments, and obliging them to maintain Eunuchs at a great Expence. 'Tis scandalous, said he, that my Domesticks, whom I treat with too much Indulgence and Honour, should be so little touch'd with my Affliction, as to be making merry while I am overwhelmed with Grief.

December 11. Between five and six in the Morning, a Comet was perceived from the Top of the mathematical Tower at Pe-king, to the S.E. There appeared no more than ten or twelve Feet of its Tail, which seem'd to be about a Foot in Breadth; it terminated just under the three Stars, which make a small Isocles Triangle in the Bending of Hydra's Tail; thence it extended towards the Centaur, and pass'd over the two Stars of his Right Shoulder: The rest of this Comet was obscured by the solar Rays, so that they could not see its Head, or judge of its true Magnitude.

The 12th it appeared again, and its Motion was observed to be South West.

The 13th I went at 6 o'Clock to observe it on one of the Towers of our Church, when there appeared above the Horizon about twelve Feet of Tail, which was about a Foot in Breadth.

The 14th I observed the Comet a second time, and found its Elongation from the Sun remarkably increased, and that it advanced towards the S.W. a Degree and half in 24 Hours, appearing less luminous. The Emperor returned to Pe-king from the Funeral of the Empress, fowling all the way back. We went to the Palace, according to Custom, to enquire after his Health, and he did us the Honour also to ask after ours, and to put several Questions to us about the Comet, concerning which the Tribunal of Mathematicks had presented him with their Observations.

The 15th it was hardly visible, because the Horizon was obscur'd with Vapours, and its Elongation was very great. It was observed four or five Days longer at the Observatory, till they could hardly discern the Glimmering of its Tail. They did not see its Head, which was still hidden in the Rays of the Sun when its Tail entirely disappeared.

The 31st the Emperor returned hither from his Park, called *Hay tse*, where he had been for twelve or fifteen Days diverting himself with Hunting; it is full of Stags, Roebucks, Hares, Pheasants, &c.

The 1st Day of the Year 1690, we went in the Morning to the Palace, according to Custom, to enquire after the Health of the Emperor, who order'd us to be served with Tartarian Tea, which he takes himself. He caus'd us to be asked several Questions about certain Remedies, and among the rest Cauteries, in order to inform himself how they were apply'd in Europe, to what Part of the Body, and for what sort of Distemper.

The 5th P. Pereyra and I were sent for to the Palace by the Tribunal of the Grand Master of the Emperor's Household, called in Tartarian, *Poyamban*, to receive what his Majesty had order'd for us in Return of the four Black Fox-Skins which we had presented him. This Gift consist'd of ten pieces of Silk, Sattin and Damask, which the Officers of the Magazines of the Palace deliver'd to us; whereupon we went immediately to thank the Emperor with the usual Ceremonies.

The 10th one of the Gentlemen of his Majesty's Bed-chamber came from him to our House with Notice to repair to the Palace next Day, in order to explain the Use of the Mathematical Instruments, which the Missionaries had given him from time to time, or caus'd to be made for him in Imitation of the European. They added, that it was the Emperor's Will that I should speak in Tartarian; and that when I was at a Loss P. Pereyra should speak for me in Chinese. We were allow'd also to bring any one of the other three Missionaries we thought fit.

The 15th the Peres Pereyra, Thomas, and I went to the Palace, according to Order, and were brought into one of the Emperor's Apartments, called *Yang Yin tyen*, where one part of the most skilful Artificers, as Painters, Turners, Goldsmiths, Coppersmiths, &c. were at work. Here they shew'd us the mathematical Instruments, which his Majesty had caus'd to be placed in very neat Boxes, or Drawers, made on purpose of Pastboard. The Instruments were not very extraordinary, consistng only of a few Sectors, almost all defective, several common Compases, large and small, of different sorts, some Carpenters Squares, and geometrical Rules, a graduated Circle, half a Foot in Diameter, with its Sights; all coarsly made, and far short of the Neatness and Accuracy that appear'd in the Instruments which we brought, as the Emperor's Officers, who saw them when we arriv'd, themselves allow'd. We were order'd from his Majesty thoroughly to examine the Uses of them, that we might explain them clearly to him, and to bring with us next Morning the other Instruments in our House proper for measuring the Heights and Distances of Places, and taking the Distances of the Stars.

The 16th we sent for P. Suarez, and return'd to the same Apartment, which consists of a main Building with two Wings. The main Building, which faces the S. is compos'd of a Hall and two large Closets, one on each side. In the Front of the Hall is a Gallery about fifteen Foot wide, supported only by thick wooden Pillars, with Timber-work, painted, and enriched with Carving and Gilding, but without a Cieling; it is paved with large square Tiles, which they take care to rub and make as smooth as Marble. The Hall, which is not very magnificent, has an Estrade in the middle, about a Foot from the Floor, whereon is a Foot-Carpet, not unlike our Turkey Carpets, but very common, with great Dragons upon it. The Emperor's Throne, which is properly nothing but a great Arm-Chair, of Wood gilt, is at the farther End of this Estrade. The Cieling of the Hall is gilt and painted, but ordinary enough; in the middle of it is a carved Dragon, with a Globe hanging from his Mouth. On both sides of the Hall are large Rooms about 30 Foot square; that on the left Hand as we enter'd was full of Painters, Engravers, and Varnishers. There were likewise a good Number of Books in very plain Presses. The other Chamber is that where the Emperor usually stops, when he comes into this Apartment. Notwithstanding which it is very plain, without either Painting, Gilding or Tapestry, the Walls being lined with nothing but white Paper pasted on them. Along the S. Side of the Chamber there runs an Estrade from one End to the other, about a Foot and half high, covered only with a common white Woollen Carpet. In the middle is a Mattress, cover'd with black Sattin, on which the Emperor sits, and a kind of Bolster for him to lean on; beside it is a little Table about a Foot high, neatly varnished, on which stands his Majesty's Inkstand,

Rarities in  
this Apart-  
ment.

with a few Books, a Perfuming-pan, and Pastils in Powder on a little Stool. The Perfuming-pan was made of a mixt Metal, much esteem'd in *China*, tho' it is mostly of a very old and scarce kind of Copper. Near the Place where his Majesty pass'd were some Fruits in Wax-work, which we presented him on our Arrival at *Pe-king*. This Chamber was adorned with a Press full of *Chinese* Books, besides several Tables heaped with Jewels and Rarities, all sorts of little Agate Cups of divers Colours, Porphyry and such like costly Stones, little Toys in Amber, even to Nuts bored through with much Art. I saw most of his Majesty's Seals, in a little Trunk of yellow Sattin, very neat. They are of all Sorts and Sizes, as of Agate, Porphyry, Jasper, and Rock-Crystal; they all had Characters engraven on them, those of *China* being on most of them: I saw only one large Seal inscribed with Words in both Languages; those in the *Tartarian* were, *Oncho Koro Che Chenneakû Jabonni Parpeyi*, that is, *The Jewel or Seal of great Actions, extended, and without Bounds*. On some of them there was likewise a kind of Cartridge, between two Dragons which inclosed the Letter of the Seal. In this same Hall was an Apartment for Workmen, who were solely employ'd about Pastboard Toys, which they make with surprizing Neatness.

The Milli-  
naires in-  
struct the  
Emperor in  
Mathema-  
ticks.

This Day the Emperor order'd us several Dishes from his own Table, and afterwards sent for us into his Presence in the Apartment where we saw him at our first Audience. This Place is called *Kyen tsing kong*, and like the *Yang tsin tyen*, but dispos'd more to Advantage, and therefore his Majesty usually dwells in it. He was in a Room on the Right-hand of the Hall, which Room is full of Books put up in Presses, covered with purple Crape. The Emperor asked us, on entering, if we were well, and after we had thanked him for that Honour, by falling prostrate on the Floor, according to Custom, he, addressing himself to me, enquired if I had made a considerable Progress in the *Tartarian*, and understood Books in that Language? I answer'd also in *Tartarian*, that I had learned a little of the Language, and understood the Histories I had read tolerably well; whereupon his Majesty turning to those who were near him, said, *He speaks it well; he has the true Accent*. Afterwards he made us draw near his Person, and began by requiring me to shew him the Nature of a Semicircle given us by the Duke of *Mayne* when we left *France*, which I had presented his Majesty this same Day. Accordingly I explained the several Uses of it; but he would know even the Method of dividing the Degrees into Minutes, both by concentrick and intersecting Circles. He admir'd and greatly praised the Accuracy of this Instrument, and expressed a Desire to be acquainted with the *European* Letters and Figures, that he might be able to use it himself. Then taking his Sectors, he desired us to explain their Use, and after employing us near an Hour, measuring along with us the Gradations, walking and behaving as familiarly as a Father might do among his Children, he dismissed us, with Orders to return next Day.

The 17th his Majesty sent for us very early to the Palace, where we stay'd with him more than two Hours, explaining several Problems of Geometry, he talking to us all the while with great Sweetness and Familiarity. He made us repeat over the Use of various Instruments made for him by *P. Verbieft's* Direction. I spoke to him always in *Tartarian*, but would not undertake to give mathematical Explanations in this Language, excusing myself, as not being Master enough either of it or the *Chinese* or *Tartar* Terms of Art corresponding to ours. But I told him, when *P. Bouvet* and I were well vers'd in the *Tartarian*, we might be able to give him very clear and satisfactory Lectures in *Mathematicks* or *Philosophy*; because the *Tartarian* surpasses much the *Chinese* Language, as having Conjugations, Declensions, and Particles to connect Discourse, which the latter wants. The Emperor seem'd pleas'd with this Remark, and turning to those who were about him, said, *That is true, and this Defect makes the Chinese much more difficult than the Tartarian*. As we were going to retire, the Emperor order'd *Chau lau ye*, who was present, to learn distinctly what we had to say, because his Majesty was often at a Loss to understand us.

They ex-  
plain Geo-  
metry to  
him.

The 18th all four of us returned to the Palace, where we explained some geometrical Propositions to *Chau lau ye*. In the Evening his Majesty sent us several sorts of Provisions from his own Table, and among the rest a very beautiful Fish of a most delicious Taste, which came from *Lyau tong*, and was of the same Kind with that we caught in the River *Kerlon* when we went to *Nipchû*. As his Majesty was very busy this Day, he sent us home in good time.

The 19th, going to the Palace as usual, his Majesty came into the Apartment of *Yang tsin tyen* where we were; he stopp'd first to see some of his People slide on the Snow prepared for the Purpose. After which he went to the Work-room of the Painters, and then came into the Chamber where we were. He continued a good while with us, and had as before several Problems in Geometry explained to him, with the Use of an Astrolabe made for him by *P. Verbieft's* Directions. He seem'd, before us and his Courtiers, to value himself on understanding these Sciences, and comprehending what was explained to him.

The 20th the Emperor came again to *Yang tsin tyen*, and staid above three Hours with us. He had sent us Victuals from his own Table, and among the rest a kind of four Cream, much esteem'd by the *Tartars*, and had the Goodness to send us Word that, *knowing we liked it, he had not eaten what was served up to him, but had reserved it for us*. This Day his Majesty express'd still greater Regard for us, and was more familiar than the Days before. He ask'd me many Questions, and said the most obliging Things, seeming surpriz'd that I had in so short time made such Progress in the *Tartarian*, especially considering I lived in a House where none spoke that Language. Upon my saying that the last Journey into *Tartary* had been of great Service to me, he reply'd, that when there was Occasion for another he would make use of me. At last, after taking several Distances and Heights with us, he ask'd me what were the Qualifications of *P. Bouvet*? To which I answer'd, that he had made the same Progress as I in the *Tartarian*; and was also skill'd in *Mathematicks*, and other *European* Sciences.

The 21st his Majesty order'd *PP. Thomas* and *Pereyra* to be called back, after we had left the Palace, to repeat him an Explanation; and signified that there was no farther Occasion for *P. Suarez's* Attendance.

The Tribu-  
nal of  
*Poyamban*.

The 22d the two Fathers were sent for as the Day before, and the Emperor not being able clearly to understand their Explication, he dismissed them betimes. A while after he sent *P. Bouvet* and me Orders to consider which was the most ready way to perfect us in the *Tartarian* Language; to repair every Day to the Tribunal of the *Poyamban* (that is, the Tribunal of the Grand Masters and Stewards of the Palace, where all Affairs are transacted in the *Tartarian*) or to take a Journey into the Country of the *Manchews*. We answer'd, that we had no Occasion to deliberate on the Matter, since his Majesty was a much better Judge of it than we, and knew better the most expeditious Means of learning that Language; that besides, as we learned it purely to please him, it was indifferent to us what way we acquired it, provided his Majesty was but satisfy'd. I intreated him therefore to signify his Intentions to us, and that we were ready to obey his Pleasure. The Emperor sent immediately to tell us, that the Winter not being a proper Season to travel in, we should go every Day to the Tribunal of the *Poyamban*, where we should find skillful Persons, with



with whom we might discourse as much as we pleased; that we might eat with the Chiefs of the Tribunal, and that when the Frost was over he would send us to travel into Eastern Tartary.

The 23d P. Bouvet and I went to the Palace to thank the Emperor for this Favour. But he sent to tell us, that it would be time enough to thank him when we were thoroughly versed in the *Tartarian* Language; and a while after admitting us into his Presence, he put several Questions, particularly to P. Bouvet, whom he had not seen for some time. In the Evening *Chau lau ye*, who the Evening before had carry'd the Emperor's Orders to the Heads of the Tribunal of the *Poyamban*, conducted us thither himself, and presented us to the Grand Masters and chief Steward. These Gentlemen received us kindly, and appointed us a Room opposite to the Hall wherein they hold their Assemblies.

The 24th we went the first time to this Tribunal, where they assigned us two inferior Mandarins, born in Tartary, to instruct us in the Language, and do whatever else we required. They appointed likewise one of a superior Rank, and very skilful in both Languages, to come once every Day to solve the Difficulties which the others could not fully explain, and teach us the Elegancies of the Language. One of them, who it seems had been a Mandarin of the Custom-House at *Ning po*, when we arrived there, was much surprized to see us in a different Condition from what we appeared at his Tribunal: But as he had used us very well, he made no Difficulty to discover himself to us, and we did not fail to thank him for his kind Treatment at that Season without knowing us.

The 27th the Emperor sent Fruits and Sweetmeats from his Table to PP. *Pereyra* and *Thomas*, who continued going to the Palace to explain the Mathematicks, he sent us some likewise into the Tribunal, as a new Proof of his singular Respect for us.

The 29th the Emperor sent us dry'd Sweetmeats again from his Table. which we distributed among the Heads of the Tribunal. A few Days after his Majesty sent to our House Stags, Pheasants, Fish, and Oranges to begin the new Year, and we went to thank him.

Jan. 9. [the first Day of the *Chinese* Year] we went to pay our Respects to the Emperor, according to Custom at the Palace, where we found the Mandarins of all the Tribunals, and the Officers of the Troops assembled in the third Court (entering on the South side) which is the largest, and were present at the three Genuflexions with the nine Knocks of the Head, which they performed all together, with their Faces towards the Palace. This Ceremony was conducted with a great deal of Order; first the Mandarins, consisting of several thousands, were placed according to their respective Dignities, all dressed in their Robes of State, which make a very good Figure in the Winter, on account of their rich Furrs interspersed with Gold and Silver Brocades. The Mandarins standing thus in Order, an Officer of the Tribunal of Ceremonies cry'd aloud, *Kneel*; at which Word, they all fell on their Knees together. Then he cried out three times, *Knock your Heads against the Ground*, which was immediately performed, all striking with their Heads, at the same Instant, every time he spoke. After which the same Person said, *Rise*, and every one standing up as at first, the same Ceremony was repeated thrice more; so that there were in all three Genuflexions, and nine Knockings with the Head, a Respect which is pay'd in *China* to none but the Emperor, and which all from his own eldest Brother to the lowest Mandarin render him punctually on other Occasions. The Soldiers and Artificers of the Palace, who receive any Favour from his Majesty, ask Leave to thank him, and knock their Heads nine times at the Palace-Gates. The common People and Soldiers are scarce ever admitted to perform this Ceremony, and Persons are reckoned very much honour'd when the Emperor receives this sort of Respect from them: But it is a singular Favour indeed when he permits it in his Presence; which is scarce ever done except at the first Sight they have of his Majesty, or on some extraordinary Occasion, and by Persons of eminent Rank. Indeed, when the Mandarins repair to the Palace every five Days, to pay their Respects to his Majesty, although they always perform them in their Robes of State, and with the same Formalities, yet the Emperor seldom appears in Person upon the Throne before which they do it; nor was he present this first Day of the Year when we saw all the Mandarins of the Tribunals and Officers of War pay this Homage. For the rest, this Ceremony is performed with great Caution and Exactness; for there are Censors who examine every thing that passes, and it is an unpardonable Fault to want Gravity on this Occasion, or to perform it in a slight and careless manner.

As his Majesty went out in the Morning, according to Custom, to honour his Ancestors in the great Palace appointed for this Ceremony, part of the Retinue which attended him was drawn up in the third and fourth Courts. In the third were four Elephants richly harnessed, and much more magnificently than those we saw at the Court of the King of *Siam*; for tho' they were not so handsome, they were loaden with great Chains of Silver, or at least of Copper gilt, adorned with abundance of precious Stones. Their Feet were securely chained together for Fear of any Accident, and each carry'd on his Back a Throne like a little Tower, but not very splendid. There were likewise four other Thrones borne by Men, on one of which the Emperor was carry'd to the Palace of his Ancestors. On our entering into the fourth Court, we saw two long Ranks of Standards of various Forms and Colours, Pikes with Tufts of that red Hair which the *Tartars* wear on the Top of their Caps in Summer, and several other Ensigns of Dignity, which are carry'd before the Emperor when he marches in State. These two Ranks extended to the Foot of the Steps of the great Hall, in which the Emperor sometimes gives Audience. Those who carry'd these Ensigns of Imperial Dignity had also their Robes of State, but very ordinary ones, and distinguished only by their Variety of Colours. Within these Ranks were some of the Emperor's Led-horses, with curious Trappings. In the Hall, the Regulos and all the Grandees of the Empire were placed according to their Stations, waiting for the Emperor to pay him their Respects. Having crossed this Court, we came into the fifth, at the farther End of which is a great Platform encompassed with three Balustrades of white Marble one above another. On this Platform formerly stood an Imperial Hall, called *The Hall of Concord*, where his Majesty had his most magnificent Throne, and received the Reverence of the Lords and all the Officers of the Court. There are still to be seen two little Squares of Stone placed at proper Distances, which determined how far the Mandarins of each Order were to advance. This Hall was burnt several Years ago, and tho' a Million of Taels, that is, about eight Millions of *French* Livres, have been long since appointed for rebuilding it, it is not yet begun, because they have not been able to get as large Timber as the former, and it must be brought 3 or 400 Leagues.

On this Occasion I must observe, that the *Chinese* are so wedded to their ancient Customs, that nothing can prevail with them to change them. They have, for Instance, very fine white Marble, which is gotten within 12 or 15 Leagues of *Pe-king*; They dig up Slabs of a monstrous Size to adorn their Sepulchres, and there are very huge Pillars of it in some Courts of the Palace: Yet they make no use of it in building their Huufes, or even in paving the Halls of the Palace; but use large square Tiles, which however are polished so fine that I must own I took them for Marble the first time I saw them. All the Pillars in the

Buildings

Respects paid the Emperor every New-year's Day.

Ceremony of honouring his Ancestors.

Buildings of the Palace are Wood, with no other Ornament than Varnish to set them off: Neither do they make any Arches, except in Gates and Bridges; all the Walls are of Brick; the Gates are japanized with green Varnish, which is very pleasing to the Sight: The Roofs are likewise of Brick, which they wash with yellow Varnish: The Walls on the outside are plaistered red, or faced with very smooth and polish'd Brick; withinside they are lined only with white Paper, which the *Chinese* paste on with great Skill. After we had cross'd this fifth Court, which is exceeding large, we enter'd into a sixth, being that of the Kitchens, where all the *Hya's*, or Life-Guards, and other Officers of the Emperor's Household, who are properly his Domesticks, waited to attend his Majesty when he went to receive the Homage of the Princes and Grandees of the Empire. We stay'd at the Gate of this Court till the Emperor had given his Audience of Ceremony. When he went out of this Court to go into the Hall of the Courts, where were the *Regulos* and great Officers of the Empire, we went to wait for him in the fifth Court. After he had given Audience he return'd not by the middle Gate thro' which he came, but by that of one of the Wings, and pass'd very near the Place where we stood. His Majesty was dress'd in a Vest of very black Sable, and wore a Cap of State, which differs from others only by a sort of Gold Point, on the Top whereof was a large Pearl, shaped like a Pear, and at the Bottom other Pearls, perfectly round. Every Mandarin wears also a precious Stone on the Top of his Cap of State: Those of the 8th or 9th Rank have only Gold Point; the 5th, 6th, and 7th Orders wear a Stone of Rock Cryllal; the 4th is distinguished by a blue Stone, the 1st, 2d, and 3d by a red one, cut facet wise. The Emperor and Heir apparent wear Pearls on the Top of their Caps.

Caps of Ceremony.

After the Emperor was enter'd we follow'd him to the End of the 7th Court, where we gave him Notice that we were come to pay him our Respects also: We walked after a *Tayki*, or *Mongol* Prince, first Cousin to the Emperor, and design'd for his Son-in-Law, who was come thither likewise to pay his Homage; which he did in the Middle of the Court, with his Face to the North, where the Emperor then was. His Majesty sent this Prince a large Gold Dish of Victuals from his Table, and another to two of his favourite *Hya's*, or Guards, who were order'd to the Apartment of *Yang-tsin tyen*, where we used to rest. From thence we went to pay our Respects successively to the Emperor's two Brothers, both Prime *Regulos*, to the Children of the fourth *Regulo*, who died last Year, to *So san lau yé*, and to the two *Kiw kyew*. The Emperor's eldest Brother and the three *Regulos* sent one of their Gentlemen to thank us, and excuse them on account of the Fatigue they had undergone all the Morning, either in attending the Emperor to the Hall of his Ancestors, or in waiting at the Palace.

The 13th *P. Bouvet* and I were sent for to the Palace of the *Yang tsin tyen*, to give the Model of a Candlestick, so contriv'd that the Candle snuffs itself. The Emperor asked us in *Tartarian*, how we advanc'd in the Study of that Language? I answer'd in the same, That we would endeavour to improve his Majesty's gracious Assistance for that End. The Emperor then turning to those about him, said, *They are improv'd indeed; their Language is better, and more intelligible.* On my saying, That the greatest Difficulty for an *European* was to learn the *Tartarian* Tone and Accent, *You say right*, reply'd the Emperor, *it will be no easy Matter to learn the Accent.* Then he ask'd if we thought Philosophy might be treated of in *Tartarian*: We answer'd, That we hoped to compass it when we were Masters of the Language; that we had made a Trial, and found we could express our Thoughts so as to be well understood by those who taught us the Language. The Emperor finding by this Discourse that we had drawn up something in Writing relating thereto, and that it was in our Study, order'd an Eunuch of the Presence to go with me to fetch it. When I brought it he made us draw near his Person, and took our Paper, which treated of Digestion, Sanguification, Nutrition, and the Circulation of the Blood. It was not finished, but we had gotten Figures drawn to make Things more intelligible. These he consider'd very attentively, especially those of the Stomach, Heart, Viscera, and the Veins, comparing them with some in a *Chinese* Book, which treated of the same Matters, and found a great Conformity between them. He afterwards read over our Papers, praised our System, which he said was very subtle, and then went on in his own Course of Practical Geometry with *P. Thomas*. After more than two Hours Discourse, *Chau lau yé* presented him from me with a Pair of Compasses 4 Inches long, with 2 or 3 Pieces to be fastened on occasion to one of the Legs; he accepted of it, and order'd me a very large and good one with all its Pieces, and a *Chinese* Fathom, made of a Silk Cord, divided into Inches and Lines, all in a Box or Case, cover'd with Brocade and yellow Taffety both within and without. The following Days we began to frequent the Palace as before.

Cautions given the Missionaries by the Emperor.

On the 17th, *Chau lau yé* and an Eunuch of the Presence were order'd by the Emperor to tell *PP. Peréyra* and *Thomas*, who attended him according to Custom in the Apartment of *Yang tsin tyen*, that we ought to be cautious in speaking of our Sciences, and whatsoever concern'd ourselves, especially before the *Chinese* and *Mongol*, who were not pleas'd to see us in this Country, because they have their *Bonzas* and *Lamas*, to whom they are very much bigotted; That his Majesty knows us thoroughly, puts entire Confidence in us, and treats us as his most favour'd Domesticks; that having caused our Conduct to be observ'd, not only at Court, where he order'd Men to reside in our Houses on purpose to watch us, but also in the Provinces, where he had expressly sent trusty Persons to enquire in what Manner our Brethren behaved there, he had not found the least Fault in our Conduct; that for this Reason he treated us with so much Familiarity, sending for us every Day into his Presence; that notwithstanding all this we ought to be very reserv'd abroad, tho' before him we ran no Risk in speaking our Sentiments freely. "There are three Nations in my Empire, added he; the *Manchews* love and esteem you as well as I, but the *Chinese* and *Mongols* cannot endure you. You know what happen'd to *P. Adam* towards the End of his Days, and to *P. Verbiest* in his Youth; it is always to be fear'd there will be such Impostors as *Yang quang syen*, so that it is proper to be upon your Guard." In short, he warn'd us not to translate any Thing relating to our Sciences in the Tribunal where we were, but only in our own House; that this Advice was no more than a Caution, and that we ought not to apprehend we had occasion'd it by any Fault or Indiscretion, since he was entirely satisfi'd with our Conduct.

The 21st arriv'd in this City, a *Karawan* of *Eluth Tartars*, and *Mohammedans* [*Moors* in the *French*] who are their Neighbours, and come here to traffic. There were among them two *Russians* and a *Lithuanian*, who came twice to see us. This last told us, That an Envoy of the Plenipotentiaries of *Russia* coming to this Court by the Way of *Kalka*, had been murder'd, with all his Retinue, by the *Kalka Tartars*; who having separated the Company under Pretence of Traffic cut all their Throats.

The 26th, the Emperor went to his Pleasure-House, and thence to his Park, where, in Presence of the Grandees of his Court, he put in Practice good part of the Lessons we taught him in Geometry: Then he sent us Orders to proceed in explaining Philosophy in Writing, and hinted that we need only finish the Subject we had begun; but that it should be done in private at our House.

The 5th of *March*, the Emperor return'd to *Pe-king*.

The 7th in the Evening, he sent us Orders to bring next Morning what we had written in *Tartarian*, with some

some Propositions of *Euclid* explain'd in the same Language. But we had time only to prepare the first Proposition, and write over fair what we had done relating to *Nutrition*.

The 8th, P. *Bouvet* and I going in the Morning, with PP. *Pereyra* and *Thomas*, into the Apartment of *Yang tsin tyen*, his Majesty came and stay'd two Hours with us. He read what we had describ'd in the *Tartarian*, and caus'd the said Proposition to be explain'd to him. After he had thoroughly comprehended our Explanation, he wrote it down, with his own Hand, as we dictat'd to him, only correcting the Terms and Stile. He appear'd very well satisfy'd with what we had done, and told us, *he would take the same Exercise every Day*. His Majesty gave each of us this day two Pieces of black Satin and 25 *Tael*: Not, he said, that he pretended thereby to recompense the Trouble we were at on his Account, but because he observ'd that our Clothes were in a bad Condition.

The 9th we were sent for into the Apartment of *Kyen tsin kong*, where we explain'd the second Proposition; which being a little more difficult and perplexed than the first, his Majesty did not so easily comprehend it, and deferred to transcribe it till next Morning that it might be repeated once more.

The 20th we explain'd the Proposition over again, and after we had made him thoroughly understand the Sense of it, we dictat'd and he wrote it, correcting the Language as before. *Chau lau ye* represented, that the six first Books of *Euclid*, with the Commentary of *Clavius*, render'd into *Chinese*, by P. *Ricci*, had also been translated some Years ago into *Tartarian* by a skilful Person appointed by his Majesty; and that tho' this Translation was not exact, nor easy to be understood, it would yet be of great Service to us in explaining Propositions, especially if the Translator was sent for to assist us and write them down, which would save his Majesty the Trouble. The Emperor liking the Proposal very well, ordered that the *Tartarian* Translation should be put into our Hands, and the Translator sent for.

The 11th the Emperor, being much pleas'd with our clear and neat Construction and Demonstration of the third Proposition, order'd that, besides the Translator, the most able of our three Masters in the Tribunal of *Poyamban* should assist us daily in our Explanations, and continually exercise us in the Language, for which Purpose he assign'd us a private Room near his Apartment.

The 12th and 13th we continued to explain *Euclid* to his Majesty's Satisfaction.

The 14th the Emperor set out from *Pe-king* for the Burying-place of his Grandfather, and from thence to the Hot-baths near it, ordering we should go on with our Work in the Apartment appointed us, as if he were present.

The 22d the Emperor returning to *Pe-king* came the same Evening to the Apartment of *Yang tsin tyen*, where we were. As soon as he perceiv'd us at a Distance he ask'd aloud how we did; then entering the Chamber, he propos'd some Doubts in casting Accompts, and said he would not then see what we had prepar'd of the Elements of Geometry, because it was too late.

The 23d the Emperor came and made Trial of a graduated Circle of one Foot diameter, which he had order'd to be made in his Absence to measure moderate Heights and Distances. This Circle had also a geometrical Square, graduated on the Inside, to avoid having Recourse to a Table of Sines for resolving the Triangles. Afterwards, in the Court of this Apartment, he tried a large Semi-circle, made formerly by the Direction of P. *Verbiest*, and now mended and set upon a good Foot, in Imitation of the Semicircle which I had present'd his Majesty, who calculat'd the Operation on his *Swan pan* (see Vol. I. p. 139) quicker than P. *Thomas* by our Figures.

The 24th the Emperor had four Propositions of *Euclid's Elements* explain'd to him, which he said he understood perfectly. As he express'd an Eagerness to know as soon as possible what was most necessary in the *Elements* for understanding practical Geometry, we signify'd to him, that, if he pleas'd, we would select only the most necessary and useful Propositions, and that, without following the Method of demonstrating in the *Chinese* Translation, we could abridge the Work considerably, and supply it with more accurate Demonstrations. His Majesty agreeing to this Proposal, we resolv'd to observe the Method of P. *Pardie's* Geometry, and make his Demonstrations still easier to be understood.

The 25th we continued to explain to the Emperor the Propositions we had prepar'd in his Absence.

The 26th we began to explain the Elements of P. *Pardie*. The Emperor took a great deal of Pains to examine if the Distinctions were exact, and well express'd. He correct'd some Words with red Ink, and said before his Attendants, that this was no ordinary Book, nor the Work we were going on with, a Trifle; that for his part he esteem'd it infinitely.

The 27th his Majesty going to his Pleasure-house on the Lake *In tay*, near his Palace, pass'd by *Yang tsin tyen's* Apartment, where he stopp'd a Moment to look into the Breviary of P. *Thomas*, which he found by chance in a Corner, and went forward, ordering us to be brought in the Afternoon to his Pleasure-house, there to go on with our Explanation, which was accordingly perform'd, tho' it rain'd very hard all Day. When we had done expounding, he made a Trial of a little graduated Circle; then order'd an Eunuch of the Presence, his Favourite, and a Man of Parts, to shew us the neatest and most agreeable Apartment in all the House; this, they told us, was a very particular Favour. This Apartment is neat, but has nothing grand or magnificent. There are pleasant little Solitudes, very pretty little Groves of a kind of *Bambu*, Basins and Reservoirs of running Water, all narrow, and lined only with common Stone. This is owing, partly to the *Chinese* having no Idea of what we call Architecture; and partly to the Emperor's affecting to shew that he will not squander the publick Revenues on his own private Diversions. On this Occasion I cannot help observing, that, whether it be natural or affect'd, his Majesty is extremely reserv'd in his private Expences and Bounties, tho' he is without dispute the richest Prince in the World; but then it must be confess'd that in his publick Expences, and in executing what he undertakes for the Good of the State, he never spares any thing, or complains of the Cost: He is also very generous in lessening the Taxes in case of a Dearth or Poverty. Before we left the Emperor's Presence, he told us that he would go next Morning to his Pleasure-house of *Chang chun ywen*, two Leagues and a half to the West of *Pe-king*, and order'd us to come to him there every second Day, to continue our Exposition of the Elements of Geometry. It was signify'd to us, that he intend'd this Day to have fish'd in the Lake, and given us all he catch'd, but that the Rain hinder'd him.

The 28th the Emperor went in the Morning to his Pleasure-house, call'd *Chang chun ywen*, which signifies *The Garden of perpetual Spring*. We went directly to the innermost Apartment, and his Majesty soon after sent us several sorts of Meat from his Table, all in very fine Porcelain, yellow on the Outside, such as none but the Emperor himself is serv'd in. Afterwards he sent for us into the Apartment where he lodg'd, which is the most delightful and agreeable in all the House, tho' neither rich nor magnificent: It is situate between two great Basins of Water, one S. the other N. both almost encompass'd with little Eminencies, made of the Earth dug out of the Basins, and plant'd with Apricot, Peach, and such like Trees, which when in Leaf look pretty enough. The Lecture being finish'd, we were conducted all over

the Apartments: On the North side there is a little Gallery upon the very Edge of the Basin, which affords a very agreeable Prospect. We also saw the Rooms in which the Emperor lies in Winter and Summer. This was reckoned a singular Favour, those who approach nearest his Majesty never being admitted so far. Every thing to be seen in them was very modest, but exceeding neat in the *Chinese* Way. The Beauty of their Houses and Gardens consists in a great Propriety, and Imitation of Nature, as Grotto's, Shell-work, and craggy Fragments of Rocks, such as are seen in the wildest Deserts. But above all they are fond of little Arbors and Parterres, inclosed with green Hedges which form little Walks. This is the Genius of the Nation. The Rich lay out a great deal of Money in these sorts of Whims; they will give considerably more for a piece of some old Rock, which has something in it grotesque and out of the way, for Instance, if it has several Cavities in it, or Holes through it, than they would for a Jasper, or a fine Marble Statue. If they do not use Marble in their Buildings, it is not for want of it, the Mountains near *Pe-king* being full of very beautiful white Marble, which they scarce ever use but to adorn their Sepulchres.

The Emperor learns the Use of Logarithms.

The 31st we went on with our Lectures, after which his Majesty did us the Honour to send us from his own Table several Dishes of Meat, ordering us to eat in his Apartment, very near the Hall where he dined. Dinner being over, he made me shew him the Use of the Logarithms, which he had caused to be transcribed in *Chinese* Characters. He at first thought the Practice difficult and perplex'd, but having easily comprehended how Multiplication was performed by them, he expressed his Esteem for this Invention, and a Desire to know the Use of it.

April 1. we explained Geometry to the Emperor, who treated us as usual, and besides presented us with several things he had lately received from the Southern Provinces. I explained to him the Use of the Logarithms in Division.

The 5th we went on to explain Geometry, beginning with solving several Questions by Logarithms. After Dinner the Emperor had a Mind we should taste some Wine sent him out of the Southern Provinces, demanding how we us'd to drink it at home. Then he presented us a very fair crystal Cup, having several Figures on it, cut with a Diamond; and ask'd us what Use it was for. We being oblig'd to answer that it was to drink in, he answer'd, laughing, that, since it was so, he would have each of us drink it full of Wine: But we excusing ourselves, compounded for one of those little Cups, which the *Chinese* use for that Purpose, and do not contain half the Quantity of our common Glasses. His Majesty did us the Honour to give us the full Cup out of his own Hand, and when we had drank it off, ask'd if we would have another? We thank'd his Majesty, and address'd ourselves to explain Geometry. We receiv'd Advice by an Express from *Tsi nan fu*, Capital of *Shan-tong*, that the Governor of a little City in this Province had rais'd a Persecution against the Christians there; and that tho' P. *Peréyra* had written a Letter, intreating him to release them out of Prison, and not treat them as Followers of a false Law, since the Emperor had declar'd by a publick Letter that the Christian Law ought not to be look'd on as such: Yet this Governor, without regarding either the Missionary's Letter, or the Emperor's inclos'd in it, tore the first, and order'd the Messenger, tho' he did not belong to his Government, 20 Lashes, and as many to the Persons who introduced him. That afterwards he imprison'd those anew whom he had released for Money, and had citcd P. *Valet* to his Tribunal, for preaching the Christian Law in his Jurisdiction; that, in short, he protested, *that, tho' he was sure to lose his Mandarinate, he would prosecute him to the Extent of the Law.* We communicated this News to *Chau lau yé*, who undertook to acquaint the Emperor with it, and represent to him, that if he did not protect us, and do something in favour of our Religion, both the Missionaries and their Profelytes would be continually expos'd to the like Insults; because the Prohibition to embrace the Christian Religion was still in force, notwithstanding his Majesty's Good-Will towards us.

A Persecution against the Christians in *Shan-tong*.

The 7th we continu'd our Lectures, and were treated as usual. *Chau lau yé* gave the Emperor an Account of the Usage the Christians had receiv'd in *Shan-tong*; and his Majesty having read the Letters written on the Occasion, signify'd to us, not to make any Noise about the Affair, and that he wou'd set Things right. *Chau lau yé* told him from us, that the Missionaries in the Provinces were every Day expos'd to the like Insults; and that being come into this Country for no other End but to preach the Religion of the true God, we were most sensibly concern'd for it.

The Emperor writes to stop it.

The 8th, the Emperor sent for P. *Peréyra* and *Thomas*; he set the latter about making a Table of Mensuration, which whilst he was calculating his Majesty wrote a Letter in *Tartarian*, and wou'd have shewn it to P. *Peréyra*, but the Missionary signifying that he was not enough vers'd in the Language to read it, the Emperor told him the Contents of it, *viz. That he had given Orders relating to the Christians of Shan-tong, whose Affair we had caus'd to be laid before him the Evening before.* After the Fathers had thank'd him for this Favour, and finish'd their Table, he dismiss'd them, telling them they needed not to come next Day, because he was to return the Day following to *Pe-king*.

The 10th, the Emperor return'd to *Pe-king*, to honour, according to Custom, the Emperors his Predecessors. The Ceremony being over, he dispatch'd the Business of the Day, and came into our Apartment: He stay'd there two Hours to have Geometry explain'd, and Triangles resolv'd by the Tables of Logarithms, which were just translated into *Chinese* Cyphers by his Order. He was much pleas'd to find that what he had already learn'd of the Elements facilitated his Progress in Practical Geometry, which he wanted to have explain'd to him.

The 12th, we continu'd to expound the Mathematics to the Emperor, who was impatient to be Master of what was most necessary and useful in the Elements of Geometry, and mention'd to us the writing a Treatise of Philosophy in *Tartarian*.

The 14th, we went on with our Lectures. His Majesty told us that he had read our Exposition, and to shew us that he understood it, he gave general Demonstrations from the Figures we had drawn. He then read again our Explanation, which he understood very well; then he ask'd us many Questions concerning our Voyage, and the Places we had touch'd at in our Way to *China*. After some familiar Talk, he again enquir'd into the Demonstration of a Geometrical Problem which P. *Thomas* had taught him. At last, he had a Heap of Corn calculated, and afterwards the same Heap measur'd, to see if the Calculation and Mensuration taken from the Sector agreed with the actual Measure. Before we appear'd in his Presence he ask'd *Chau lau yé*, if we had heard no News relating to the Affair of *Shan-tong*? The Mandarin answer'd, he believ'd not, because we had mention'd nothing to him. A few Days after, we understood that the Viceroy had freed all the Prisoners; and that the *Chi byen* had not whipp'd the Messenger as he threaten'd, but only detain'd him 15 Days in Prison, on Pretence of satisfying himself whether the Letter was forg'd.

It ceases.

The 22d, a Domestic of the Viceroy of *Shantong* came to P. *Pereyra* from his Master, to know of him, how he wou'd have this Affair accommodated.

The 23d, his Majesty, under Pretence of ordering us to examine a Calculation which he had made, convey'd to us the Paper the secret Memorial of the Viceroy of *Shan-tong* concerning the Christians, with the

Sen-

tence; in which he condemn'd the Accuser to be punish'd as a Slanderer and malicious Informer: But no Punishment being inflict'd on the Mandarin, we declar'd that what was done wou'd not remedy the Evil. Afterwards the Emperor having order'd us to be ask'd if we were satisfy'd, probably because we were not very forward to thank him for the Favour, which he pretended was a very great one; we answer'd boldly, that we were not satisfy'd; and as his Majesty knew that the only Thing which brought us into his Empire, and detain'd us at his Court, was a View of establishing our Religion, if he would please to do something more, we should be infinitely more oblig'd to his Goodness than for all the Marks of Kindness which he daily heap'd upon us. This Answer did not please him: He order'd us to be told that he believ'd he had done enough for our Honour, which he would not suffer in the least to be injur'd; That he favour'd our Brethren in the Country for our Sake, and for the Services we did him; but that he did not pretend to protect and support the *Chinese* Christians, who valu'd themselves on our Credit, and imagin'd they had a Right to do what they pleas'd.

Conduct of the *Chinese* Christians displeasing to the Emperor.

The 26th, which was the Emperor's Birth-day, we went in a Body to pay our Respects to his Majesty; who, by a particular Favour, receiv'd them in Person. He ask'd us some Questions in Geometry, and order'd us to go on next Morning with our Explications. We were afterwards treated with some of his own Tea.

May 3d, the Emperor return'd to *Pe-king*, and came to hear us explain the Elements of *Euclid*, which we continu'd to do several Days; and his Majesty apply'd himself very closely thereto. There scarce pass'd a Lecture but he spoke some obliging Thing in Commendation of the *European* Sciences. That we might not be interrupted nor incommoded by the Heat, his Majesty order'd us to be remov'd to the most cool and retir'd Room of the Apartment where himself lodg'd, and no body was admitted even to see it without his express Order. He continu'd to send us Victuals from his own Table; and often after a Lecture wou'd ask us Questions concerning the Manners and Customs of *Europe*, and the Nature of its Countries, with such Familiarity as surpriz'd his Courtiers.

The 25th, a Troop of 80 or 90 *Russians* came to Court, with a Letter from their Ambassadors Plenipotentiary. It set forth with what Exactness they had executed the most important Article of that Treaty, which was the pulling down of the Fortress of *Yaksa*; and that Orders had been given for removing the *Russian* Settlement to the West of the *Ergoné*, as soon as Winter was over. Then they demanded that, according to the Articles of Peace, some Troops of *Kalka* Deserters should be deliver'd up to the Governor of *Nipchû*. The Emperor coming to hear our Lecture, ask'd us to interpret the *Latin* Translation of this Letter, which we did by Word of Mouth: Upon which his Majesty told us he was satisfy'd with the *Russians*. He added, that in all Appearance this Company of them came only to trade, and had brought 60 Waggons loaded with Skins.

June 22d, the Emperor remov'd from *Intay* to his other Pleasure-house of *Chang-chun ywen*, and order'd us to repair thither every other Day.

July 24th, News came that the King of *Eluth* had advanced with an Army of 20 or 30,000 Men towards the Territories of the *Mongols* subject to this Empire: Whereupon the Emperor resolv'd forthwith to reinforce the Troops in those Parts, which are compos'd for the most part of *Mongols*, commanded by their *Regulos* and *Taykis*, whom his Majesty had already order'd to arm and observe the Motions of the *Eluths*, who, under Pretence of invading the *Kalkas*, might take Occasion to fall upon the *Mongols* if they were not Condition to oppose them.

The 25th, the Emperor having the Night before publickly declar'd his Intention to send a considerable Body of Forces against the *Eluths*, and that he would go himself in Person on that Side within a Month, to take his usual Diversion of Hunting, the Grandees of the Court, and the Mandarins of War, both *Tartar* and *Chinese*, begg'd earnestly to be sent on this Expedition. This is their Manner when a Case of Necessity requires their Service; but this does not proceed so much from their Love to Arms as the Fear of losing their Posts.

Is petitioned not to go to the War himself.

The 30th, his Majesty signify'd his Intention, that P. *Pereyra* and myself, in his Uncle's Retinue, should again attend him into *Tartary*. We had eight Horses deliver'd to us for the Use of our Domestics, and three Camels to carry our Baggage. The Emperor being inform'd that the Soldiers who were to march against the *Tartars* of *Eluth* could buy no Horses but at excessive Rates, gave them Power to take all they could find without the *Tartar* City, paying 20 Tael for fat Horses, and 12 for lean ones. This Permission occasion'd great Disorders, especially in the *Chinese* City: The Officers press'd not only the Horses of Merchants and Mandarins, as well as others, but even the Mules and Camels. They constrain'd Persons of the greatest Gravity, and even the most considerable Mandarins they met in the Streets, to alight; they enter'd the very House of the principal *Chinese* *Kolau*, and carry'd off all his Horses, Mules, and Camels. They also took Occasion, under Protection of this Permission, to seize abundance of Arms, Harnesse, and other Things useful to Soldiers. The principal *Chinese* Mandarins, and among the rest the Chief *Ko-lau*, laid before the Emperor the dangerous Consequences of such a License. His Majesty, who never intended that his Orders should be executed in that Manner, forthwith commanded every thing to be restor'd, except the Horses, which were paid for according to the Rates fixed by himself: He forbid any further Seizures, and punish'd those who had committed any Violence. By these Means the Tumult was immediately appeas'd.

The 31st, the Emperor signify'd to the Tribunals, that, considering the Necessity of Horses for his Journey, if those Mandarins who did not go to the War would furnish Horses, it would be a considerable Service to the Empire: He also gave publick Notice, that all those who were willing to serve in the Army at their own Expence should be well receiv'd, and that Regard should be had to their Merit in the future Distribution of Employments.

August 2d, the Emperor caus'd 4 or 5000 Taels to be distributed among the Soldiers who were to set out for the Army, but he gave nothing to the Officers.

The 4th, the Princes of the Blood, the Officers of the Crown, and the Heads of all the Supreme Tribunals, presented his Majesty a Petition, intreating him not to go in Person to the Army, or even to leave *Pe-king* at this Juncture: because his Departure might occasion Uneasiness and Fear among the People, especially those of the Southern Provinces, who would imagine all was lost if they knew his Majesty had left the Capital. The Emperor yielded to this Petition, and consented to defer his Departure for some Days. He nominated his eldest Brother Generalissimo, and granted his eldest Son, who was then 19 Years of Age, the Favour, he had from the first desir'd, of being present in this Expedition.

He sends an Army against the *Khan* of the *Eluths*.

The 5th, 6th, 7th, and 8th, the Troops, design'd for the Army that was to act in *Tartary*, fill'd off, and several *Regulos* and Princes of the Blood also set out with the Officers and Soldiers belonging to their respective Households.

The 9th, the Emperor's eldest Son and eldest Brother were feasted by his Majesty; it being a Custom of the *Tartars* to treat their Kindred on such Occasions.

The 10th, these two Princes set out for the general Rendezvous. His Majesty did them the Honour to bear

Procession  
of the Em-  
peror.

bear them company with the Prince his appointed Heir, and two more of his Children. The whole Court assembled to wait on the Emperor, who was attended by all the Regulos, Princes of the Blood, Grandees of the Empire, and other Officers of the Household. But tho' this Procession had an Air of Grandeur and Majesty, yet as there were neither Trumpets, nor Kettledrums, nor any other Mark of Magnificence, there was something of Sadness and Solemnity mixed with it. First marched eight or ten Led Horses, with pretty plain Trappings; after these the Emperor and his Children, surrounded with the *Hyas*, or Life-guards. Next came twelve Domeslicks, who all the way closely followed his Majesty. Then marched ten Officers, resembling our Yeomen of the Guards, each carrying on his Shoulder a large Pike or Halbert, the Staff varnish'd with Red, and spotted with Gold; near the Iron Head hung a Tiger's Tail. These were follow'd by a Squadron of the *Hya's*, or Life-guards, all Mandarins of different Orders. After them came the Officers of the Crown, and other Grandees of the Empire, the Procession ending with a large Troop of the Household, with two great Standards at their Head, whose Streamers were of yellow Sattin, with the Dragons of the Empire wrought thereon in Gold. All the Streets through which the Emperor passed were swept and watered, all the Gates, Shops and cross Streets were shut up, while Foot Soldiers drawn up on both Sides, each with a Sword by his Side, and a Whip in his Hand, made the People retire. This is practised every time the Emperor or Heir Apparent pass through the Streets of *Pe-king*, and especially when the Queens or Princesses go abroad; for tho' they are carry'd in close Chairs, they shut up all the cross Streets with Matts. As soon as the Emperor had passed the Suburbs, he found both sides of the high Road lined with the Troops, which he there reviewed, attended by the Heir Apparent and two or three others, all the rest of his Train having halted, to avoid raising a Dust. After the Review his Majesty stopped a while to speak to his Brother and Son, and then to the general Officers; these last alighting, spoke to him on their Knees.

He reviews  
his Troops.

The 12th Advice coming that the King of *Eluth* had retir'd, his Majesty immediately resolved to set out the 18th to hunt in the Mountains of *Tartary*, beyond the Great Wall, where we attended him the two last Years.

The 3d of *September*, P. *Bouvet* and I observ'd an Eclipse of the Sun, which began 47 Minutes and about 40 or 50 Seconds after six, and ended 10 Minutes and about 30 Seconds after eight, about three Digits being obscured. The Empress Dowager, accompany'd with the three Queens, or Wives of his Majesty, went to meet him, who finding himself out of Order returned to *Pe-king*. P. *Thomas*, *Bouvet*, and I likewise set out with the same Design. But in the Road meeting with the Heir apparent, whom the Emperor had sent back to *Pe-king* to prevent the false Reports that might be spread on account of his Indisposition, we returned with the Prince, who was attended only with ten or twelve Officers, a few Eunuchs, and a Train of Valets. Six Guards marched a little behind him, each carrying a Javelin, at which hung a Tiger's Tail. When we enter'd the Suburbs we found all the Streets sprinkled, the Houses and Shops shut, nor one Soul in the Streets through which the Prince was to pass, except the Soldiers of *Pe-king*, who watch the Streets by Night, and every Day mount the Guard throughout the City, to prevent Disorders.

The *Eluths*  
defeated.

The 4th it was published here, that the Emperor's Army, commanded by his eldest Brother, had gained a Victory over the *Eluths*. The Account sent by the Generalissimo to his Majesty imports, that *Sept. 1.* on Advice of the Enemy's Approach, he decamped next Morning at Day-break, and marched to meet them; towards Noon he came in Sight, and immediately drew up his Troops, and advanced in good Order, so that about two o'Clock the two Armies faced each other. The Enemy was drawn up in Order of Battle near a Brook at the Foot of a Mountain, and had made a kind of Intrenchment with their Camels: In this Posture they expected our Troops. The Fight began with a great Fire from the Cannon and Muskets, after which the Armies were closely engag'd, and the *Eluths* gave way with considerable Loss; but by Favour of the Marshes they retired in good Order to their Camp. The General added, that he knew not as yet whether the King of *Eluth* was slain in the Field, nor the Particulars of the Battle, of which he then only gave a general Account, that he might not defer acquainting his Majesty with this agreeable News.

The 8th having Advice that the Emperor approach'd, we set out to meet him, and travelled that Day eight Leagues from *Pe-king*. At three next Morning we went forward, thinking to meet with his Majesty four Leagues off, but learned on the Road that he had embark'd in the Night for a Village five Leagues from *Pe-king*, whither he intended to repair in a Sedan. We immediately took our Way to the Place where the Emperor was to land, and arriving two Hours before him, placed ourselves near the Grandees of the Court, who also waited for his Majesty. As soon as the Bark put to Shore, the Emperor, who perceived us, sent a young Gentleman of his Bedchamber to know our Business. We made our Compliment on Occasion of his Majesty's Illness, signifying the Uneasiness it had given us; which was immediately reported to him. We had learned two Days before, that his Majesty had enquired of the Chiefs of the Apartment of *Yang tsin tyen*, where he came to hear our Explanations, whether we had expressed any Concern at his Illness, and asked often how he did; to which these Gentlemen had answer'd obligingly, That we came punctually ourselves, besides sending three or four times every Day to enquire after his Majesty's Health.

The 19th the Emperor finding himself much better, did us the Honour to send for us into his Presence. He had almost recovered his Colour, but was grown very lean.

The 24th his Majesty went to his Country Seat of *Chang chun ywen*, in order to recover his Health and Strength. His eldest Son returned a few Days before from the Army.

A new Star  
in the Neck  
of *Sagittar-*  
*ius*.

The 28th the Astronomers from the Tower of the Observatory discover'd a new Star in the Neck of *Sagittarius*.

The 30th we observed it ourselves, it appearing very distinctly like a Star of the fourth Magnitude, and it resembled those we call Fix'd Stars.

*October 1.* we observed the new Star again, but could not take its Altitude, because it was almost hidden by the Vapours.

The 4th we observed it a third time, and perceived that it diminished considerably.

The 8th, being informed that the Herse which convey'd the Ashes of *Kiw kyerw*, killed in the Battle on *Sept. 1.* was not far off the City, and that his Majesty had sent two Grandees of the Empire and some of his *Hyas* to honour the Deceas'd, P. *Pereyra* and I, who had particular Obligations to that Lord, set out to meet his Remains, and found them seven Leagues from *Pe-king*. His Ashes were inclosed in a little Coffin, cover'd with the richest of *Chinese* Gold Brocade, and placed in a close Herse, envelop'd with black Sattin,

\* It is the Custom of the *Tartars* to burn the Bodies, and preserve the Ashes and the Bones; and tho' at present there are many who do not observe that Usage, yet none fail to burn the Bodies of those who die in the Wars, or in their Travels out of *China*; and the *Chinese* themselves sometimes practise it on the like Occasions.

which

which was botn by eight Men. Before marched ten Horsemen, carrying each a Pike adorned with red Tufts, and a Flag of yellow Sattin, border'd with red, on which were painted the Dragons of the Empire. This was the Mark of Office belonging to the Chief of one of the eight Imperial Standards. Next followed eight Led Horses, two and two, neatly harnessed; and after them a single Horse with that sort of a Saddle which none, but the Emperor and those to whom he presents them, can use; and he scarce ever gives them to any but his own Children. The Children and Nephews of the Deceased encompassed the Herse on Horseback, cloathed in Mourning, and eight Domesticks attended it on Foot. At a few Paces distance follow'd some of his nearest Relations, and the two Grandees sent by the Emperor. Being come pretty near, we alighted in the middle of the Road, and pay'd the usual Honours to the Deceas'd, which consist in four Prostrations on the Ground; the Children and Nephews of the Deceas'd likewise dismounted, and we gave them our Hands, which is the ordinary Salutation. After this we remounted, and joined the Proceffion.

Solemn  
Proceffi  
n  
with *Kiw  
kyew's*  
Corps.

About two Miles from the Place where we were to pitch, appear'd a great Company of Relations, all in Mourning. On this the Children and Nephews, with their Domesticks, clad also in Mourning, alighted, and began to lament round the Herse; they afterwards walked on Foot above a Quarter of a Mile, weeping all the way, till the two Grandees order'd them to get on Horseback again: In our March several Persons of Quality, Relations or Friends of *Kiw kyew*, came in Crowds to pay him their Respects. Being come within three Quarters of a Mile of the Place where the Proceffion was to stop, the Emperor's eldest and 4th Son, sent by his Majesty to do Honour to the Deceas'd, appear'd with a numerous Train of Courtiers of the first Rank. All then alighted, and the Bearers doubled their Pace till they came near the Princes, before whom they set down the Herse; upon this the Princes and all their Retinue fell a weeping for a while, affecting abundance of Sorrow. After this they mounted again, and withdrawing a little from the high Road, follow'd the Herse to the Place where the Tents were set up. Before the Tent of the Deceas'd was a Range of Pikes and Led Horses. The Coffin containing the Ashes was taken out, and placed on an Estrade in the middle of the Tent, and a little Table set before it. The two Princes arriving presently after, the eldest enter'd the Tent, and falling on his Knees before the Coffin, held up a little Cup full of Wine thrice above his Head, and then poured it into a large Silver Goblet which stood on the Table, prostrating himself every time on the Ground. This Ceremony being over, the Princes received the usual Thanks from the Children and Nephews of the Deceas'd, and then mounted on Horseback, and returned to *Pe-king*. As for the rest of us, we retir'd to a poor neighbouring Hutt, where we passed the Night.

Great Ho-  
nours paid  
the De-  
ceas'd.

Sacrifice of  
Wine.

The 9th the Proceffion set forward by Day-break, a Company of Domesticks guarding the Ashes, and weeping and relieving each other by Turns. All the Officers of the Standards, and many of the Princes, Grandees of the Court, among them a Regulo of the 2d Order, who was a Prince of the Blood, and Son in-law to the Deceas'd, came one after the other to pay their Duties to this Nobleman, who was generally beloved and esteemed, and had the Reputation of an honest and charitable Man. The nearer we approach'd the City the greater was the Conflux of Men of Quality, and the Moment the Ashes enter'd the Gates a Domestick of the Deceas'd made three Libations of a Cup of Wine, which he poured on the Ground, prostrating himself each time. The Streets through which the Proceffion passed were swept, and lined with Foot-Soldiers. Long before we arrived at the House two large Companies of Domesticks (one belonging to the Deceas'd, the other to his Brother) set out to join the Funeral. As soon as they perceived it at a Distance, they set up a crying and wailing aloud, which was answer'd with double Lamentations by those who accompany'd the Ashes; a Scene which really melted the Spectators, and drew Tears from their Eyes.

Libations.

The only piece of Superstition I observed on this Occasion was, that when they came to the House they burned Paper at every Gate through which the Ashes passed. In the Courts were erected great Pavillions of Mats, like so many large Halls, according to the Custom of the Country, some of which were illuminated and furnish'd with Tables, whereon they offer Fruits and Perfumes to the Deceas'd. The Coffin containing the Ashes was deposited under a Canopy of black Sattin, enrich'd with Gold Fringe and Lace, hid from View by two Curtains. The Emperor's eldest Son, accompany'd by one of his youngest Brothers, (whom his Majesty had constituted the adopted Son of the deceas'd Empress, Niece of *Kiw kyew*, because she had no Male Issue) performed the same Ceremonies in the House as they had done the Day before in the Tent; after which the Children and Nephews of the Deceas'd thanked the Princes on their Knees, and taking off their Bonnets, prostrated themselves on the Ground.

Offerings.

The 18th we sent the Emperor 18 geometrical Propositions fair written, having as many more not transcribed. After his Majesty had examin'd them he seem'd pleas'd, and said, *He found them very clear, and easily comprehended them.*

The 29th the Emperor renew'd his Study of Geometry under *PP. Bourvet* and *Thomas*, who explain'd four Propositions, with which he expressed himself well satisfy'd, and told them, *He would thenceforth continue to hear our Lectures daily, as he had done before his Journey.*

Emperor  
renews his  
Study of  
Geometry.

The 30th, as it was my Turn to go to the Palace, I was called with *P. Thomas* into the Emperor's Chamber, where we stay'd with him near two Hours. He turned over the Leaves himself, as I read the Explication in *Tartarian*; after which he made us shew him the Method of determining the Shadow of a Gnomon.

*November 1*, being sent for into the Emperor's Chamber as before, he made us sit near him on the same Estrade whereon he sat himself, and used us in a very kind manner. We would fain have excused ourselves from accepting this Honour, which he seldom allows his Children, but were obliged to obey his positive Commands.

The 3d, after his Majesty had heard our Explanations, he sent to tell us, that since we came every Day to the Palace to serve him, and the Winter drew on, he was afraid we might suffer by the Cold, to prevent which Inconvenience, he would give each of us, (with *PP. Gabriani* and *Suarez*, who live in our House, and are esteem'd by him,) a long, furr'd Garment; and obliged us to send one of our own next Day, for a Pattern.

The 9th the Emperor having declared that he would go to the House of his maternal Uncle, who was to be interr'd next Day, the Grandees of the Empire, and even the Brother of the Deceas'd, made Remonstrances to his Majesty, intreating him not to give himself that Trouble; whereupon he said he would send his Sons in his Stead.

The 10th we assisted at the Funeral of *Kiw kyew*, where the Attendants were very numerous. Three of the Emperor's Sons, among whom was his eldest, two other Regulos, several Princes of the Blood Imperial, and most of the Grandees of the Empire, accompany'd the Ashes of this Lord to his Burying-place which is about a League and half from the City. His Majesty, in Honour of the Deceas'd, had order'd the Tribunals not to sit, that all the great Lords of the Palace, and other Officers of his Household, who

Funeral of  
*Kiw kyew*.

were not on Guard, might assist at the Interment. Accordingly the Ministers of State, the Heads of the Supreme Courts of *Pe-king*, the Chiefs of the Standards, and most of the other Grandees of the Empire were there. When they were arrived at the Place of Sepulture, and had placed the Urn under a Canopy, the Emperor's Children, the Regulos and other Grandees, performed the usual Ceremonies before the Tomb of *Kiw kyew's* Father and Mother.

Letter  
from the  
Plenipo-  
tentiaries.

The 20th we were sent for to the Tribunal of the *Ko lau*, to translate from *Tartarian* into *Latin* a Letter for the Governor of *Nipebi*: It was written in the Name of *Song bo tu*, the Chief of the Plenipotentiaries who made the Peace with the *Russians*. It gave Advice of the Hostilities committed this Year in the Territories of the Empire by the King of *Eluth*, of the Victory gained over him, and his hasty Retreat, after binding himself by Oath to keep the Peace; that it was reported here, that the King of *Eluth* had sent to demand Succours of the *Russians*, who were advised not to suffer themselves to be insnared by the Artifices of that Prince, lest they should be involved in his Ruin. I translated this Letter from the *Tartarian* into *Latin*, and carry'd it next Day to the *Ko lau's*.

The 25th the Emperor gave us each a complete Suit, consisting, 1st, of a long Robe of purple Sattin lined with Lambskin, with a Neckcloth and facing for Sleeves of Sable; 2dly, An underGarment of Sables, lined with black Sattin; above fifty Sableskins, worth at *Pe-king* 200 Crowns, went to each of these two last; 3dly, A Bonnet of Sables dy'd black; for which Presents we thanked his Majesty with the usual Ceremonies.

The 28th the Emperor set out for his Pleasure-house, called *Hay tse*, where he has a Park well stock'd with Game.

December 13, his Majesty returned to the City, and apply'd himself afresh to Geometry, and indulg'd us to sit by him on the same Estrade.

The 21st the Emperor intending to employ some body to buy Mathematical Instruments, and other *European* Curiosities at *Kan-ton*, signify'd his Desire that we would send some of our Domesticks thither; or, if we thought best, that we should fix on a proper Person among ourselves for that Journey.

The 22d we answer'd his Majesty, that we were ready to go wherever his Service requir'd us, and intreated him to chuse the Person. Whereupon the Emperor named *P. Suarez*, to be attended by an inferior Mandarin of the Household, adding, that he could not spare *PP. Thomas, Bouvet*, and me, because we were employ'd about his Person.

The 25th *P. Suarez* took Leave of the Emperor, who said to him, *I have nothing to recommend to you. I know your Zeal, and that you are religious, wherefore I am assured you will always behave with Prudence.*

Emperor's  
eldest Bro-  
ther perfec-  
tured for  
Misconduct  
in the War.

January 2, 1690, the Emperor set out to hunt in the Mountains near the Burying-place of his Grandmother, where he was to be the 19th, to finish the Ceremony of the Triennial Mourning, which then expired. Before his Departure he determin'd the Prosecution begun against his two Brothers, and the general Officers, who were at the Battle against the *Eluths* in *September* last; for it is a Custom with the *Tartars* to prosecute the Generals of the Army who are not successful in War. Although the Emperor's Forces had the Advantage, and the King of *Eluth* was put to Flight, yet they were not satisfy'd, because that Prince was not taken or slain, and his Troops entirely defeated. This seem'd easy to be done, considering the Inequality of the two Armies, for the Emperor's was at least four or five times more numerous. The Fault was laid on the Emperor's eldest Brother, the Generalissimo. Indeed his Majesty, to shew how little satisfy'd he was with the general Officers, and especially his eldest Brother, not only let them encamp in the Mountains of *Tartary* for three Months after the Retreat of the *Eluths*, with only 4 or 500 Horsemen, having recalled the rest of the Army; but even when his Brother returned to *Pe-king*, he would not suffer him to enter the City till he had been examined touching his Conduct. The Prince answer'd, that he had given Battle to the *Eluths* as soon as he came up to them, but that the Enemy being advantageously posted, with a Marsh before them, he did not think it prudent to hazard the Imperial Army; that nevertheless he had gained the Victory, and obliged the King of *Eluth* to fly. In short, if any Fault was committed, he only was accountable as General in Chief, and if they deemed him culpable, he submitted his Punishment to his Majesty's Pleasure.

Sentence  
of the Tri-  
bunals,

If the general Officers had undertaken to excuse their Generalissimo, as they might have done, perhaps the Affair had gone no farther; but as every one was for justifying himself, three or four of the Grandees of the Empire, who served as Council to the Emperor's eldest Brother, presented a Petition, whetein they lay'd all the Fault on him, accusing him of Idleness, and minding nothing but Hunting and Musick, instead of the Duty of a General; and appeal'd to the Emperor's eldest Son as a Witness, who was accordingly examin'd; but he answer'd, that it was not fit for him to accuse his Uncle. The General defended himself the best he could: He made it appear that he was not the only culpable Person, and that those who were of his Council, and complained of him, ought to have advised him to pursue his Advantage, if they thought it proper; but none of them made any such Proposal; and that, in short, they had shew'd no more Bravery than himself, since none of them had receiv'd the least Hurt. The Tribunal of *Tjing jin fit*, which tries the Causes of the Regulos, the Princes of the Blood, and Officers of the Crown, and has for its President one of the principal Regulos, perceiving that the Witnesses did not agree, gave Judgment that the Generalissimo should be confin'd in their Tribunal, and the Grandees imprison'd, in order to be prosecuted. But the Emperor was of Opinion that the Fault did not deserve so severe a Punishment, and order'd, that when the Generalissimo and other general Officers had given in their Answers, they should have liberty to enter the City, and go home to their Houses. However, the Generalissimo having repair'd to the Palace, and asked Leave to salute the Emperor, his Majesty refused to admit him into his Presence, and sent him back to his House. The following Days the Tribunal having examin'd this Affair, adjudg'd the Generalissimo to be deprived of his Title of Regulo, and the four Grandees who assisted him as Counsellors, together with the general Officers, to lose their Places. The Emperor deliberated a long time on this Sentence, tho' he order'd all the Officers of the Artillery to be imprison'd, because on the Day of Battle they had abandoned the greatest Piece of Cannon, which might have been nail'd by the Enemy had they seen their Advantage. At length his Majesty gave Sentence, that his two Brothers, and the other great Officers, who had the titular Dignities of *Kong*, resembling those of our Dukes and Peers, should lose three Years Revenue; that the two Regulos also should lose three Companies of their Guards; the other Grandees and general Officers, who had only single Posts, were reduced from being Mandarins of the First Order to be Mandarins of the Third, but kept their Places. But the Counsellors of State lost their Employment, and the Officers who deserted the Cannon were condemned each to receive 100 Lashes with the Whip, and then were released. The most considerable Person among these last was Master of the Ordnance, had been for a long time one of the principal Gentlemen of the Emperor's Bed-chamber, and was then Governor to some of his Children; to this last Employment he was restored

and the  
Emperor.

after



after Sentence inflicted. The *Tartars*, who are all their Emperors Slaves, esteem it no Dishonour to be corrected in this manner by Order of his Majesty. Sometimes the chief Mandarins are cuff'd, kick'd, or lash'd in the Emperor's Presence, without being disgraced, or deprived of their Employments.

The 22d the Emperor return'd with the Dowager Empress and Queens, who set out the 14th to meet him at the Imperial Burying-place, in order to assist at the Ceremonies for putting an End to the Mourning.

The 23d we renew'd our geometrical Lectures.

The 24th, the Lecture being over, the Emperor asked me the Latitude of *Nipchiu*, and the other principal Places of *Tartary* which I had journeyed through. On this Occasion he told me, that he had this Year sent Persons Eastward, who reported, that beyond the Mouth of the *Saghalian ula* they found the Sea frozen in *July*, and the neighbouring Country quite desart.

The 25th the Emperor sent us 6 Stags, 30 Pheasants, 12 large Fish, and 12 Stags Tails, which is a great Dainty with the *Tartars*. His usual Present at the Beginning of the new Year was, to each of us, a Stag, five Pheasants, two Fishes, and two Stags Tails. This Year he did not fail to send *P. Suarez's* Share, tho' he was absent.

The 26th we all went to the Palace to thank the Emperor, who order'd us to be shewn part of his Pearls, The Emperor's Pearls. whereof the most beautiful was seven *Fwen* [seven *Fwen* make eight Lines of the *Paris* Inch] in Diameter, almost quite round, and of a pretty good Water. It had been a long time in the Treasury. There was another seven and an half *Fwen* in Diameter, but of a much inferior Water, and almost quite flat, and rough on one side, where it had a great Vein. We likewise saw about fifty more of a smaller Size, all of a very muddy Water, resembling polish'd Tin. There were others perfectly round, of three or four Lines Diameter, which are taken in the Rivers that fall into the Eastern Sea to the South of the *Saghalian ula*: But the *Tartars* know not how to fish for them in the Ocean, where probably they are larger than in the Rivers. After we had view'd these Pearls, *P. Thomas* and I were call'd in to explain Geometry. His Majesty first asked us, whether we had seen larger Pearls than his. I mention'd that which *Tavernier* gives us the Figure of in his Account of *Persia*, and which, he says, cost that King 1,400,000 Livres [61250*l.* English] But the Emperor seem'd astonish'd that Pearls should bear so great a Price there. He then spoke to us about a young *Javan* whom *P. Grimaldi* had beg'd of the *Dutch* Ambassador, who was here four or five Years ago. The Emperor desir'd to keep him in *Pe-king*, because he play'd exceeding well on the Harp, and had so good an Ear, that he no sooner heard a Tune on any other Instrument, but he play'd it on his Harp. Two Years ago his Majesty placed him among his Musicians to learn the *Chinese* and *Tartarian* Airs, and teach the young Eunuchs to play on the Harp. As he was a Lad of Parts and Dexterity, he so far gained the Love of all the Directors of the Imperial Musick, that they had spoken much in his Behalf to the Emperor. Tho' his Majesty highly valued his Skill on the Harp, he had hitherto let him live with us, without giving him any thing. But when he fell sick four Months ago, his Majesty sent all his Physicians to visit him; their Medicines however could not prevent the Dropsy, and as they despair'd of his Life, the Emperor expressed a great deal of Concern for him. On this Occasion the Emperor asked if our Pulse was like theirs, and if they felt it in *Europe* as they do in *China*; and he would needs feel my Pulse on both Arms, and then gave me his own to feel. After concluding our geometrical Lecture, I open'd a Map of *Asia*, wherein I shew'd him that *Tartary* appear'd to be very little known, and badly exhibited. I pointed out the Roads which the *Russians* took in their way hither, and on this Occasion told him, that not long since four of our Fraternity were arrived at *Moskow*, with design to travel by Land to *Pe-king*; but that the *Russians* had refused them a Passage, perhaps because they were then at War with this Empire, which obliged them to take another Road. His Majesty said, that since the Peace was concluded, they would doubtless let them pass.

The 27th, having finish'd our Lectures on practical Geometry, the Emperor told us, he had a mind to read over again the Elements of Geometry, which we had expounded in the *Tartarian* Language; and as he had gotten them translated into the *Chinese*, he order'd us to bring some Propositions in the Translation every Day, that he might revise it with us, and correct it himself. He told us likewise, that after he had corrected the *Chinese* Version, he would also revise the *Tartarian* Text; and that in the mean time *P. Bouvet* and I should continue to come by Turns to the Palace. He renews his Study.

The 28th, which was the last Day of the *Chinese* Year, the Emperor, who had entirely thrown off his Mourning, which he had in part retain'd to this time, after causing the usual Rejoicings to be observ'd for the Beginning of the new Year, in the Evening entertain'd the great Lords of his Court with Feasting and Merriment when they came to pay him the usual Compliments at the End of the Year, which they call *Tse men*, that is, *The Farewell to the Year*. These Compliments consist of three Genuflexions, and nine Knockings of the Head against the Ground. His Majesty did not forget us on this Occasion, sending us two Tables, whereon were twelve Dishes of Meat, and twenty-two of Fruit.

The 29th, which was the New Year's Day of the *Chinese*, we went in the Morning to salute the Emperor, who enter'd that Day into the 30th Year of his Reign. His Majesty sent us *Tartarian* Tea.

The 30th we went to salute the Regulos of our Acquaintance; among the rest, the three Sons of a Regulo, who dy'd two Years ago, and was one of our chief Friends, would needs see us, and treated us with a-bundance of Kindness.

*February* the 5th, the Emperor set out for his Pleasure-house of *Chang chun ywen*, where he had order'd the Diversions for the *Chinese* new Year to be prepar'd, consisting of Plays, Pastimes, Bonfires and Illuminations, with an infinite Number of Lanthorns made of Horn, Paper and Silk of divers Colours, painted with Figures and Prospects. His Majesty order'd that we should visit him every other Day, as we had done the Summer before.

The 7th we went in the Morning to the Emperor's Pleasure-house, and when our Mathematical Exposition was over, he sent us Provision from his own Table, among which were two large Dishes of Fish, Great Fish. whereof one held a great Salmon-Trout, and the other about twelve or fifteen Pound of a huge Fish call'd *Ching wbang yu*, reckon'd the best that comes to *Pe-king*; it is indeed very delicious considering its Size, for it weighs more than 200 Pounds.

The 11th going to the Emperor's Pleasure-house, we found him in his Robes of State, consisting of two Vests, adorned with Dragons of Gold Embroidery, the long Vest was of a yellow Ground, somewhat inclining to the Colour of a wither'd Leaf, the upper of purple Sattin, both lined with Ermin Skins, very fine, and white as Snow.

The 12th we rode to the Emperor's Pleasure-house on Horses sent us from his Majesty's Stables: They were of a small Kind, which come from the Province of *Se chwen*, are mettlesome, fleet, and easy to the Rider. Among them was one from *Korea*, somewhat higher than the rest, but much swifter and higher Se chwen Horses. mettled. Being arrived, we were conducted into his Majesty's Lodging-room, and seated on small Cushions, and

and a while after was brought us a Table loaded with cold Meats, Fruits, Pastry and Sweet-meats.

Emperor's  
Feast.

Soon after we had din'd, the Tables were laid for the Emperor and twelve or fifteen Grandees of the Court whom he treated this Day: The Emperor's Collation was placed at the farther End of the Hall, in the middle, on a great square Table, japan'd red, with Dragons and other little Ornaments painted in Gold. As the *Tartars* and *Chinese* use no Cloths nor Napkins, they only threw on this Table a piece of yellow Sattin, embroider'd in Gold, with Dragons and other Ornaments: on the Fore-part hung two other pieces, border'd with Silver-work, and some very plain colour'd Stones, which could not be reckon'd precious Stones, for they had no Lustre. On both sides of the Hall were set Tables a Foot high for the Grandees, who sit at Meat upon a Cushion laid on the Floor. The Provisions consisted of cold Meats, piled up in Form of a Pyramid, and of Jellies made of Roots or Pulse mix'd with Flower. Those on the Emperor's Table were deck'd with various kinds of Flowers, preserved all Winter in great porcelain Vessels, or Chests of japan'd Wood, which make the chief Ornaments of his Majesty's Chamber, every thing else being exceeding plain. In a Corner of the Hall, separated by a Skreen, were placed the Musicians, who fall very short of ours, although the *Chinese* are great Admirers of Musick, and love to touch on Instruments. Eunuchs about ten or twelve Years of Age, dressed like Comedians, perform'd several Feats of Activity during the Feast. Two of them bended their Heads backwards till they almost touch'd their Heels, and raised them again without stirring out of the Place, or moving either Hand or Foot.

Fireworks.

In the Evening we went to see the Fire-works, which were prepared over-against the Apartment of the Queens. Besides the Emperor and his Children, about 20 of the principal Lords of the Court were Spectators, and we were placed near them. There was nothing extraordinary in these Fire works, except a sort of Lanps which lighted one another, and cast a Splendor resembling that of the brightest Planets; this is done with Camphire. In other respects they were much inferior to ours, as consisting of nothing but Rain, Fire-spouts, and Squibs, or Rockets, which let off each other. The first Rocket went off just before the Emperor, who, they told us, fir'd it himself; it shot like an Arrow out of a Bow, and set Fire to one of the Fire-works thirty or forty Paces distant: From this issued another Rocket, which ran to kindle another Fire-work, and from this a third, and, in short, all the Machines were thus successively fir'd one by another. 'Tis observable that these Rockets were not fasten'd to Sticks, as ours are. The Sight lasted about an Hour.

The 20th we went to the Emperor's Pleasure-house, and explain'd certain Difficulties in Calculation, and the Uses of a Ruler and Sphere, which one of the Court Lords had given him. After we had dined, he ordered us to draw up a Treatise of Philosophy in the *Tartarian* Language, without confining ourselves to the *Chinese* Translation of that which P. Verbiest had presented him a little before he dy'd. He left the Composition and Method of the Work entirely to us, and gave Orders that, besides the two Mandarins to whom we dictated, and the two Clerks who transcribed from their Copies, two Clerks Assistant should be added. His Majesty being informed that we were desirous to dissect a Tiger of this Country, which is larger, and very different from those of *Europe*; he sent us one, ordering us to be told that it was their Custom to bury the Bones and Head of this Animal, taking care to turn the Head towards the North. This Practice, they affirm, does not proceed from Superstition, but from a kind of respectful Fear for these Creatures, which are dreaded both by Man and Beast. The *Portuguese* of *Ma-kau* having sent a Lion as a Present to the Emperor by their last Ambassador at this Court, and he dying soon after, his Majesty had him bury'd honourably, and a fine piece of Marble erected over his Grave, as is done for a Mandarin of Consideration. The Belly of a Tiger is said to be an excellent Remedy against a *Nausea*, and many other Virtues are attributed to him: The Bones in the Joints of the Knees of the Fore-Legs are said to strengthen weak Legs; the Bones of the Spine are also medicinal, and both *Chinese* and *Tartars* think the Flesh very delicious. He had abundance of little reddish Worms in the Gullet and Stomach, and was at least an Inch thick in Fat between the Skin and Flesh.

The 25th the Emperor returned to *Pe-king*, after spending three or four Days in his Park of *Hay tse*.

Eclipse of  
the Sun.

The 28th, the first Day of the second *Chinese* Month, the Sun was eclipsed above four Digits. We had provided Instruments for the Emperor, who observed it with the Grandees of his Court, to whom he had a mind to shew the Progress he had made in his Studies. The Society of Mathematicians having observed this Eclipse, consulted the Book *Shen shu*, which shews what is to be done, what is to happen, and what is to be feared with respect to Eclipses, Comets, and other celestial Phenomena; and they found that on a like Occasion there was a wicked Prince on the Throne, who was removed in order to make Room for a better. The *Tartar* President was against inserting this Remark in their Memoirs, which were to be presented to the Emperor according to Custom. The Vice-President disputed a long time with him, alledging that what was in the Book ought to be inserted; that it was the Order of the Society, in following which their Conduct could not be disapprov'd.

March 1. the Emperor being informed that we began our Lent, and abstained from Flesh, ordered that henceforth we should be served only with Lent Fare and Fruits. This very Day we were treated with ten or twelve sorts of the best Fruit that *Pe-king* affords, tho' it is not the Custom to serve up Fruit to those who dyct in the Palace.

Army sent  
against the  
*Eluths*.

The 2d march'd forth a Body of 8 or 10,000 Cavalry, with Grooms and Valets, who among the *Tartars* serve for Soldiers on occasion, amounting to 40 or 50,000 Men. They teach their Servants to draw the Bow from their Youth, in order to procure them a Trooper's Place, or at least a Foot-Soldier's, in which they find their Account; because they have the Benefit of their Men's Pay, and receive the Reward of their brave Actions. These Troops were order'd to *Kikû botun*, a City of Western *Tartary*, to observe the Motions of the *Eluths*, who made Incurfions on that side, plundering both the *Kalka* and *Mongol* Subjects of the Empire.

The 10th his Majesty was pleas'd to signify that, since we took the Trouble to come every Day to the Palace, it was not reasonable we should keep Horses at our own Expence, and therefore we should henceforth have Horses from his own Mews. Accordingly next Morning we had each a little fleet Horse of *Se chwen* sent us, with a Man on Horseback to attend us, and carry them back.

The 15th his Majesty being informed that most of the Soldiers of *Pe-king* were in Debt, and that the best part of their Pay went to discharge the Interest of the Money they had borrowed, he ordered all the Debts of the Soldiers, as well Guards and Gendarmery, to the Number of twenty-three in each *Nyurû*, or Company, as others, including the Serjeants or Quarter-Masters, to be inquired into; and it was found they amounted to more than sixteen Millions of *Livres* [718,750 Pounds *English*] which he order'd should be pay'd out of his Treasury, and that for the future when any Soldiers or Officers had occasion for Money, as much as should be judged necessary should be advanced them, and as much stopp'd out of their Pay, as in ten Years might discharge all the Debts they had contracted.

His

His Majesty likewise order'd part of the Debts of the Officers of his Household, who used to attend him in his Progress, to be paid off; and gave 800 Livres [35*l.*] to each of his *Hya's*, and 400 to the inferior Officers, who have no Title. But the whole amounted to no more than 400,000 Livres [21,000*l.*] because the Grandees, who examin'd into these Debts, put none into the List but those they judged unable to pay them. At first indeed they had set down all Debts indifferently, but the Knavery of some, who gave in false Debts, made them strike out even those which were real. The Emperor order'd them all to be paid out of his own Treasury; saying, that it was not just to employ the public Money to discharge the Debts contracted in his Service.

The Emperor's Bounty:

The 29th, the Cavalry, who had no Share in the Emperor's Distribution, because being Slaves they could not contract Debts, assembled, to the Number of 3 or 4000, about the Palace, to demand some Large's likewise from his Majesty. As no body would undertake to deliver their Petition, they continu'd a long time in the great Court of the Palace on their Knees, and bare-headed, in the Posture of Supplicants: But hearing afterwards that the Emperor was gone to walk in his Garden behind the Palace, they surrounded it, and demanded aloud some Reward, since they were as good Soldiers as the rest. While the Emperor pretended not to hear them, some of the most daring passed the first Gate of the Garden, in spite of the Guards who opposed them. His Majesty having been inform'd of their Insolence, caused eight of the Ringleaders to be seiz'd, particularly him who carry'd the Petition; and having order'd the rest to be driven out with Whips and Cudgels, the Multitude immediately dispersed. He sent the eight Soldiers to the Tribunal of Criminals, with Orders to prosecute them without Delay.

Tumult of the Slaves.

The 30th, the principal Officers of the Militia presented a Petition to the Emperor, intreating Pardon for being unable to prevent the Design of their Slaves, submitting to such Chastisement as he should please to inflict; and the same Day in the Morning the Slave who had carry'd the Petition was condemn'd to lose his Head. His seven Companions receiv'd the same Sentence, but the Emperor restrained it to the Chief alone; and his Master, who was his Majesty's *Hya*, was banish'd to *Aygu* in Tartary: The other 7 were only condemn'd to carry the *Kangbe* [See Vol. I. p. 311.] 3 Months at the City Gate, and receive 100 Lashes.

The 31st, the Emperor set out to pass the Spring at his Pleasure-house of *Chang-chun ywen*, ordering that we should come there once in four Days, and in the mean time frequent the Palace as before, to go on the better with our Treatise and Commentary of Philosophy in the Tartarian Language.

April 1. The Emperor had his first Lecture in Philosophy, in which, by way of Preface, we shewed the Use of this Science; why it was divided into *Logic*, *Physics*, and *Ethics*; and what it treated of under each Head. The Emperor express'd much Satisfaction at this Beginning, and advised us not to hurry ourselves, but proceed deliberately; saying, That he did not grudge the Time, provided the Work was well perform'd. His Majesty seem'd to put on a more gay Countenance towards us than usual.

The Emperor studies Philosophy.

The 20th, the Emperor returned to *Pe-king*, to perform the Ceremony of creating Doctors, who had passed their Examinations several Months before. Soon after he enter'd the Palace, he sent for us into his Presence, and making us sit down beside him on the same Estrade, shew'd us his own Calculation of the Space contain'd in a Lune. Afterwards, turning suddenly towards me, he bid me follow him next Month in his Journey to Tartary, in order to assist him in some Geometrical Operations; And as I thanked him for the Honour he did me, by getting off the Estrade, and touching the Ground with my Forehead, according to Custom, he seem'd very well pleas'd at the Joy I express'd to accompany him.

The 21st, in the Morning, the Emperor perform'd, in public, the Ceremony of Naming the Doctors; and the same day return'd to his Pleasure-house.

Nomination of Doctors.

May 3. The Emperor signified that I should be furnish'd for my Journey with Necessaries out of his own Stores, as Horses, Tents, and Camels to carry my Baggage.

The 7th, his Majesty came to *Pe-king*, to prepare for his Progress.

### The third Journey of Pere GERBILLON into Tartary, in the Year 1691.

MAY 9. the Emperor, attended by most part of his Court, set out before Day-break from *Pe-king*, to hold an Assembly of the States of Tartary. The Officers of the Household, Grandees, Princes of the Blood, the Regulos, Dukes, &c. with a great Body of Troops, set out at the same time by another Road. Myself, with P. Bouvet, attended the Emperor's Levee in a Court of the Palace; as soon as his Majesty saw us, he sent to ask for P. Pereyra, and order'd me to join in the Train of his Household. Going out of the City, the Ensigns, with the Trumpets, Hautboys, and Drums were drawn up on both sides of the Road, and a little beyond them the Troops of the Household. We came to dine at a Village named *Wang-king*, two Leagues from *Pe-king*, where I was honour'd with a Dish of Meat from his Majesty's Table, besides Rice, Cream, and Tartarian Tea, such as he drinks himself; and he order'd, That I should eat with the principal Officers of his Guards, and sit at the Head of those of the second Rank. We travelled 80 Li, and lay at a Borough call'd *Nyew lang shan*, where we arrived about Noon. The Emperor gave Orders, That I should have free Access to his Apartment. A while after he sent to ask me about some mathematical Books, which he desired to see; and to tell me, That it was his Intention during his Progress to revise his Practical Geometry, to which, he said, he had not given sufficient Application, because the Affair of the *Elutbs* lay heavy upon his Hands. He forthwith dispatch'd an Eunuch of his Bed-Chamber to *Pe-king* for his Practical Geometry and Elements. In the Evening the Emperor sent for me into his Presence, where, having made me sit near him, he propos'd several Questions in Geometry, and demonstrated several Propositions, which he knew before, to refresh his Memory.

The Emperor leaves Pe-king.

Nyew lang shan.

The 10th, we set forward by Day-break, and dined at a Village call'd *No-shan*, 20 Li distant. In the Evening his Majesty order'd a *Hya*, Captain of the *Russians* in his Service (who was a Turk by Descent, tho' born at *Pe-king*) to attend me wherever I went, and try to learn some Words of the Latin Tongue; but especially to read it. This *Hya* spoke a little *Russian*, and had travell'd with us in the two Journeys we made to conclude the Peace. The Emperor going out after Dinner, and passing near us, ask'd the *Hya* what he had learn'd, and would see the Alphabet I had written out for him. We travell'd this Day 60 Li, and came to lie at *Mi yun hyen*. As soon as we arriv'd, his Majesty sent to ask me several Questions about the Stars; but chiefly concerning the Motion of the Pole-Star. I shew'd him the Maps of P. Pardies, on which I had set down the Names of the Stars and Constellations in Chinese Characters. In the Evening his Majesty read over above ten Propositions in Trigonometry with me; and, with my Help, understood their Demonstrations. I was a full Hour with him, sitting all the while by his Side. Immediately after I left him,

Mi yun hyen.

he sent me half a Cup-full of his own Wine, ordering them to make me drink it all; which however I did not: Next Day he sent to ask whether it had affected me.

*She bya*  
Borough.

The 11th, we set out at Day-break, dined at a Village call'd *Shin shwan*, 30 Li from *Miyun byen*, and lay at a Borough named *Shé bya*, travelling in all 60 Li. A little after our Arrival the Emperor sent to ask me how much the Latitude of this Place exceeded that of *Pe-king*, and what Alteration was to be made in the Calculation of the Meridian Shadow. Afterwards he walked out of his Chamber into the Court to shoot at Sparrows and Pigeons, with a Cross-bow and a Trunk. I saw him shoot three Pigeons successively with the Cross-bow. He asked me if I could shoot with the Bow: Having answer'd I could not, and that they did not learn that Exercise in *Europe*; *It is true*, said he, *they use none but Fire-arms*. He then retir'd to repose himself in his Chamber, as he is wont to do every Day at Noon during the hot Weather.

*Ku pe kew*.

The 12th, we dined at a little Village call'd *Lau qua tyen*, 30 Li from *She bya*, and lay at *Ku pe kew*, one of the Gates of the Great Wall, 30 Li farther. Half a League before we got thither, we found all the *Chinese* Garrison of that Fortrefs drawn up in order of Battle on the Side of the great Road: It consisted of 7 or 800 Foot, and about 50 Horfe. The Emperor, after stopping a while to view them, rode to an Eminence, and alighted to see them exercise. They were first drawn up in eight single Lines, between which was a Space of 5 or 6 Paces. There appear'd 50 or 60 Carriages of small Cannon, but Guns I saw none. These Carriages were not drawn by Horfes, but push'd forward by Men. At both Wings of the Infantry were posted a few Horfe: They made several Motions, and fir'd several Times. The Signal was a Musquet or two let off from a neighbouring Eminence, which was answer'd by the Batallion, and this by a Noise of Horns, Copper Basins, and such-like Instruments. Their Exercise and Motions are nothing like those of our Soldiers: And certainly a Batallion of 800 such Infantry could not stand the Charge of a Squadron of 100 of our Horfe. However, this Militia was admir'd by the Spectators: Those of the highest Rank ask'd me seriously my Opinion of them, and if ours was to be compar'd to them. The Emperor himself sent to the Commander a Suit of Cloaths, such as himself commonly wears, and a Horfe, in Acknowledgment of his good Discipline. The Emperor received a Courier from the President of the Tribunal of the *Mongols*, importing that several Chiefs of the *Mongols*, who were to be present at the Assembly of the Estates, were not yet arriv'd; and that as the Grass was only beginning to shoot, there was a Scarcity of Forage: whereupon he resolv'd to rest the next Day at *Ku pe kew*. He propos'd to me several Questions concerning the Manner of taking the Altitude of the Pole by the Stars, and about the Variation of the Compass.

The 13th, I took the meridian Altitude of the Sun at *Ku pe kew*, with the Duke of *Marin's* Semicircle, which I presented to the Emperor, who set a great Value on it, and made a Horseman carry it at his Back; he had bestow'd a double Case upon it, with two Sorts of new Fulcrums. I found the Altitude of the superior Limb of the Sun  $68^{\circ}$ ,  $6'$ ; and in the Evening, after I had explain'd Geometry to the Emperor, I presented him with the Calculation of the Height of the Pole, resulting from this Observation, and that of the meridian Shadow. His Majesty express'd much Satisfaction in them; and bestow'd great Encomiums on the *Practical Geometry demonstrated*, which we had compos'd for him in *Tartarian*.

The 14th, we set out with the Emperor, an Hour before Day, and dined at a House upon the Road. His Majesty order'd a *Kalka* and a *Mongol* to wrestle in his Presence with one of his *Ha ba shús*, who was reckon'd the best Wrestler at the Court, tho' he was very short, and not above 25 Years of Age. The *Kalka* threw the *Ha ba shú* twice in a very little time, which every body admir'd at. But the *Mongol*, tho' much more robust, could not throw him, neither was he thrown himself: So that after grappling a great while, the Emperor caus'd them to leave off. To wrestle more commodiously the *Tartars* change their outer Coat for one of coarse Linnen, girding themselves as tight as they can; after which each seizes his Antagonist by the top of the Shoulder, or upper Part of the Breast, and strives to turn him over by a Leg-Lock: The Conqueror runs and kneels before the Emperor, and does him Homage for his Victory, by prostrating himself on the Ground. We lay in the Village *Ngan kya tun*, 80 Li from *Ku pe kew*.

The Emperor did me the Honour to ask me if the *European* Kings travell'd and went a Hunting, and in what Manner. Notice was given to the Grandees to prepare for shooting at a Mark with Bows and Guns. At this Exercise I saw his Majesty make 30 Shot with a single Bullet, and several Times hit the Mark, particularly 3 Times running, often charging his Piece himself. The Mark was a Piece of Board the Bigness of one's Hand, at 60 or 70 Paces Distance. His third Son made 2 Shot, and lodged the Ball once in the Mark: But not one of the Grandees hit it. 'Tis true, only 5 or 6 of them shot, and not more than 2 or 3 Times each. His Majesty shot next with the Cross-bow with a Captain of his Guards, who is reckon'd a very good Marksman; however, he is inferior to the Emperor: His Majesty shot out of two Sorts of Cross-bows, one carry'd Arrows, the other Bullets of burnt Clay, and always with vast Dexterity. At last he took up the Bow, and sent for five of the most expert Archers belonging to his Court: The best of them was the *Kalka*, who wrestled two Days before: He scarce ever mis'd the Mark. The Emperor likewise hit it several Times, shewing a vast deal of Skill before all the Court. After shooting, his Majesty order'd the *Kalka* to wrestle again, who soon threw his Antagonist, and gain'd the Admiration of all the Spectators by his Agility and Strength.

The 15th, we did not set out till Seven in the Morning, and, after travelling 50 Li, encamped in a Plain call'd *Pornaye*. As the Emperor hunted all the Way, we cross'd five or six craggy Mountains, overgrown with Briars. The *Tartarian* Horfes easily get clear of these Roads, which would be difficult for ours to do. Seven Stags and Mountain-Goats were kill'd within two Rings which were made, one by his Majesty, the rest by his *Hyas*. The Goats resemble our tame Goats, differing only in the Colour of the Hair, which is like that of the Roebuck. As we encamp'd in the open Field, the Emperor order'd a little Tent to be set up for me 7 or 8 Paces from his own, in the innermost Inclosure, which is encompass'd with yellow Linnen Cloth doubled, about 7 Feet in height, and 20 or 25 Fathom square. In this Inclosure there was no Tent but those of the Emperor's, his Son's, and mine. His Majesty also presented me with a Horfe, and order'd that I should keep close after him, when he hunted within the Ring.

The 16th, we travell'd no more than 40 Li, and encamp'd in a Valley by the Side of a Rivulet. Not far from the Place where we encamp'd, the Emperor caus'd all his Attendants to halt, and went to hunt the Roebuck. He had sent some Hunters before, who found only one in one Place and two in another. Ascending to the Top of the Mountain, on the Side of which the Roebuck had lain down, he order'd all his Hunters to alight. These People are all *Manchews*, of that Sort call'd *the New*, because they were born in the proper Country of the *Manchews*. The Emperor employs them for his Guards and Huntsmen. Some he sent to the Right, others to the Left, one by one, ordering them to march on the Lines he had mark'd out, till the first of each Side met at the Place appointed. Thus they punctually perform'd in spite of all Difficulties, without breaking their Ranks. When the Ring was thus form'd, with a surprizing Quickness, the

Hunting of  
the Roebuck.

the Emperor order'd the Hunters to begin the Cry, which they immediately all set up together, not loud, nor much different in Tone, but what may be compar'd to a Sort of Humming. They make this Cry with Design to amaze the Roebuck; who hearing the Noise equally on all Sides, and not knowing which Way to escape, is the more easily shot. The Emperor enter'd the Ring, follow'd only by two or three, and being shew'd the Roebuck, kill'd it at the second Shot, with his Fufee. This Chace being over, they went and made a second Ring on the Sides of the Mountains, which not being so rugged as the former, they perform'd their Business without quitting their Horses. His Majesty, in full Chace, with his Bridle loose, over Heights and Hollows, drawing his Bow with extraordinary Strength and Dexterity, kill'd the two inclosed Roebucks, who fled with all their Swiftnefs, with the three first Arrows he shot. Afterwards the whole Retinue extended themselves into two Wings, in which Order we march'd to our Camp, making a kind of moving Circles, which scour'd the Plains. This was done with Design to hunt Hares, whereof the Emperor shot several, every body taking Care to turn them towards him. None but his two Sons were suffer'd to shoot within the Inclosure; others might only shoot at such Game as escaped out of it. When we were return'd to the Camp, the Emperor order'd me to be ask'd how I liked this Sort of Hunting, and whether it was the Fashion in *Europe*. After I had complimented him on his Skill in directing the Manner of Hunting, and his Dexterity in Shooting with the Gun and Bow, on Foot and on Horse-back, he was extremely pleas'd when I added, "That I was surprized to see him tire 5 or 6 Horses, without shewing any Sign of Fatigue; that I was overjoy'd to see him with such a Stock of Health and Vigour, for the Preservation whereof I would pray to God every Day of my Life." This Evening, after a high S. Wind, which had cover'd every thing with Dust, the Sky was over-cast. The Emperor, whom the Prospect of Rain had put in a good Humour, to divert himself took up a great Pole and began to beat the Dust off the Tents. All the People follow'd his Example; and, that I might not be the only idle Person, I did the same: His Majesty, who observ'd it, told his Attendance afterwards, that the *Europeans* were not proud. I was inform'd also, that he spoke of me in Terms which express'd Tendernefs. He order'd me to be ask'd why there came no good Fufees into this Country, since *Europe* afforded such extraordinary Choice. I made Answer, That Merchants commonly brought nothing but Freight'd Commodities; and as for us Religious, our Profession did not permit us to understand or carry Arms: But that P. *Grimaldi*, who knew his Majesty's Taste, would probably send him some for a Present. This Evening, and at Night-fall, it rain'd a little.

Three killed by the Emperor.

The 17th, we advanced but 40 Li, and encamp'd in a Valley call'd *Hu pe kew*, by a little River call'd *Kakiri*. The Emperor went beyond the Camp for the Sake of Hunting. In the first Circle they inclosed a Roebuck, a Fox, and some Hares: The Roebuck escap'd, but his Majesty slew the Fox with the first Arrow; afterwards he rode up to the Brow of a very high and steep Mountain, cover'd with Briars. Our Horses sweat much in the Ascent, and I was surprized to see the Emperor's Messengers run up and down almost as fast as on a Plain. This Day his Majesty stopped on a little Eminence, to take a certain refreshing Liquor call'd *Chau myen*, which is compos'd of Meal made of a Sort of *Turky Corn*, or Millet mix'd with Sugar and Water, all well beaten together. He likewise order'd some to his Son, to his two Sons-in-Law, and some Grandees of his Court, and his Officers; and did me the Honour to send me *Tartarian Tea* in his own Cup (supposing I was not used to the other Sort of Drink) by the Hands of the chief Eunuch of his Bed-Chamber, in Presence of himself and all his Court. I observ'd that when the Emperor drank his *Chau myen*, every body fell on his Knees, and knocked his Forehead against the Ground. In the Evening were brought into the Camp several ancient Officers, who had been banish'd to a neighbouring Village. His Majesty order'd them to exercise by Motions, for they had no Arms. I saw no extraordinary Skill in their Performance, altho' they were reckon'd very expert.

Chau myen Liquor.

The 18th, we travell'd 40 Li, and encamp'd in a Place named *Qua ti ing*, on the same River *Kakiri*. The Emperor went a Hunting as usual. They inclosed in one Circle, or Ring, nine or ten large Stags; but they all escap'd: Only some Hares were killed, and a few Pheasants taken with the Spar-hawk, as was done the preceding Days. In the Evening, after we had encamp'd, his Majesty diverted himself by shooting with the Cross-bow and Bow. He shoots equally well with either Hand, and no Grandee of his Court is superior to him in that Exercise.

The 19th, we march'd 40 Li, in a Plain call'd *Kabaye*, by a little River named *Shan tu*, where formerly stood the City of *Shan tu*: The Emperors of the Family of *Xwen* kept their Court here during the Summer, and the Ruins are still to be seen\*. The Emperor hunted all the Way. In one Circle a great Boar, seeing itself surrounded and pursued by the Hunters, retired into a Shelter, where it was not easy to reach him; however, the Emperor, with the second Arrow, wounded him mortally. In another Inclosure they kill'd three Stags; but 2 or 3 others escap'd thro' the Mountains. Near the Place where we encamp'd there are hot and medicinal Waters, to which the Emperor went and staid till Evening. As soon as he arriv'd, he sent some of his Domestic to conduct me to see the Spring, and ask me the physical Reason of this Heat; whether we had such Waters in *Europe*; if we set any Value on them; if we made any Use of them, and for what sort of Dittempers. These Waters are clear at their Source, but not so hot as those at the Foot of Mount *Pe-cha*, a little way to the N. E. of them, in which one can scarce dip his Hand without being scalded, whereas in these he may bear to hold it for some time: But the latter have this peculiar to them, That as there is very near them another Spring of very cold Water, they have directed the Course of these two Waters in such a manner, that they mingle on one Side, while on the other Side they have left a Stream of hot Water intirely unmix'd. In this Place are three little wooden Houses, built by the Emperor's Orders, with a wooden Basin in each, for the Convenience of Bathing. His Majesty after taking some Rest bathed himself, and we did not return to the Camp till Sun-set.

Ruins of the City Shan tu.

Hot Springs.

The 20th we continu'd in the Camp of *Kabaye*. In the Morning the Emperor went a Hunting again, but made only one Ring, in which he kill'd one Stag, his Son another, and the rest of the Hunters three or four. After returning to the Camp in the Evening he exercised himself at the Bow, together with his two Sons, one of his Sons-in-Law, and some Officers of his Household, in the inmost Inclosure [the Place where his Tent was set up] in Presence of his whole Court. His third Son, who is about 16 Years of Age, distinguish'd himself by hitting the Mark several Times. After this about 30 Person were pick'd out to wrestle; which Sport lasted till Night. In the Evening, the Emperor observing that I carried a Parcel of Books, with the Cushion I us'd to sit on, immediately call'd for *Chau lau ye*, and order'd, That for the future my Seat and Books should be carried by an Eunuch of the Palace.

The

\* This City is mentioned by *Marco Polo*, Lib. 2. Cap. 65, who calls it *Giandu* or *Chandu*. It stood in the Country of *Karchin*. The famous *Kublai Khan*, who compleated the Conquest of *China*, built it, and was here proclaimed Emperor of the *Mogols*. The Latitude was found by his Astronomers to be 42°: 22', and it lies to the N. N. E. of *Pe-king*. [See

*P. Soucier's Observat. Astron. &c. p. 197-302.*] 'Tis surprizing that it is not set down in the Map of *Tartary*. If it be any of the Places mention'd therein it must be *Chau Nayman* (some *Horsn*), on the River *Shan tu*, in the third Sheet of *Eastern Tartary*.

The 21st, decamping at 7 in the Morning, the Emperor ask'd me, with a Smile, whether I was tired with the Journey? We hunted Hares and Roebucks all the Way, and a little before we arriv'd at the Camp, they had made a Ring about 2 or 3 high Hills, cover'd with Trees and Briars, so thick set that there was no getting thro' them, which was the Reason why we took but little Game, a great number of Stags escaping thro' the Briars. There was also a Tiger, whom I heard growling at no great Distance, but could not discover where he was. When we arriv'd at the Camp, in a Place call'd *Ha la tsin*, his Majesty diverted himself by shooting at a Mark; and ask'd me several Questions concerning the *European Fufees*. We travell'd this Day 40 Li.

▲ Hunting Ring.

The 22d, we continu'd in our Camp, and the Emperor sent for a considerable Number of *Mongols* from the neighbouring Places, who being us'd to Hunting were very expert at inclosing the Game, and turning it wherever they were order'd. There were above 2000 Hunters besides those in the Train. The Inclosure they made took in both Mountains and Vallies, cover'd with Woods, which they beat up in such a Manner that nothing could escape without being seen or pursued. At first the Emperor was in the midst of the Circle with his ordinary Attendants, some of whom turn'd the Game towards him, some supply'd him with Arrows, and others gather'd them up as fast as he shot. Within the Circle were the Emperor's two Sons, each with 3 or 4 Attendants. About 40 Roebucks and Stags, who go in Herds in those Mountains, were slain, most of them by his Majesty, or his two Sons. They made but two Circles, which continu'd 5 or 6 Hours: In the first they inclosed a Tiger, whom the Emperor shot at twice with a large Musket, and once with a Fufee; and tho' he was at a very great Distance, and the Tiger in the midst of a Thicket, 'tis likely he wounded him, for each Shot dislodged the Tiger from his Place, and the third made him fly to the top of the Mountain where the Trees were thickest. As these Creatures are exceeding fierce, the Emperor would not suffer his Men to approach too near them; As to himself, he has nothing to fear on these Occasions, being surrounded by 50 Hunters on foot, arm'd with Half-pikes, which they handle with a great deal of Dexterity. I observ'd on this Occasion the Tender-heartedness of this Prince: For as soon as he saw the Tiger fly to the other side, he call'd out to let him pass, and to get out of the Way; at the same time sending to see if any were hurt: They brought word that one of the *Mongol* Hunters had been struck down, with his Horse, by a Blow from the Tiger's Paw, as he rush'd by him; but he receiv'd no Hurt, because as abundance of People kept shouting after the Tiger in order to dismay him, he fled without stopping. In the Evening, after our Return to the Camp, the Emperor told me, laughing, That I must needs carry a Bow and Arrows at my Girdle, for that he had observ'd I was a pretty good Horseman. During the Hunting this Day, besides Pheasants, Partridges, and Quails, which were taken with Hawks, they caught two other Birds of a particular Kind, such as I had seen no where else: The *Chinese* call it *Ho-ki*, that is, *the Fire-Hen*; probably because it has round its Eyes an oval Ring of small Feathers of the Colour of glowing Fire. All the rest of its Body is of an Ash Colour. It is somewhat larger than a Pheasant, and has a Body and Head like a Turkey Hen. It can neither fly high nor far, so that a Horseman may easily run it down.

▲ Tiger inclosed.

The *Ho-ki* or *Fire-Hen*.

The 23d we travell'd about 40 Li, encamping in a Valley call'd *Hamar tababan nianga*, that is, *the Streight of the Mountain Hamar*, by the little River *Hakir*. They hunted almost all the Way, the Hunters passing the Mountains, Valleys, Woods and Plains, and giving chase to every thing they met with; they kill'd a great number of Stags and Roebucks, besides a Leopard, found in a Thicket of Briars, from whence they had much ado to dislodge him: for the Emperor's Pikemen were forced to drive him out with their Half-pikes, going always on foot before his Majesty, who kept shooting Arrows continually at random in order to rouse him. At length he fall'd forth, and having been closely pursu'd, was inclos'd in an open Place, where after the Emperor had shot an Arrow into his Body, they set the Dogs upon him, who did his Business with much Difficulty; for, tho' wounded and fallen, he stoutly defended himself with his Teeth and Claws.

▲ Leopard slain.

The 24th, we advanced 60 Li, hunting as we went; but the Baggage which travell'd along the high Road march'd but 30. We encamp'd again by the *Hakir*, in a Streight of the Mountains, call'd *Harrongha*. We did nothing but mount or descend all the Way; among the rest we pass'd over two high and steep Mountains. Though our Hunters were less numerous than before, the *Mongols* being return'd home, we kill'd abundance of Stags and Roebucks, of which the Country is full. The Emperor slew several, and others were kill'd by the Dogs. A great many Pheasants also were caught, and some that were tired, even with the Hand; for this Bird cannot fly fast nor long.

The 25th, we departed at 8 in the Morning, almost continually hunting, so that we advanced but 40 Li on the direct Road. We encamp'd beyond the Mountains, in a large Plain, surrounded with little Hills, call'd *Puchwi pū bū tū*, that is, *the Plain that has the Mountains behind it*. At the end of 15 Li we cross'd a high Mountain, quite cover'd with Firs; afterwards we enter'd a more open Country, where the neighbouring *Mongols* had made a Ring, in which were inclos'd a great number of Stags and Roebucks; whereof the Emperor and his Sons slew several, especially his Majesty, who was indefatigable in the Chace, and shooting with the Bow. He tir'd 8 or 10 Horses every Day, 15 attending him every where for Change.

The 26th, we march'd only 20 Li almost due N. still Hunting all the Way: But as the Country was much more open, and afforded nothing but Hillocks cover'd with Briars, so it abounded less with Game; notwithstanding which they kill'd a pretty good number of Roebucks and Hares: But I saw no Stags. We encamp'd on the Side of a River, somewhat larger than the rest, call'd *Kon nor*. This Plain is full of Sands to the N. E. and E. of the River; but to the W. it is all a Meadow, and surrounded with little Hills. It was so cold the whole Day that those who had Furs put them on. This Sharpness of the Weather proceeded from a boisterous N. Wind. In the Afternoon some Hail fell, and afterwards it rain'd, tho' not much. The preceding Days we felt it very sharp every Morning in the Mountains, but the Cold ceased commonly after the Sun was a little high: But since the Day before, when we pass'd the high Mountain, the Cold has been constant, and severely felt. When we had pitch'd out Camp the Emperor sent *So fan lau yé* to the *Kalka* Princes, to give them Notice of his Approach to the Place of the Assembly. This Envoy acquainted them with the Emperor's Orders, but in a very mild and obliging Manner, according to his Majesty's Instructions. He told them, among other things, That as they were now but one Family, his Majesty was desirous to see them, and being unwilling to give them the Trouble of travelling to *Pe-king*, he was come himself to meet them, notwithstanding the Inconvenience of Travelling in the Summer. It is said, they fell on their Knees, and in that Posture heard his Majesty's Orders with great Tokens of Respect: After which *So fan lau yé* sat down and conferred awhile with them.

Great Cold.

The 27th, we travell'd about 50 Li, in a very rugged and sandy Country, consisting mostly of Hillocks cover'd with Briars, where was plenty of Hares. The Emperor caus'd his Attendants to beat the Briars, and start the Hares, which his Sons shot at. Having pass'd these little Hills, and sandy Hillocks, we encamp'd

camp'd in the midst of a great Plain, call'd *Tolo nor*, that is, *the seven Reservoirs of Water*. The Emperor himself chose the Situation of the Camp, and order'd me to mark exactly the 8 principal Points of the Coast in the same Manner.

The Emperor's Pavillion was placed in the Center; his Quarters contained four Courts or Inclosures: The first, being very spacious, was surrounded with the Tents of the Guards, join'd so close that they look'd like a Gallery of Tents; the second was like the first, but much less: The third was encompass'd with a Net of yellow Cords, so twisted that there was no passing thro' them. Each of these Inclosures had three Gates, the largest, thro' which the Emperor only and his Retinue pass'd, faced the South; the second was to the East, and the third to the West. At the Gates of the three outer Courts were posted the Emperor's Guards, commanded by 2 or 3 Officers. The last, or innermost Court, was an oblong Square of 24 or 25 Fathom deep, and 18 broad; the Fence was of yellow Linnen, stretch'd on Stakes and Cords, on both Sides resembling a Wall: Here was only one Gate, with Folding-doors of japanned Wood. At this Gate two *Hyas* kept guard Night and Day, each holding one of the Folds by a Leather Strap: None were permitted to enter, except those who waited on the Emperor's Person, without an express Order from his Majesty. Over this Gate was a Pavillion of yellow Linnen, with black Embroidery, which look'd very agreeable. Between the two first Inclosures stood the Tents of the Grandees and Officers of the Household; but so as to leave the Distance of 80 Paces between the second Inclosure and those Tents, which was done out of Respect to his Majesty. Between the second Inclosure of yellow Linnen, which they call the Wall of Cloth, and that of Nets, or Wall of Nets, were quarter'd the Officers of the Emperor's Household, taking up the whole Circumference, except on the S. Side, which being the Front was left void. In the middle of the Inclosure of yellow Linnen stood the Imperial Tent, round, according to the *Tartar* Fashion, and nearly resembling a Dove-house: His Majesty has commonly two of them, each about 3 Fathom wide, plac'd opposite, but with a Passage for Communication; in one he lodges, and spends the Day in the other. The two Tents erected above five Fathom in diameter, and the other four. They were hung with blue Silk to the height of five Feet, and cover'd on the Outside with a good thick Felt, over which came a strong but pretty fine Linnen Wrapper, and still over this was another of Linnen, wrought at the Top and Border with black Embroidery; this Cloth was stretch'd very tight, and only touched the Tent at the Top, spreading out gradually to the Border, which was supported by wooden Poles, neatly turn'd, and japanned with red: It was likewise fasten'd by great Worsted Straps, woven like our Girths, to Iron Pins driven into the Ground. This Covering defends the Tent from the Rain and Sun. At the further End of the second Tent was the Emperor's Bed; the Tester and Curtains whereof were of Gold Brocade, figur'd with Dragons; the Quilt and Coverlet were only of Sattin: There was also a Coverlet of Fox-skins, to lay over the Quilt in cold Weather, as is the Custom in *Tartary*. At the further End of the greater Tent, which stood foremost, was a small Estrade, about 5 Feet square, and a Foot and a half high, cover'd with a woollen Carpet, on which stood a Skreen with a great Dragon painted on it. This is an ancient Piece, and much esteem'd; tho', in my Opinion, the Painting is ordinary enough; it hid the Door by which they pass'd from one Tent to another. The Ground about these two Tents was also cover'd with a very handsome white Felt, and in the middle with a very fine *Tong king* Mat. Between these two Tents there was a Suit of yellow linnen Hangings, which divided the whole inner Inclosure into two Parts. In the Fore-part, besides the great Tent, there was a large rectangular Pavillion, of pretty fine Yellow Linnen, about 10 Feet long, and 7 broad; all the Curtains were likewise of Yellow Linnen, lin'd with White, having on the outside a sort of Imbroidery in black, which looked graceful enough; and above the Curtains was a Tester of Yellow Taffety, prettily folded into Clouds. In the Front of this Fore-part of the Inclosure, at the two Angles, stood the two Tents of the Emperor's Sons, very like his own, only much smaller. Behind his Majesty's Tent, in the two Angles of the Hinder-part of the Inclosure, were two round Tents; one serv'd for the Emperor's Wardrobe, and the other for his Pantry, or Office where Wine, Tea, &c. were kept. Besides these, were several Tents for the Officers who attend immediately on the Emperor's Person: There was likewise a small one set up for me, at the Fore-part near his Majesty's, where I was to be in the Day time. Round the third Inclosure, at the distance of eight Paces, were erected the Tents of all the Grandees, each according to his Rank, only on the South side there was nothing but a Platform, for the Trumpets, Drums, and Musick, the Elephants and all the Ensigns of Imperial Dignity. Beyond the Tents of the Courtiers were those of the *Hyas* and Officers of the Household, at the distance of 300 Paces. They marked out the Camp for the Troops of *Pe-king* in this Manner: They regulated the Position of each Quarter, according to the eight Cardinal Points, which I had determin'd, and an empty Space, 100 Paces wide, as an Avenue to the great Road. In the 8 Plots of Ground between these Avenues were the Soldiers of the 8 Standards: There were in all 18 Quarters, dispos'd with this Difference from the Emperor's, that each had only one Inclosure and two Gates, and that every Inclosure was much less than his Majesty's. The Tents of the Soldiers, set close together, form'd a kind of Gallery, surrounded by the Inclosure containing the Tents of the Officers and their Domestic's; among which were several belonging to Regulos and Princes of the Blood. South of the Emperor's Quarters, 300 Paces from the Gate of the Inclosure of Nets, was the Van-guard of the Army, divided into two Camps, placed on both Sides of the S. Gate, 100 Paces one from the other; beyond on each Side, towards the N. there was a Camp of Dragoons and Gunners, after which followed five Camps of Horse, separated by Lanes 100 Paces wide: To the N. on each Side was a Camp of Musketeers and Gunners; and between both, just behind the Emperor's Quarters, was the Infantry quarter'd.

The 28th, the Soldiers who came by a different Road, and the Regulos and Princes of the Blood, who were to be present, arriv'd, and took up their Lodgings in the Tents that had been assign'd them. In the Evening the Emperor visit'd all the Quarters: The Soldiers, headed by their Officers, were drawn up before the Gates of their respective Camps, without any other Arms than their Swords by their Sides: All the Standards were display'd, and their Bows, Quivers, and Muskets plac'd before them. In each of the Camps of Musketeers were eight Pieces of Cannon, like those that follow'd us to *Nipchú*; two larger Field-Pieces, very well wrought on the Outside, and gilt, with 2 small Mortars; in all, 64 small Field-Pieces, 8 of a middle Size, very beautiful, and 8 Mortars. The Regulos and Princes were each at the Head of his Camp on foot, with the Ensign of his Dignity before his Tent. The Regulos of the first Order had each two great Standards, of the same Colour with the Standard whereof they were Chiefs: Besides two long Pikes, with a Tuft of Cow's Hair, such as the *Tartars* wear on their Bonnets, a great Streamer of the same Colour, and 10 Lances, with each a little Banner. All these Banners, Streamers, and Standards were of Sattin, and the Dragons of the Empire were painted in Gold, with Flowers and Festoons also in

Order of the Imperial Quarters.

Camps of the Grandees and Troops.

Emperor reviews the Camps.

Gold; the whole very graceful. The Regulos of the second Order have no Standards, but only the two Pikes with the Streamers, and 8 Lances; the rest have fewer Ensigns of Dignity, according to their Degree. The Emperor view'd these Camps, without stopping till he came to the Infantry; them he saw exercise, causing them to march out of their Camp, where they were under Arms. Their Number was 7 or 800; some of whom had a Mullet and a Sword, others were armed with a sort of Halberd, edged only on one Side: Several others were armed with a great Sword, and a Buckler made of a kind of Wicker. As these Soldiers always begin the Attack, the Emperor would see how they went about it. As soon as they were drawn up, he order'd them to make 3 or 4 Motions, and then gave the Signal for the Assault; on which they rushed forward with their Swords drawn, cover'd themselves with their Shields, and shouting aloud, advanced in such good Order that they made the Emperor's *Hyas* give ground: However, I am of Opinion, a well disciplin'd Body of Horse would quickly break them. When they could advance no farther, they stooped and cover'd their Bodies with their Shields, which might defend them from Arrows, but not from Fire-arms. Afterwards the Emperor caused several to fight two and two, some with Sword and Buckler, others with Swords only, and some with Halberds. Lastly, he wanted to see if they could cover themselves with their Shields against the Arrows, so as to advance without a Wound. For this purpose he caused Arrows to be brought, headed with Bone rounded at the Point, such as they shoot Hares with, when they would avoid piercing the Skin. The Soldier advanced, indeed, twice up to the other who shot the Arrows, but was hit both times in the Foot. The Emperor went to view the Place where his Army was to be drawn up, and tried some of that sort of Horses whose Amble was so large and swift, that other good Horses could hardly keep up with them in a great Trot, or even a small Gallop.

Receives  
Homage  
of the *Kalka*  
Princes.

The 29th the Emperor had appointed to receive the Homage of the *Kalkas*. Early in the Morning all the Mandarins and Officers, civil and military, in their Habits of Ceremony, repair'd to their Places. The Soldiers likewise were drawn up under Arms, on foot, with all their Standards display'd. Without the three inner Inclosures of the Emperor's Quarters, 10 Paces from the outermost Gate, they had set up a great yellow Pavillion, 4 Fathom long, and 3 broad, with a smaller behind it both of the same Fashion with that before the Emperor's Tent. Under the great Pavillion was an Estrade about 2 Feet high, cover'd with two Felt Carpets, one of white Wool, and the other red, with yellow Dragons on it. In the middle of the Estrade, which was but 5 Feet square, was a Cushion of yellow Sattin, with Flowers and Leaves of different Colours, and the Dragons of the Empire in Gold, all in flat Embroidery, for his Majesty to sit on: the Ground was cover'd with Felts, and fine Mats of *Tong king* laid over that. On the Sides of this Pavillion, at 10 Paces Distance to the S. of it, stood two Pavillions of plain purple Linnen, and before it, over-against the Emperor's great Pavillion, another small one of the same sort, with a Table under it, cover'd with Vessels and Cups of Gold, round the Foot of which were abundance of Vessels and Porcelain Cups full of Wine. On both sides of his Majesty's Pavillion they had placed a great number of Tables, cover'd with Provisions. The whole Space of Ground from the Inclosure of the Emperor's Tent to the Quarters of the Van-guard, containing 300 Paces, was taken up by the Soldiers, ranged in a Line on both Sides, armed with Bows and Quivets, the Standards display'd, and the Officers at their Head, dressed in their Robes of State, which differ'd not from those of the other Mandarins. Between the Ranks of the Soldiers, the Trumpets, Drums, and all the Ensigns of the Imperial Dignity (as Umbrellas, Lances of different Sorts, &c.) were carry'd by Men in long Gowns of red Taffety, adorn'd with Circles full of white Spots, which is their Habit of Ceremony. At the Head of these appear'd four Elephants, sumptuously harness'd, two on each side, brought on purpose from *Pe-king*; these they call *Bearers of the Jewels of the Crown*: Though they carry none, neither on their Trappings, not in the great Vessels of gilt Copper with which they are loaden. There were likewise several of the Emperor's Led Horses, ranged on both Sides, magnificently equipped.

The *Hutuktu*,  
or Great  
Lama.

Things being thus disposed, the Grandees of the Court, the Officers of the Household and Tribunals, who came in the Retinue, took their Stations according to their Ranks: The Regulos and Princes of the Imperial Blood of the *Mancheros*, and those of the *Mongols*, ranged themselves to the Left of the Emperor's Place: On which occasion it must be remark'd, that the Left is the Place of Honour at the Court. The Right Hand was left for the *Kalka* Emperors and Princes. After this the Great Lama, *Hütükü*, and his Brother *Tüshetü ban*, the most considerable of the three pretended *Kalka* Emperors, were conducted to an Audience. This Lama was a corpulent Man, of a middle Stature, and, tho' upwards of 50, had a very ruddy Complexion: He was unlike the People of his Nation, being the only *Kalka* I remember that was fat. He was dress'd in a long Gown of yellow Sattin, with a Border of costly Fur, about 4 Fingers deep, and a Collar of the same; over his Shoulder he wore a great Linnen Scarf of a dark Red: His Head and Beard were shaved; his Bonnet was a kind of Mitre, of yellow Satin, with four Corners turn'd up, and faced with the finest and blackest Sable I ever saw. He had on Boots of red Sattin, picked at the Toes, a narrow Galoon running along the Seams. He enter'd the inmost Inclosure, follow'd by two Servants, being conducted by the President of the Tribunal of the *Mongols*. After him walk'd his Brother *Tüshetü ban*, who is lean, and of a middle Stature, long visaged, and grey-bearded, with a peaked Chin, which distinguishes those of his Nation from other *Tartars*; altho' I have seen *Elutbs* whose Countenances were turn'd in the same manner: He was flat-faced, and, as they say, not over wife. The Lama governs all; nor dares he controul him. He was dress'd in a wide Robe of Gold and Silk Brocade, woven in *China*, but very dirty; on his Head he wore a Fur Bonnet; but far inferior both for Show and Costliness to the Lama's. He had no Attendant, being only introduced by a *Mongol* Officer of the Emperor's Guards. The Emperor received these two Princes standing under a great Pavillion before his Tent, and would not suffer them to fall on their Knees, but took them both by the Hand, and raised them up. The Emperor was in his Robes of State, being a long Vest of Brocade on a yellow Sattin Ground, overlaid with Dragons, embroider'd with Silk and Gold; over it was a Vest of purple Sattin, whereon were 4 great Circles, each near a Foot and half diameter, containing 2 Dragons embroider'd in Gold. One of these Circles was directly on the Stomach; a second on the middle of his Back, and the two others on the Sleeves. As the Weather was not over warm, his Under-garment, and the Cuffs of the Sleeves of the large one, were lin'd with a very fine Ermine, and the Collar of the latter was of a beautiful Sable: His Bonnet had nothing extraordinary, only the Fore-part was adorn'd with a very fine large Pearl. He had about his Neck a sort of Chaplet of large Beads, of Agate mix'd with Coral; his Boots were of plain black Sattin. The Emperor's two Sons were dress'd in the same Manner; so were the Regulos, but less richly. This first Audience lasted about half an Hour, during which was brought in, after a very ceremonious Manner, a little Box, containing a Seal and a Roll, with a sort of Letters-Patent. They told me this was in favour of *Tüshetü ban*, to whom the Emperor confirm'd the Title of *Hân* [or *Khân*] by giving him the Seal and Instruments of Investiture. After

The Empe-  
ror's Dress.



After the Audience, these two Princes were conducted towards the great Pavillion without the third In-  
 closure; and soon after the Emperor, attended only by his Domestic and some of his *Hyas*, mounted his  
 horse and rode thither, where he was to receive the Homage of the *Kalka* Princes. His Saddle was co-  
 vered with yellow Sattin, embroidered with Dragons in Gold, and a sort of Caparison of the same; the  
 bit and Crupper were broad Bands of woven Silk, with Plates, which seem'd to be of enamell'd Gold,  
 and were only of Steel gilt; in which Art the *Chinese* excel: There was another Horse, thus ac-  
 coutred, led before the Emperor. His two Sons follow'd on foot, dress'd also in their Habits of Cere-  
 mony. The Emperor sat, after the Eastern Fashion, on an Estrade, with his Sons behind him, one on the  
 Right, and the other on the Left, on Cushions laid on the Ground: The Regulos of *Pe-king*, with some of  
 the *Mongols*, and other Princes of the Blood, were ranged in two Lines on his Left Hand: On the Right,  
 were the three *Tartarian* Princes who bore the Title of Emperor, with the Grand *Lama* at their Head, who  
 always had the Precedence, and receiv'd Honours before the rest. The Emperor's two Brothers were not at  
 the Head of the Regulos; *He tû van*, Son of the eldest Brother of the Emperor's Father, had that Honour:  
 Next to him was placed his Majesty's eldest Brother, then the younger, after them the other Regulos, ac-  
 cording to their Ranks. They all sat on Cushions laid on the Ground, as did the *Kalka* Emperors; behind  
 whom were seated 7 or 800 *Taykis*, or Princes of the Blood, in 15 or 20 Ranks; and the Counts and  
 Grandees according to their Dignities. When the Emperor came they stood up, and continu'd in this Po-  
 sition till all the *Kalka* Princes had done their Homage; which was perform'd in the following Manner: As  
 soon as the Emperor was seated, the Officers of the Tribunal of the *Mongols* conducted the *Tayki*, or *Kalka*  
 Princes (at whose Head was the Son of *Shabaktû hân*, and *Che chin hân*) within 30 Paces of his Majesty's  
 Estrade, not directly, but a little to the Right. When they were ranged in order, an Officer of the Tri-  
 bunal of Ceremonies cry'd aloud in *Tartarian*, *Fall on your Knees*: This being done in an Instant, he cry'd  
 again, *Knock your Heads against the Ground*: Whereupon they touch'd the Earth thrice with their Fore-  
 heads, the Officer giving the Word every Time. This being perform'd, he said to them, *Rise up*; and a  
 Moment after, *Fall on your Knees*; on which they fell down again, and knock'd the Ground with their Heads  
 three Times, as before. The same Ceremony was perform'd a third Time, for the Salute made the Em-  
 peror consists in three Genuflexions, and nine Prostrations. All the *Lamas* were dispensed with from perfor-  
 ming this Ceremony, because it is not their Custom to observe it towards any Secular Person: And the  
 Emperor having perceiv'd some of them among the *Taykis*, who paid their Homage like the rest, because  
 they were of the Royal Blood of *Kalka*, order'd them to be conducted out, and placed at the Head of 5 or  
 600 *Lamas* of their Nation. The Grand *Lama*, and his Brother *Tûshetû hân*, who were likewise exempted  
 from this Duty, remained standing all the Time of the Ceremony, as did also the Princes and Grandees of  
 the Empire. 'Tis the Custom, while any Person pays this Homage to the Emperor, for those present to  
 stand in profound Silence; and should any body forget to rise, he would soon be admonish'd of his Duty.  
 The Ceremony being over, the Princes were conducted to Tables spread with Provisions: The like were  
 prepar'd for the Regulos, the Princes of the Blood, and the Grandees and Dignitaries of the Empire, who  
 assisted at this Solemnity. The Emperor's two Sons, the Regulos of the first Order, the Grand *Lama*,  
 and the three *Kalka Hâns*, had each a Table to himself; the rest had only a Table between two, three, or  
 four; yet there were no less than 200 Tables, all serv'd in Plate. The Victuals were piled up three or  
 four Stories: The lowermost was made up of Pastry, Sweetmeats, and dry'd Fruits; the uppermost Story  
 contain'd great Dishes of Beef, Mutton, Venison, boiled and roasted, but all cold. Some Dishes held  
 almost a whole Quarter of Beef, others a whole Sheep, except the Head, Shoulders, and Legs. All the  
 Victuals were cover'd with white Napkins. When the *Kalkas* were placed according to their Ranks, the  
 Emperor made them sit down, and also the Regulos, the Princes of the Blood, the *Kong*, and the Grandees  
 of the Empire: They first thank'd him for the Honour, and then sat down on their Cushions, for want of  
 which most of the *Kalka Taykis* sat on the bare Ground. After this the Emperor sent for the Son of *Shabaktû*  
*hân*, *Che chin hân*, and about a Dozen of the Chief *Taykis*, whom he order'd one after the other to come  
 near his Estrade, asking them their Name, Age, and such-like Questions; they all answer'd on their Knee  
 on a Mat, after which he sent them back. The two chief Stewards fetch'd from a Buffet Tables for his  
 Majesty, which they carry'd with the Assistance of two inferior Officers, follow'd by the Gentlemen  
 Sewers: Two Tables were serv'd in with Gold Plate, and several other cover'd Dishes. After they had  
 placed the two Tables before the Emperor, and very slowly and respectfully uncover'd the Dishes, the  
 Cup-bearers fetch'd from the Buffet great Vessels of Gold and Silver full of *Tartarian* Tea, and, with much  
 Ceremony, carry'd them within 10 or 12 Paces of his Majesty, then falling on their Knees, the chief Cup-  
 bearer took the Cup (which was of a sort of Agate, with a Gold Cover) and order'd another Officer to  
 pour Tea into it, both of them being on their Knees: The Cup being filled and cover'd, the chief Cup-  
 bearer stood up, and raising the Cup above his Head with both Hands, walk'd with much Gravity up to  
 the Emperor, then kneeling, he presented the Cup to his Majesty, and took off the Cover; the Emperor  
 having drank a very little, return'd the Cup, which was carry'd back with the same Ceremony: While the  
 Emperor is drinking they all kneel and touch the Ground with their Heads. After they had carried back  
 his Majesty's Cup, they pour'd out Tea for his Sons, the Regulos, the Princes of the Blood, and the  
*Kalka* Princes; but they were particularly exact in carrying it, at the same Instant, to the Regulos of *Pe-*  
*king*, and to the three *Kalka* Emperors: Before and after drinking, each of them fell on one Knee, pro-  
 strating himself on the Ground. As the *Lamas* drink out of no Cups but their own, they were careful to  
 take that of the Great *Lama*, which was as white as fine Porcelain, with a little Foot like that of our  
 Glasses. When they had done drinking Tea, which continu'd long on account of the Number of *Taykis*  
 and *Kalka* *Lamas*, they uncover'd the Tables, and serv'd Wine with the same Ceremonies. First, they  
 brought a Vessel of Gold, not quite so big as that which held the Tea, and pour'd out of it, into a little  
 Gold Cup, Wine for the Emperor: Then out of a Cistern of Gold, full of Wine, with a large Gold  
 Spoon, they fill'd the little Cups. His Majesty gave Wine with his own Hand to the Grand *Lama*, then  
 to the three *Kalka* Emperors, and afterwards to twenty of the principal *Taykis*; they received the Cup  
 from the Emperor on their Knees, and holding it in one Hand struck their Heads against the Ground:  
 They did the same after they had drank, and then retir'd. The Cup-bearers in their Habits of Cere-  
 mony, and conducted by the Officers of the Tribunal of the *Mongols*, serv'd all the other *Taykis*, *Lamas*,  
 &c. As it was near Noon I went out, according to Order, to take the Sun's Meridian Altitude, thereby  
 to find the Elevation of the Pole, and found it 69°:50'. The Sky was very clear, so that I saw the Sun  
 twice pass over the whole Thread of the Telescope, without either rising or falling. I return'd before they  
 had done serving Wine to the *Kalka Taykis*. In the mean time, they sent for Rope-dancers, who perform-  
 ed several Feats of Activity upon a *Bambú*, held up by Men about 5 or 6 Feet from the Ground. I saw  
 nothing

Ceremony  
of the  
Homage.The Princes  
seated.Rope-  
Dancing.

nothing extraordinary, excepting from one, who mounted to the top of a tall *Bambú* set upright, on the Point of which he perform'd with great Activity, bending his Body backwards, and raising it up again a thousand Ways; and, what was most difficult, he stood upon the End of the *Bambú* on one Hand, with his Feet upwards. The Rope-dancers having finish'd their Exercise, Puppets were brought in, and play'd much resembling those of *Europe*. The poor *Kalkas*, who had never seen the like before, were so surpriz'd, that most of them never thought of eating: None but the Grand *Lama* preserv'd his Gravity, for he not only refrain'd from eating, but took very little Notice of the Pastime; and, as if he had judg'd such Amusements unworthy his Profession, great part of the Time look'd downward, and with a serious Air. Some after the Emperor seeing no body eat any longer, order'd the Tables to be clear'd, and return'd to his Tent. At the same time all the Company dispersed themselves; the *Kalkas* were conducted back to their Camp by the Officers of the Tribunal of the *Mongols*.

Puppet-  
Show.

Gratuities  
given He-  
raks and  
the *Kalka*  
Princes.

The 30th, the Grand *Lama*, and the 3 Emperors of *Kalka*, attended by the principal *Taykis*, were sent for by his Majesty to receive the Gratuities which he design'd for them; he gave a thousand Tael in Money to the Grand *Lama*, and to each of the Emperors 15 Pieces of Sattin, great Silver Vessels to put their Tea in, several Suits of Clothes in the *Manchew* Fashion, two of a sort, and particularly Habits of Ceremony, such as are worn by the Regulos and Princes of the Blood: Besides, he gave them Linnen for their Domestics, a very great Quantity of Tea, and embroidered Saddles. His Majesty likewise created five of the *Kalka* Princes, nearest related to the three Emperors, Regulos of the second Order: Some were made Regulos of the third Order; others receiv'd the Dignity of *Kong*, which answers to that of our Dukes: About 30 who were thus dignified had Gratuities conferr'd on them, according to their Ranks; they had all Habits of Ceremony in the *Manchew* Fashion, which they immediately put on, and never afterwards appear'd without them before the Emperor. The Grand *Lama* himself, with all his Haughtiness, retain'd nothing of his Habit but that red Scarf which he always wore, and his Boots. He appear'd in a magnificent Vest of yellow Sattin, embroidered with Gold Dragons. He wore a Hat of very fine *Bambú* Matting: In Winter the *Lamas* wear Bonnets, furred with Sable; but in Summer they wear Hats, made either of Straw, or these fine Mats, to keep off the Heat of the Sun; tho' the other *Mongol Tartars* wear Fur Caps all the Year. When they had thanked the Emperor for the Favours conferred on them, by nine times knocking their Heads, and 3 Genusflexions, as usual, they were conducted in their new Habits into the inner Inclosure, where his Majesty receiv'd them, rang'd on each side, under the Grand Pavillion placed before his Tent; the Emperor, who sat on an Estrade, order'd them to be desired to seat themselves, which, after thanking him for this new Favour by knocking their Heads, they did, some on Cushions, and the rest on a Mat spread on the Ground. Presently a magnificent Collation was serv'd, in very fine Porcelain, during which were Concerts of Vocal and Instrumental Musick, the Musicians all Eunuchs. They were again entertain'd with the Rope-dancers, who perform'd new Feats of Activity on a Rope fixed for the Purpose. The Collation and Pastimes lasted three Hours, during which Time the Emperor talked familiarly with the *Kalka* Princes, and particularly the Grand *Lama*, who was near his Person. After this Assembly had broke up, and the Emperor had repos'd himself a little, he went, attended by his whole Court, to view the Place where the Soldiers were to be drawn up next Day in order of Battle.

Concerts of  
Musick.

Tartarian  
Cuirafs.

The Casque

The 31st, early in the Morning, all the Soldiers who were in the Camp, headed by their Officers, repair'd to the Place appointed, arm'd with their Casques and Cuirasses. The Emperor put on likewise his Cuirafs and Helmet, being accompany'd with his eldest and third Sons; but this latter was not armed, being too young to bear the Weight of a *Tartarian* Cuirafs. This Cuirafs consists of two Pieces; one is a sort of Under Petticoat, which is girt about the Body, and reaches below the Knee when they are standing, but covers all their Limbs when they are on Horseback: The other Piece is like the Coats of Armour of the Ancients, but the Sleeves are longer, reaching to the Wrift. The Outside of both these Pieces is of Sattin, for the most part purple, embroidered with Gold, Silver, and Silk of various Colours. Next to this Sattin, lined with some Pieces of Taffety, are hammer'd Plates of Iron or Steel, finely burnished, which are placed like Scales on the Body of a Fish, whence they probably took the Notion. Each Plate, which is about an Inch and half long, and a little more than an Inch in breadth, is fasten'd to the Sattin by two small Nails, the Heads, being round and well polish'd, appearing without. Some few put another Piece of Taffety within-side, which covers the Iron Plates. These Cuirasses have this Conveniency, that they don't deprive the Body of the Liberty of turning and moving easily; but then they are exceeding heavy. They are proof against Arrows and other Weapons, but not Fire-arms. The Casque, which is properly no more than a Head-piece, or the upper Part of our Helmet, just covers the Top and Sides of the Head, leaving the Face, Throat, and Neck expos'd. They are made of Iron or Steel, well hammer'd and polish'd; those of the Officers being curiously damasked, in which Art the *Chinese* are very skilful. Their Casques are adorned with some Slips of Sables resembling our Plume of Feathers; but those of the common Soldier, are set off with a Tuft of Cow's Hair, dyed red. Above this Tuft, but fasten'd beneath, is a little square Pyramid of Iron, damasked or gilt. The Casques of the Mandarins are adorn'd with six Slips of Sable-skins lined with Gold Brocade, each about an Inch broad, fasten'd under a Pyramid of Gold or Silver, or Iron gilt. The Sable is fine in proportion to the Rank of the Mandarin; that belonging to the Casque of the Emperor and his Sons was black, and very shining. They fasten this Head-piece with filken Strings under the Chin. It must be observ'd, that most of the Great Lords had no Embroidery on their Cuirafs, which was of plain purple Sattin, thick set with Nail-heads, very round and bright; besides they had two round convex Plates of polish'd Steel, somewhat more than half a Foot in diameter, one on the Stomach, and the other on the middle of the Back. The Cuirafs of the Emperor himself had nothing extraordinary on the Outside, being only a grey Brocade, divided into very small Squares by black and white Stripes, with a lining and narrow Border of yellow Silk. All the Great Lords, Officers, and private Troopers have a small Banderolle of Silk, of the Colour of their respective Standards, fastened behind their Casques, and to the Back of their Cuirafs: On it was written the Name of him who wore it, and of the Company he belonged to. If he was a Mandarin, his Quality and Office were mention'd; the Design of which is, that every one may be known in the Croud. The Emperor was on Horseback, with his Casque on his Head, his Cuirafs on his Back, his Sabre by his Side (for the *Tartars* make use only of the Sabre) and armed with his Bow and Arrows. The Case in which he put his Bow, and which serv'd him for a Sheath, cover'd but one Half of it: It was of black Velvet, adorn'd at the End with precious Stones, set in Gold; his Quiver was of the same. His Majesty was attended by the *Iyas*, and Officers of his Household, all armed in the same Manner. He was pleas'd that I should follow close to him, that I might have the better View of the Ceremony, and went directly to the Place where the Troops were drawn up in Battalia. These Troops consisted of about 4000 Horse arm'd with Arrows, about 2000 Dragoons, one Battalion of 7 or 800 Foot,

Foot, and 4 or 500 Gunners, besides the Officers and Domestics of the Emperor's Retinue, who formed a Body of 7 or 800 Horse, and the Squadrons under the Command of the Regulos of *Pe-king*, which were compleatly armed; the whole amounting to about 9 or 10,000 Horse, and 1,200 Foot. The Infantry were all cloathed alike, some armed with Muskets, some with a sort of Halberd, and others with long Sabres and Bucklers. The Troops were drawn up, according to their Seniority, in two Lines, 20 Paces asunder, with the Standards display'd, glittering with Gold and Dragons of Silver; each of these Lines, which was nothing but one very close Rank, was above a League in Extent: The Battalion of Infantry and the Artillery were in the middle, and the Cavalry on the Wings. The Artillery consisted of 70 Pieces of Brass Cannon. The 8 largest were gilt, embellish'd with Ornaments in Relievo, and drawn on Wag-gons, painted red: The others were on Carriages with little Wheels. The Infantry had 5 or 6 Mortars, some Guns like Falconets, and Iron Harquebusses. The Emperor reviewed these Troops, by passing a-long the Ranks; all the Officers great and small standing overagainst their respective Standards. They made no Salute when the Emperor passed, nor did the Kettle-drums beat, or Trumpets sound. His Majesty then went to a little Eminence, about three Quarters of a Mile distant, where they had set up a great Pavillion and some Tents: As soon as he arriv'd he order'd the *Kalkas*, who had repair'd thither before, to approach, the *Hyas* being posted on both sides of the Pavillion. Mean while, the Regulos of *Pe-king* came from the Camp in good Order, at the Head of their respective Guards and Officers of the Household. They pass'd one after another before the Emperor, and posted themselves in Squadrons to the Right of his Majesty; after this they blew four Trumpets, call'd by the *Tartars*, *Lapa*, which have a very dull, disagree-able Sound: They are great round Tubes, of Copper, and 8 or 9 Feet long, terminating like our Trumpets. The *Tartars* make use of this Instrument to give the Signal of Battle, and tho' the Sound of it be very deep and hollow, it is heard a great way off: But a single Man is not sufficient to manage it, for one must hold it up in the Air, with a sort of Fork, while another blows it. As soon as those Trumpets began to sound, the Troops advanced slowly, and in good Order: When the Trumpets left off, the Troops halted, and did not resume their March till they sounded again. This was done thrice; but at the third time those Instru-ments being sounded louder than before, all the Troops hasten'd towards the Eminence where the Em-peror was. The Cavalry, who were in both the Wings, extended themselves in Form of a Crescent, as it were to surround the Enemy's Army, which was suppos'd to be in the Place where we were. The In-fantry ran directly forwards, the first of them, Sabre in Hand, cover'd with their Bucklers. In the middle of the Battalion of Foot the Artillery moved on, and in the two Wings of this Battalion came the Dra-goons, who had alighted; for tho' they march on Horse-back, they fight on Foot. They advanced thus in good Order till they came near the Emperor, where they were commanded to halt. After they had given 3 or 4 Volleys both from the Cannon and Muskets, the Cavalry stopped, and when they had resumed their Ranks, which had been broken a little by such a hasty March, they remain'd for some time before the Pa-villion. Mean while, the Emperor, who had alighted, shew'd, in a familiar Manner, his Cuirass and o-ther Arms to the *Kalka* Princes, who were extremely surpriz'd at this sort of Attire, which they had never seen before. After this his Majesty prepar'd to shoot with his Bow in their Presence, and sent for the most skilful Archers among his Officers. He first took an exceeding strong Bow, which he gave to the principal *Kalka* Princes to bend, but none of them could do it effectually. He then caus'd a But to be set up, and armed as he was, shot ten or a dozen Arrows with his eldest Son, and five or six of the best Archers, hitting the Mark, which was only within Reach of the strongest Bows, three or four times. His Majesty shot an Arrow first, then his eldest Son another, after which each of the rest shot his own, and then the Emperor began to shoot again. Having shewn his Skill and Address in this Exercise, he quitted his Arms, and changed his Dreis in a Tent prepar'd for that Purpose: His Son, and all the other Officers of his Household, did the same. Mean while, the Regulos return'd to the Camp at the Head of their Squadrons, and the Troops retir'd in good Order. Some Gunners and Officers of the Artillery remain'd with Part of the Cannon, in order to shoot at a Mark.

Manner of attacking an Enemy.

Emperor's Skill in shooting with the Bow.

The Emperor being seated on an Estrade under his Pavillion, the Grand *Lama*, with the three *Kalka* Em-perors and their *Taykis*, sat near him. *Tartarian* Tea was serv'd up immediately, after which his Majesty order'd the most expert Archers among the *Kalkas* to shoot with the Bow. Some *Taykis* distinguish'd them-selves on this Occasion, and all in general shew'd great Dexterity: But it is an Exercise to which they are train'd from their Infancy. After about 100 *Kalkas* had shot, they began the Horse-Races, which they call *Paobyau*. The Horses were mounted by Rope-Dancers, who riding without touching the Reins, bent back-wards on the Horses, and threw their whole Body and Limbs, sometimes to the Right, sometimes to the Left, yet without falling to the Gound, or laying hold of the Horse except by the Hair: A Horseman rode before as a Guide. They likewise tumbled several times on a Saddle, standing with their Heels upwards, the Horse running all the while: After which they sat backwards on his Neck, and per-form'd several other remarkable Feats, but not without Danger: Two of them fell, one of whom was dis-abled from continuing his Sport. After this the *Kalkas* went to wrestle against the *Manchews*, *Mongols*, and *Chinese*. They enter'd the Lifts in their Shirts, Drawers, and Boots: The *Kalkas* tucking their wretch-ed Drawers as high as their Hips, to prevent being embarrassed by them; and the best Wrestlers were on their side. Two or three of them, tho' they were lifted off their Legs, still defended themselves, and threw their Adversaries, gaining the Admiration and Applause of all the Spectators. These Diversions were concluded by several Discharges of Cannon at a Mark, the Gunners performing pretty well. They like-wise fired some Bombs: After which the Emperor return'd on Horse-back to the Camp, giving Orders to shew the *Kalkas* the Artillery. Some time after he arriv'd at the Camp, some of the Wives and Daughters of those Fugitive Emperors and *Taykis* paid a Visit to his Majesty, who received them under the great Pavillion, where he entertain'd them with a Collation, accompany'd with Concerts of Vocal and Instru-mental Musick, with and Puppet Shows. These Princes were attended with a sort of Nuns, that is, Girls who never marry, and are under the Direction of the *Lamas*. These were under the Direction of the Grand *Lama*: The most considerable of them was the Sister of *Tisshetû han*, and the *Lama* himself. The *Tartars* speak very unfavourably of the Life they lead with the *Lama*.

Horse-racing and Wrestling.

Concerts of Musick.

The first of *June*, the Emperor, accompany'd only by his two Sons, his *Hyas*, the Grandees of the Court, and Officers of his Household went to the Camp of the *Kalkas*, about two Leagues from his own. He enter'd no Tent but that of the Grand *Lama*, who presented him some *European* Trifles, which 'tis likely he had from the *Russians*. The Emperor left me behind, under Pretence of giving me some Calculation to make; but the true Reason was, that he did not care I should be Witness of the Misery and Nastiness of these poor *Kalkas*: But this I was sufficiently acquainted with, when I travell'd in their Country.

The 2d the Emperor renew'd the Wrestling Matches, and propos'd Rewards for the Conquerors. This

Diversion lasted near three Hours, during which time more than 100 Persons wrestled. Only 12 won the Prizes, which consisted of a Piece of Sattin, and a small Sum of Money for each. After Noon the Emperor gave the Grand *Lama* a private Audience, which lasted near three Hours, wherein he accommodated the Differences subsisting between several of the *Taykis* who had begun a kind of War, and carried off each other's Slaves and Cattle. To make his new Subjects sensible of the Advantage they had gain'd by submitting to so good a Master, he took the Trouble himself to adjust their Disputes, in conjunction with the *Lama*.

The Emperor de-camps.

The 3d, being the Day appointed for the Emperor's Departure, he gave another private Audience to the Grand *Lama*, wherein he recommended to him the Maintenance of Peace and Harmony among the Princes of his Family: At breaking up of the Audience his Majesty gave him two of his best Tents, with all the Furniture and Ornaments; likewise a Horse with Trappings, such as he used himself; after which he mounted his Horse, and decamped. The three Emperors, and all the *Kalka Taykis*, stood in a Line at the Entrance of the Camp, and when his Majesty passed by they fell on their Knees, taking their Leave of him. He spoke to them with a great deal of Affability: A great Multitude of poor *Kalkas*, reduced to the last degree of Misery, presenting themselves on their Knees in the Road to implore his Relief, he gave Orders that the Condition of each of them should be enquir'd into, and Alms distributed among them according to their Necessities. The Emperor, before he set out, caused a Body of Troops to march towards the Place where the Grand *Lama* kept his Court before he was driven out by the King of *Elutb*, who, they were inform'd, was encamp'd there, and that his Troops suffer'd much for want of Provisions. At the same time he sent Deputies to that Prince, to know what he intended to do in a Country which did not belong to him, and if he really design'd to keep his Promise never to commit any Act of Hostility against his Subjects, particularly the *Kalkas*, who had so solemnly submitted to his Government: He likewise gave Orders, That in case the King of *Elutb* shewed a Disposition to keep his Word, and return peaceably into his own Country, they should treat him with Civility; if not, that they should attack him, if it could be done to Advantage. Moreover, Orders were sent to the Army, which left *Pe-king* in the Beginning of *Kikû botun*, till this small Body were return'd, and the real Intentions of that Prince was known. His Majesty likewise conferr'd certain Lands, in the Neighbourhood of *Kikû botun*, upon *Sbaffaktû hân*, a Youth of 10 or 11 Years of Age, whose Behaviour was very graceful, not discovering the least Sign of Puerility, tho' he was present at all the Ceremonies. As he had not yet been acknowledged as *Hân*, the Emperor created him a Regulo of the first Order. After the *Kalka* Princes had taken Leave of the Emperor, we march'd 15 or 20 Li to the S. W. amongst Hillocks of loose Sand, full of Briars, which gave shelter to an infinite Number of Hares. The Troops of the Emperor's Retinue ranged in a great Line, to scour the Plain, and dislodge those Animals, many of which his Majesty and his Sons killed. In the Evening we encamp'd in a great Plain by a little River named *Erton*.

Hunting of yellow Goats.

The 4th, the Emperor at Day-break sent all the Troops of his Retinue to make a Circle in the Hills, which abounded with Yellow Goats. These Animals run together in Flocks, are extremely wild, flying at the first Sight of a Man; wherefore, when the Sportsmen have discover'd them, they speedily withdraw, and hem them in at a great Distance. The Circle which they made this Day was at least 5 or 6 Leagues in compass. At first the Hunters were 20 or 30 Paces asunder, then they advanced slowly, drawing insensibly nearer. The Emperor rode in the middle of the Circle, and his two Sons, one on each side of him, towards the Circumference. Having passed several little Hills, some Flocks of Goats were discover'd, being about 4 or 500 in a Flock. As the Emperor's eldest Son ran full speed to shoot some of them, which advanced on his side, his Horse slipped a Foot in a Hole, and was kill'd by the Fall; however the Prince receiv'd no other Hurt but a Scratch on his Hand. While the Hunters were driving the Goats before them, with loud Shouts, to a great Plain, there fell a Storm of Thunder, Hail, and Rain, which oblig'd them to stop. In the mean time, the Goats, being very much frightened, ran about from side to side, endeavouring to make their Escape, which several of them did, by passing between the Horses Legs, and when one of a Flock happens to get out, all the rest follow the same Way; then those who are without the Circle pursue them, and shoot them with Arrows. They likewise let loose the Emperor's Grey-hounds, which killed a great Number of them. But his Majesty having observ'd some Flocks escape thro' the Negligence of some *Hyas*, he order'd three of the most culpable to be seized. The Rain being over, they proceeded to the Plain, and closed the Circle; which was but 2 or 300 Paces in diameter, shot the Remainder of the Goats to the Number of 50 or 60. It was surprizing to see with what Swiftnes these poor Creatures ran, tho' wounded, several dragging a broken Limb after them, some trailing their Entrails along, others with 2 or 3 Arrows sticking in their Bodies, till their Strength failing them, they fell dead on the Ground. These Goats never made the least Complaint when they were choaked them, they make a Cry much like a Sheep when the Butchers are killing it. After this Hunting was over, we advanced in a great Plain above 20 Li farther, when we reached the Entrance of a Streight in the Mountains, in a Place call'd, in the *Mongol* Language, *the Source of the Waters*, where we were to encamp this Day. We travelled in all but 11 or 12 Leagues, on account of the great Compass which the Chace obliged us to take; but the Retinue took the direct Road. Being come to the Camp the Emperor order'd two of the *Hyas*, who were seized, to be punish'd with 100 Lashes of the Whip. This is a common Punishment among the *Tartars*, but not disgraceful: For the Emperor leaves them in Possession of their Employments, and exhorts them to repair their Fault by minding their Business better. As the third was more culpable, because he had quitted his Post to pursue one of the Goats, and had even shot within the Circle in the Emperor's Sight, he was cashier'd. Several others, who likewise shot within the Circle, but without quitting their Posts, were pardon'd for this Time.

A Tiger hunted.

The 5th we again enter'd the Mountains. As, by the Way, we were hunting Roebucks and Stags, among Briars on the side of a steep Hill. The Emperor was immediately inform'd of it, who commonly forsakes all other Game to follow this. As this kind of Chace is very dangerous, they use much Precaution in their Method of rousing the Tiger. When his Retreat is known, they examine which Way it is most likely he may sally forth. He seldom descends into the Plains, but marches from one side of the Mountain to the other, and if there is a Wood adjacent retires into it. Prickers with Half-pikes of broad Iron-Heads are posted on the Way which they suspect he will take; many of them are likewise placed with some Horse-guards on the Tops of the Mountains, to observe where he shelters himself. These Men shout a-

loud when the Beast advances on their Side, in order to make him fly to the Emperor's Station, which is commonly on the Descent opposite to that where the Tiger is, having the Valley between. His Majesty, attended by some of his *Hyas* and Domestics, is surrounded with about 30 or 40 of these Prickers, who form a kind of Fence, by resting one Knee on the Ground, and directing the Points of their Half-pikes towards that Quarter whence they judge the Tiger will issue forth: They hold them with one Hand at the Middle, and the other near the Head, being continually upon their Guard in this Posture. Having roused him, he again took shelter in a Thicket, on the Top of a neighbouring Mountain: He was presently pursued, the Emperor approaching within Musket shot, always surrounded by his Prickers. A great many Arrows were shot, and several Dogs let loose, which dislodged him a second Time; but he went no farther than the side of the opposite Mountain, where he lay down among the Briars: They again shot random Arrows, while the Prickers rowled down Stones upon him: The Tiger rising suddenly set up a hideous Roar, and made directly at the Horsemen, who had no Recourse, but to fly, with all Speed, towards the Top of the Mountain. The Beast had just overtaken one of them, who was given over for lost, when the Dogs being loosed, followed the Tiger close, and obliged him to turn about: This Motion gave the Horseman Time to escape. Mean time, the Tiger returning leisurely towards his Lodgment, and the Dogs barking round him, the Emperor shot 3 or 4 times, and wounded him slightly, being at a great Distance; nor did he mend his Pace, but went and lay down among the Briars: Upon this they renew'd their Attacks, by rowling down Stones, and shooting off Muskets at random. The Tiger being roused of a sudden, sprang forth and ran with great Speed towards the Place where the Emperor was; but coming to the Foot of the Hill, he turned another Way, and fled to the same Thicket where he had hidden himself once already. The Emperor crossed the Valley, and followed the Tiger so closely, that, having a distinct Sight of him, he fired at him twice, and kill'd him. All the Grandees of the Court went to see the Tiger, which was very large, and make their Court to the Emperor on this Occasion. His Majesty asked me, laughing, before them all, *how I liked this Sort of Hunting?* As it grew late, the Emperor caused the Circle to be dissolv'd, and ordered every body to take the most convenient Way to the Camp, without Ceremony. The Camp was in *Túrbedé*, among the Mountains, 50 Li from the Place we set out from. It rain'd moderately this Day.

is killed by the Emperor.

The 6th we travelled 60 Li, thro' a very narrow Valley, with steep Mountains on both Sides, where it was impossible to hunt. Just before we got to the Camp, the Emperor stopped near a Rock, shaped like a Tower; here alighting, he sent for the Grandees and Archers, and made them try to reach the Top of the Rock with their Arrows; which only two of them did: His Majesty likewise shot 5 or 6 Arrows, till one of them passed over the Rock. After which he twice measur'd the Height of it from different Stations, with his Semicircle of half a Foot Radius; having made his Observations, he had a Mind that we should each calculate the Height a-part; and we both found it to be four hundred and thirty *Shé*, or *Chinese Feet*; and our Calculations agreeing were much admired by the Grandees. The Emperor likewise having measur'd a Distance geometrically, caused it to be measur'd with a *Ch'in*, and it was found to agree exactly with the Calculation. He afterwards took a Stone which he poised with an Arrow only, and having calculated the Weight of it, caused it to be weighed in a Scale. As this likewise was found conformable to the Calculations, the Lords redoubled their Applauses.

The 7th we went 60 Li, for the most part in a wide Valley, abounding with *Hamlets*, Farms, and cultivated Lands: Here the Emperor hunted, and killed several Hares. He again turned into the Mountains, which were pretty high, cover'd with Briars and Coppices. Here his Majesty hunted the Stags and Roebucks; and it was surprising to see with what Dexterity his People turn'd the Game towards him. The *Tartars* consider Hunting as an Emblem of War, and are persuaded that he who knows not how to do his Duty in the Chace, will likewise fail in the Battle. 'Tis on this Principle that the Emperor has often cashier'd the chief Officers of his Army, for not knowing how to conduct and govern the Hunters. At our Return from *Nipchú*, an Officer of Merit and great Bravery, who had made both the Journeys with us in Quality of Lieutenant General of the Emperor's Troops, and was one of the Generals of the Vanguard (a Post answering to that of Marshal of *France*) was turn'd out of his Employments for this Fault. The Weather was fair all the Day, and a high N. Wind moderated the Heat. The Emperor order'd the Game, which he and his Sons had kill'd, to be distributed among the Officers and Soldiers who had form'd the Rings. In the Evening he entertained the Lords of the Court, and the Officers of his Household, with a Comedy, in his own Pavilion, perform'd by a Company of Eunuchs.

Hunting an Emblem of War.

The 8th his Majesty set out, early in the Morning, to hunt two Tigers which were discover'd the Night before: The first being roused from a Cave, where he had a second time shelter'd himself, was killed by the Emperor at the first Shot with a Harquebuss. The second proved a Tigress, which the Emperor wounded with a Musket-shot, and one of the Prickers killed, by running his Half-pike through her Eye a great way into her Head. The Chace being over, the Emperor and his two Sons went on the River in little Canoes, in order to avoid the Heat, which was a little moderated by a N. Wind: He did not proceed above 15 Li by Water; all his Train marching along the Sides of the Rivers which was very rapid and winding. We encamped in a Valley named *Ta-wang ki*, by the River *Cbikir*, having travelled 60 Li to the South, inclining a little to the East.

The 9th we travelled 60 Li more in the same Road, the Emperor going part by Water, and part by Land. In the Evening his Majesty gave the Lords of his Court a Comedy, and would needs have me to be at it, that I might inform him whether there was any Resemblance between the *Chinese* and *European* Plays. Three or four of the Actors were good, and the rest but indifferent. These Plays are intermixed with Music and Narrations, and consist both of the Serious and the Gay; but the former prevails. In short, they are very far from being, either so lively, or fit to excite the Passions, as ours. They neither confine themselves to represent a single Actiou, nor to what might pass within the Compass of one Day. Some of their Plays exhibit different Transections, such as have happened in the Space of ten Years. They divide their Comedies into several Parts, which they act likewise on different Days; they are much like the Histories of some illustrious Persons, interspersed with Fable, and divided into several Chapters: But they never utter a loose Expression, or say any thing that may offend a modest Ear. The Actors were dressed after the Fashion of the ancient *Chinese*.

A Chinese Comedy.

The 10th we advanced 90 Li, of which the Emperor travelled only 20 on Horseback: The rest he went by Water in little Barks, somewhat larger and more commodious than the Canoes he made use of the Day before. At the End of the first 20 Li his Majesty dined in Public on the Side of the River. He hunted even in his Bark, shooting at Birds, and killed some Hares, which the People of his Train dextrously turn'd along the Sides of the River. Arriving near the Fortrefs of *Kú pe kew*, we found all the Infantry which guarded this Post drawn up, with the Officers at their Head; but none of them had any other Arms than

than

Arrive at  
Ku-pe-keu.

than Sabres by their Sides: When we enter'd *Ku pe keu*, Soldiers were posted to hinder any Body from appearing abroad, yet in a narrow Street a Man rush'd hastily out of his House with a Petition in his Hand to present the Emperor, and because one of the Officers would have obliged him to retire, he had the Boldness to throw him down, by causing his Horse to fall. The Emperor, who saw it, order'd him to be punished on the Spot for his Insolence with the Whip: He likewise had the Officer confined, and did not hinder the Man from going on his Business. It was very hot all Day, and in the Evening there was Thunder and Rain:

The 11th we travelled but 40 Li, and lay at *She bya*, the Emperor going all by Water. In the Afternoon there was a heavy Rain, accompanied with Thunder. His Majesty dined in Public.

The 12th we advanced 80 Li, attending the Emperor along the River, which winds exceedingly, it being only 50 Li from *She bya* to *Mi yun byen*, where we lodged at Night. The Sky was clear all Day long, and the Weather very hot.

The 13th we travelled 80 Li more, his Majesty going by Water in larger and more convenient Barks, which the Officers of *Tong-ckew* had brought him from that City. While he was at Dinner, observing some little Children of the Peasants looking at him at a Distance, he caused them to be brought near, and loaded them with Bread, Meat, and Pastry. The Children running home, returned presently, each with a Basket, which the Emperor ordered to be filled with Victuals from his own Table. We came to lodge in a little Town six Leagues from *Pe-king*. It was very hot all Day. Most of the Officers of the Emperor's Household, who had not followed him in this Journey, came hither to salute him.

Come to  
Pe-king.

The 14th we got on Horseback at One in the Morning, in order to get to *Pe-king* before it grew hot. Accordingly we arrived there half an Hour after Five. The *Wang tay tse*, or Heir Apparent, came to meet his Majesty a League out of Town, dressed in his Robes of State much like the Emperor's, but had few Attendants with him. His Majesty, on entering the Palace, went directly to the Apartment of the Empress Dowager to salute her.

The 19th the Emperor desired me to explain the Use of a Thermometer and Barometer, which had been given him by *P. de Fontaney* at *Nan-king*.

The 23d he set out for his Pleasure-house, to spend the rest of the Summer, where he intended to continue his Geometrical Studies, and *P. Thomas* and I were ordered to attend him. But some Days after our Arrival, he changed his Mind, and told me, that he could find no convenient Place to lodge me in, and therefore would content himself with sending for me from time to time.

All *July* and *August* we continued going every fourth Day to his Majesty's Pleasure-house, where he never failed to admit us into his Presence, even when he could not apply himself to Study for the great Heats, saying, obligingly, on those Occasions, that he was desirous at least to see us. *August 14*, we went to present the Emperor with some Mathematical Instruments, sent us by *P. P. Fontaney* and *Le Comte*. There was a large astronomical Ring, which shewed at once the Hour and Minute of the Day, the Height of the Sun, and Variation of the Needle; a Semicircle about half a Foot Radius, with its Compass accurately divided: These Instruments were made by *Mr Butterfield*. There was, besides, a Case of Mathematical Instruments consisting, of a Sector, two Pair of Dividers, a Rule, a little Semicircle, and a Drawing-Pen. We likewise presented him with a Sphere, some Diamonds of *Alencon* in a little Box nearly enamelled, two fine Crystal Vials, one a very fine White, the other Blue, cut facet-wise, and enchased with Silver. His Majesty received them all with the best Grace in the World, and kept us above an Hour with him. The Discourse falling upon Mathematics, his Majesty expressed a great Contempt for those who superstitiously believed that there are good and bad Days, and fortunate Hours. He told us plainly, that he was convinced that those Superstitions were not only false and vain, but prejudicial to the State, especially if Governours gave credit to them; that this Belief had formerly cost many innocent Persons their Lives, some of whom he named, and, among the rest, certain Christians, Mathematicians, who were prosecuted at the same Time with *P. Adam [Schaal]* condemned and executed, under a Notion that they had not chosen a proper Hour for the Interment of one of the Emperor's Sons, and so brought Misfortune on the Imperial Family. "Should the People, and even the Grandees, said he, run into those Superstitions, the Error would be attended with no ill Consequences, but for the Sovereign of an Empire to be deluded by them, it might occasion dreadful Evils." He made a Jest of the Chinese Saying, *That all the Constellations preside over the Empire of China, so as to concern themselves with no other Countries*; on which Occasion his Majesty added, that he had sometimes said to certain Chinese who talked to him after this Manner, *At least leave a few Stars to take Care of the neighbouring Kingdoms*.

Emperor  
an Enemy  
to Supersti-  
tion.

He renews  
his Studies  
in Mathe-  
matics.

The 18th we went to his Majesty's Pleasure-house to read Lectures as usual. Before we entered into his Presence he sent to tell me, that the Season being more temperate, he was resolved to return to his Studies, in order to which it was his Pleasure that henceforward I should remain in an Apartment of the House during the Day-time, and lodge at the Deputy Governor's of *Chang chun ywen*. He happened to be the same Person who was Governor of *Ning-po* when we landed there, and is named *Li lau ye*, being the Son of him who was Viceroy of *Kanton* when we came into *China*.

The 19th I repaired to *Chang-chun ywen*, where an Eunuch, who had been appointed to attend me, waited for me. He led me into a commodious Apartment to the North-East of the Park. His Majesty likewise sent some Eunuchs of his Chamber to receive and place me there, ordering Tea to be kept ready all Day for me, with Ice, that I might drink it hot or cold, as I thought fit. In the Evening I was called in to make an End of revising the *Practical Geometry* in *Tartarian*.

The 21st his Majesty sent for me in the Morning, and kept me with him above two Hours and a Half, as well to make Calculations, and revise the Geometry, as to try the Astronomical Ring. Tho' he sweat large Drops, he went thro' with examining all the Uses of this Instrument, highly commending it and the Semicircle for their Accuracy.

Russian En-  
voy and  
Merchants.

The 22d the Emperor informed us himself that a *Russian* Envoy was arrived on the Frontiers of *Tartary* subject to this Empire, with a Retinue of 40 Persons, and that about 90 Merchants came along with him to trade according to Custom. He added, that he had sent to receive this Ambassador, and ordered that he and his Retinue should be supplied with all Necessaries, as Carriages, Provisions, &c. through the Journey, at his Expence; that for the Merchants, his People should assist them as much as lay in their Power, but that he did not intend to put himself to the Expence of bearing the Charges of Persons who come to trade in his Dominions. He then talked to us a long Time about indifferent Matters. He asked us how many Missionaries were in *China*, and where we had Churches. He related in what Manner he had formerly detected the Impostures of *Yang quang syen*: How he had examined every thing himself, tho' he was but 15 Years of Age, because he knew not whom to confide in, and was not yet acquainted with us. In short, he expressed much Impatience to hear of the Return of *P. Grimaldi*.

Sept. 6, the Missionaries at *Pe-king* having received a Letter from P. *Grimaldi*, brought it, with the Translation of it into *Tartarian*, to the Emperor, who expressed an extraordinary Joy thereat, and not content with having read the Translation, he made me even read the Original, which was in *Portuguese*. This Missionary wrote Word, that after he had run thro' many Difficulties to execute the Emperor's Orders, fearing Delays from the Voyage by Sea, he resolved to return by Land, with which View he set out towards *Russia*; that in the mean Time he sent P. *Alexander Ciceri*, an excellent Mathematician, about 50 Years of Age, with two other Companions, by Sea. The Emperor said immediately that P. *Ciceri* and his Companions should be sent for with all Speed; that P. *Suarez* should come with them, and that he would order the Viceroy to furnish them with all Necessaries for their Journey. He afterwards desired us to acquaint them with his Intentions, and bring him our Letters next Day, because he would send them to the Viceroy with his Orders by an extraordinary Courier: He asked us, at the same Time, if we had received any other News from *Europe*; if the War with the *Turks* continued, and what was the Success of it.

The 11th the Emperor returned to *Pe-king*. The 14th, at Three in the Morning, the Emperor set out for the Hot Baths, which are six Leagues from *Pe-king*, almost due North. He arrived at the Waters by <sup>Hot Baths near Pe-king.</sup> Ten o'Clock, and lodged in a House built on purpose. This House has only three little Pavillions, that make a very plain Appearance, in each of which there are Baths, besides two large square Basons in the Court, pretty neatly built, with between four and five Foot of Water, which are of a moderate Heat: These Baths, they say, were much frequented. A little after we arrived, the Emperor took, Geometrically, the Breadth of the Court, to try his new Instruments. In the Evening he ordered me to look over several Calculations which he had made: His whole Retinue encamped without the Inclosure of the House where he lodged. The Weather was cloudy all the Morning, and Part of the Afternoon: It was pretty cold for the Season, tho' there was no Wind stirring. The 15th we continued at the Baths, and his Majesty took several Distances, Geometrically, to prove his Instruments. In the Morning the Sky was overcast, and it rained a good Part of the Afternoon.

### The fourth Journey of Pere GERBILLON into Tartary, in the Year 1692.

THE 8th of *Sept.* we set out from *Pe-king*, and after travelling 290 Li, arrived the 11th at *Ku pe kew*: <sup>The Emperor sets out for Tartary.</sup> The Emperor took three Partridges, and several Quails, with the Hawk. The Garrison of this Fortrefs were under Arms to receive his Majesty, who visited the Accommodations of the Soldiers, and was entertained by the General, or *Tsong ping*, with a Collation. The 12th we travelled 70 Li, and encamped at *Ngan-kya-tun*, and in the Evening was a Wrestling-Match. The 13th we marched 80 Li, and arrived near a Village called *Hong-ki-ing*, where the Emperor took the Diversion of Fishing, casting the Net himself very artfully. The 14th we travelled 70 Li: This Day a Hunting-ring was made, where they kill'd seven Stags, one of which was first wounded by the Emperor's fifth Son with a Musket-Shot. His Majesty went a fishing again, the *Manchews*; with the greatest Readiness, jumping into the Rivers to assist in dragging the Net, notwithstanding the Rigour of the Season. The 15th we marched 70 Li: As the Emperor was hunting, he shot a Stag with such Force, that he buried the Arrow in its Belly, the Head of which was of Bone, as blunt as the End of one's Finger. We encamped near a Village, the last to be met with towards the North; for a vast Tract of Ground, reaching to the other Side of the Mountains, and extending from East to West, is reserved for the Emperor's Hunting, and the Tilling of it strictly prohibited. From the Gate of the Great Wall thro' which we passed, the Country is full of Mountains and Forests, intermixed with fertile Valleys and Plains, for the most Part cultivated; the Grain was exceeding good, especially the Millet: The Emperor, who has the Happiness of his People infinitely at Heart, was so overjoyed with such a plentiful Prospect of Corn, that he made Choice of some of it, which he sent by Express to be shewn to the Empress Dowager and the Queens. The 16th, his Majesty set out, before Day, to go a Stag-hunting: We went 20 Li before we dined; about 10 Li farther, having advanced a little into the Mountains, the Emperor killed a Stag that weighed above 500 Pounds. From thence we entered into a pretty large Valley, abounding with Quails and Pheasants, many of which were caught by the Hawks, and the Emperor shot with Arrows some Pheasants flying. About Two his Majesty ordered Supper to be made ready, it being the Custom of the *Tartars* to sup very early: He <sup>He cooks his own Victuals.</sup> himself dressed the Liver of the Stag he had killed; this, and the Haunch, being esteemed here as the most delicate Pieces: He was accompanied by three of his Sons, and two of his Sons-in-law, taking a Pleasure to teach them the Method of preparing the Stag's Liver after the Manner of the ancient *Tartars*. Having made the Pieces of Liver ready for roasting, he divided them among his Sons, Sons-in-law, and some of the Officers most about his Person: He likewise honoured me with a Piece out of his own Hand; every one fell to roast his Meat after the Example of the Emperor and his Sons.

The 17th, the Weather was rainy, which prevented the Emperor from going a Stag-hunting; he therefore contented himself with passing thro' a Valley about a League in Length, sometimes letting his Falcon fly at Quails, Partridges, and Pheasants, and sometimes shooting them with Arrows; sometimes he caused those that were near him to alight, and catch the Pheasants and Partridges, which, tired with flying, were only able to run along the Grass. At his Return, he distributed, with his own Hands, the greater Part of the Game to the *Mongols*, and *Kalka* Princes, who were come to make their Compliments, to the Grandees of the Court, and to the principal Officers; but the bad Weather obliged him to return betimes, and pass the rest of the Day in his Camp. In the Evening the Emperor entertained his Court with a Wrestling-Match. The 18th, the Weather being cloudy, the Emperor did not hunt with the Stag-call, but made some Rings, and had very good Sport: He likewise went in pursuit of Pheasants, Partridges, <sup>Advances hunting.</sup> and Quails in the Valleys. The 19th, the Emperor set out at Day-break, to go a Stag-hunting: But having lost some Time in Pursuit of a Tiger to no Purpose, it became too late to use the Stag-call, however, in three Rings 30 or 40 Stags and Roebucks were killed. The Sky having been very serene the Night before, was overcast in the Morning, and the Rain beginning at Noon, it continued till Evening; however, his Majesty dined in the open Fields, as usual, having first cooked his own Meat, every one following his Example: He was greatly pleased to see me do as others did, without waiting for his Command, and sent me Part of the Meat which he had dressed himself. We returned to the Camp very wet. At Night-fall a strong North Wind arose, which made the Air exceeding cold. The 20th, at Day-break, we set out along with the Emperor to hunt with the Stag-call: He observing that I was not clothed in

Furr, said that the *Europeans* were very hardy, and made for Fatigue; he likewise took Notice of my Zeal to serve him, and expressed to myself his Confidence in me. As the Stag did not answer to the Call, we had recourse to Rings, and killed a great Number of Stags and Roebucks, with five Wild Boars, three of which last fell by the Hand of the Emperor. After this Sport was over, his Majesty dined in the open Field. A *Mongol* Regulo, who governed the neighbouring Country, called *Onioth*, this Day waited on the Emperor; his Brother, with whom I had contracted an Acquaintance last Year, was arrived some Days before. The 21<sup>st</sup> the Emperor having hunted with the Stag-call without Success, sent for 500 *Korchin Mongols*, in whose Neighbourhood we were: They are reckoned excellent Hunters, and very expert in forming Circles; and as they bear their own Expences, and use their own Horses, the Emperor, to fatigue them the less, divided them into two Companies, which were employ'd alternately. This Day they made double Rings; the innermost was composed of those *Mongol* Hunters; the second consisted of the Emperor's Hunters, who marched 50 or 60 Paces behind the others, and had Orders to shoot the Game that escaped out of the first Ring, within which the Prickers beat the thickest Places of the Wood: The *Mongol* Hunters did not shoot at all. The Ring was made on the Declivity of a Mountain covered with Wood; at the Bottom was a grassy Plain with some small Filbert-Trees interspersed, which were no Impediment to the Horses; beyond this was a steep Mountain, which no wounded Stag that escaped out of the Wood could climb, but being obliged to keep the Plain, was exposed to the Shot of the Hunters. In a Place so commodious for the Sport, it could not fail to be both successful and agreeable, and they killed 82 large Stags and Roebucks, very few escaping. His Majesty dined in the open Field with the usual Ceremonies.

The 23<sup>d</sup>, Rings were made in like Manner, but not with equal Success, only fifty Stags and Roebucks being killed. As the Emperor was riding after a Roebuck, his Horse slipped his Foot and fell, but his Majesty received no Hurt.

The 24<sup>th</sup>, we went a Hunting as usual, but with less Success still, so that the Emperor soon returned to the Camp, and in the Evening diverted himself and Retinue with seeing a Wrestling-Match.

The 25<sup>th</sup>, the Emperor set out an Hour before Day for *Ulatay*, a Place famous for Hunting, the neighbouring Country being full of Hills, interspersed with Valleys and Plains, and covered with Groves and Thickets, affording a delightful Prospect and abounding with Game. In the Morning he killed two large Stags decoyed by the Call; they afterwards made two Rings, and killed a very great Number, his Majesty striking Nine with his own Hand: The Chace being over he dined as usual. After Dinner News was brought that a Bear having been discovered in a Wood near the Camp, the Grandees of the Court had caused him to be surrounded till his Majesty came himself to hunt him: Whereupon he immediately mounted his Horses, and set out, attended by all his Hunters. As he went along he ordered the Fields to be beaten, and let his Falcons fly at Quails and Pheasants, of which the Country was full; he likewise killed a Pheasant flying with the first Arrow he shot. We arrived a little before Sun-set at the Place, being a small Grove of Trees growing very thick, where this Animal was concealed in a kind of Fort. His Majesty at his Arrival ordered the Horsemen to strike against the Trees: But they shouted, beat the Trees, and cracked their Whips in vain, for the Bear continued still in his Fort, nor did he quit it till he had passed backwards and forwards several times through the Wood. At length, after he had roared a long while he ran down the Mountain, and crossed an open and rugged Country; his Majesty and the Hunters following him on Horseback, till they got him into a Place where he might be easily shot. To this End the skillful Hunters placed themselves on each side the Bear at the Distance of fifteen or twenty Paces, and drove him gently till they came to a narrow Passage between two little Hills. As this Animal is heavy, and can neither run fast nor long, he stopped on the Declivity of a Hill, so that the Emperor, who stood on the Side of the opposite Hill, having a fair Shot at him with an Arrow, pierced his Flank with a deadly Wound: When he found himself hurt, he gave a dreadful Roar, and turned his Head in a great Fury towards the Arrow that stuck in his Belly, and endeavouring to pull it out broke it to Pieces; after which, running a few Paces farther, he stopped short. Then the Emperor alighting, took a Half-Pike, such as the *Manchews* use against the Tigers, and approaching the Bear, with four of his best Hunters, armed in the same Manner, killed him outright. On which Occasion nothing was heard but Shouts and Applauses.

The Emperor having sent for his Horse, I withdrew to give him room to mount, and after taking a little Turn approached the Bear to view him closer: As I was attentive in examining his Head, which I held between my Hands, without considering who was near me, the first Eunuch of the Bedchamber, standing on my Right Hand, gave me a gentle Touch on the Arm, to let me know the Emperor was on my left, and that I was almost close to him without being aware of it. His Majesty, who saw the Sign given me, and that on perceiving my Error I was going to retire, ordered the Eunuch to let me view him at leisure, and bid me not withdraw. This Creature was very large, being near six Foot long from the Head to the Root of the Tail; his Body was proportionably thick, and the Hair long, black and shining, like a Jackdaw's Feathers, his Ears and Eyes were very small, and Neck as thick as his Belly: Bears in *France* are not so big, nor have such fine Hair.

We did not return to the Camp till Night: As it was the fifteenth of the eighth *Chinese* Moon, which is a Day of Rejoycing among them, when Friends are wont to make Presents to each other of Eatables, especially Cakes and Water-Melons, his Majesty caused such Things to be distributed among the Grandees of his Court and his principal Officers; after which he gave Wine and Brandy to the Officers of his Household, his Guards, Hunters, Eunuchs of his Train, and Household Troops.

The 26<sup>th</sup>, at Day-break, the Emperor went to hunt with the Stag-call. In a small Plain half a League from the Camp, we perceived three large Stags walking not far from us, whereupon his Majesty alighted, and ordered them to call the Stag; the Male answered, but the Emperor making a little Noise as he advanced with the Person who carried the Stag's Head before him, the Beasts discovered the Snare, and ran away before they came within Musket-Shot. This not succeeding they made two Rings, wherein they killed upwards of fifty Stags, and a few Roebucks, with five Wild-Boars: But a high Wind obliged us to return early to the Camp.

The 27<sup>th</sup>, we abode in the Camp, because of a high and cold North-West Wind. In the Evening three of the Emperor's Sons, who had spent the Summer in *Tartary* to recover their Health, arrived in the Camp, accompanied with his four other Sons, and all the Grandees of the Court, who went to meet them. His Majesty received them at the Gate of the inmost Inclosure made by the Tents, and was very joyful to see them in perfect Health.

The 28<sup>th</sup>, the Emperor went a hunting as soon as Day appeared, tho' it was so very cold that most of us were clothed in double Furr, as in the hardest Winter, and our Breath froze in an Instant on our Beards:

Stags, Roebucks and wild Boars killed.

The Emperor thrown

Kills a Bear.

3 of the Emperor's Sons arrive.



Beards. Several Stags answered to the Call, but none came within Musket-Shot: However, one of the Hunters advancing softly towards a Stag, which he discerned at a Distance, took so good Aim, that he kill'd him with an Arrow. The Wind continuing to blow, the Hunters were recalled, and two Rings made, one after the other, where plenty of Game was inclosed, and a great Number of Stags were killed. The Emperor killed ten with his own Hand, besides a Beast as big as the largest Wolf, called *Sbulon*: *Skulon Furr* whose Skin is generally esteemed for the Furr, the Hair being long, soft and strong. The Skins sell at *Pe-king* for fifteen and twenty Crowns a-piece. The *Ruffians* call this Animal *Liu*, which I take to be a sort of *Lynx*.

The 29th, we continued in the Camp, but the Emperor set out by Day-break for a Place in the Mountains called *Ulastay*, noted for a prodigious Number of great Stags. The Hunting began with the Stag-call, and his Majesty killed two very large ones; towards Noon a Ring was made, in which above ninety were slain, with eight or ten Roebucks, so that a hundred and two of both Sorts were brought to the Camp; the Emperor himself killed thirty six in a short Time. It was a Pastime worthy of a Prince, to behold these Stags descending in Herds on all Sides into a narrow Vale between two very steep, woody Mountains; and as there was no Passage out, some endeavouring to re-ascend the Mountains, and others forcing their Way thro' the Hunters, whom they sometimes threw off their Horses: However as the Ring was double and very close, his Majesty had given leave to his Officers and Hunters to shoot all that came near them, so that scarce one escap'd. One of the Pages of the Bed-chamber being very near the Emperor, his Horse pranced and threw him down at the Instant he was shooting at a Stag, so that he would have killed one of his Companions, if he had not nimbly turned aside; but unfortunately the Arrow grazed on his Majesty's Ear. The Horse ran away, and as he belonged to the Emperor's Stables, the Page ran after him, and took this Occasion to absent himself the rest of the Day: But at Night he returned with his Horse, and causing his Hands to be tied behind him like a Criminal, went and kneeled at the Door of the Emperor's Tent, to shew that he threw himself at his Majesty's Mercy, and acknowledged himself worthy of Death: The Emperor was contented with sending him a Reprimand, and ordered him to be told, That tho' he deserved to die, yet he would grant him his Pardon, because he looked upon this Fault as the Blunder of a young Man, nevertheless, upon this Condition, that he should be more careful and mindful of his Duty.

The Emperor narrowly escapes being shot.

The 30th, we began to bend our Course towards the South-West, whereas hitherto we had marched North-West. Our Road lay chiefly West, inclining to the South. The Baggage went no more than thirty Li, but we travelled sixty with the Emperor, who began the Hunting as usual, by calling the Stag, in which Pursuit he killed one, and wounded another; he afterwards caused a much larger Ring than ordinary to be made, and found still more Game. They were seen to come in Herds out of the Wood on the Declivity of the Mountain, and in this single Ring were killed one hundred and fifty four Stags, and eight Roebucks, whereof the Emperor killed twenty two with his own Hand: He afterwards took the Road to the Camp along a large Valley, watered with a Rivulet, which was full of Pheasants and Quails, beating the Way with a Row of Hunters; sometimes his Majesty let fly his Falcons at them, sometimes he shot them flying with Arrows, sometimes they were taken up by the Hunters, when they were weary with flying, and endeavoured to hide themselves in the Grass: I took up one myself, which stopped short before my Horse, being neither able to run nor fly.

Soon after we arrived in the Camp, the Grand *Lama* of *Kalka*, with his Brother *Túshetú bán*, the chief Prince of the *Kalkas*, came to salute the Emperor, who, three Days before, had dispatched one of the principal Lords to invite them hither: Being near the Camp, his Majesty ordered several Lords to meet them, and when they were entered, he sent six of his Sons to receive and compliment them without the Imperial Quarter. Soon after these two Princes were admitted to an Audience, both dressed in the Robes which the Emperor had given them the Year before, but their Caps were of their own Country Fashion. His Majesty received them into his great Tent, which serves for his Chamber, and made them eat in his Presence, but the principal Officers of their Train were served without.

The *Khm* and great *Lama* come to salute the Emperor.

October 1st, we continued in the Camp, where the Emperor feasted the *Lama*, his Brother, Sister, and some of the Wives of the principal *Kalka* *Taykis*. Their Retinue were entertained without, and they eat with the Grandees of the Empire. The Banquet consisted of Tables loaded with large Pieces of roasted and boiled Meat, but all cold.

The 2d, the third of the *Kalka* Princes came to salute his Majesty, attended with some considerable *Lamas*, and three or four principal Officers. This was the young Prince, who, at his Majesty's Desire, the Year before, laid aside the Title of Emperor, and had that of *Vang* of the highest Order, which the Portuguese call *Regulo*, conferred upon him. The King of *Eluth* (into whose Hands this Prince's Father was betrayed, and afterwards put to Death) drove him from his Dominions, destroyed or enslaved the Inhabitants, and wasted the Country, so that he had but few Subjects left. Upon his having Recourse to The Emperor's Protection, his Majesty assigned him Territories in the Neighbourhood of *Kikú botun*, and presented him with Money, Cattle, Pieces of Silk, Linnen, &c. So soon as the Emperor perceived him he stopped, and asked him several Questions in a kind affable Manner.

The 3d, we set out early for hunting, and the Emperor had scarcely begun to call the Stag, when he had Notice of a Bear being discovered on the Declivity of a very steep Mountain. Having forced him out of his Shelter, the Emperor shot several Arrows, and he fell dead of the Wounds. Upon his Belly there were two Stripes of a tawny Colour, above an Inch in Breadth, which made an Angle between his Fore-Legs, and reached as far as the Middle of his Body. Having afterwards made two small Rings in Places unfit for that Purpose, they met only with a few Stags and Roebucks: but a large Tiger appeared in the second. The Emperor caused him to be hunted as usual, and having wounded him with two Arrows, ordered the Prickers to advance, who killed him. He was the longest I had ever seen, and very old, according to the Opinion of Connoisseurs. The Emperor satisfied with the Sport, distributed among the *Manchews*, the Bear's Flesh, which was very fat and delicate: His Majesty dined in the open Field. We did not return to the Camp till half an Hour after Night-fall.

A Bear and Tiger killed

The 4th, the Hunting began as usual. The Emperor killed three Stags by means of the Call, and a few others in a Ring. The Princes his Sons likewise made two Rings, and slew some Stags; there were in all about fifty two killed. His Majesty, in returning to the Camp, shot a Pheasant flying, and we did not get there till it was very late.

The 5th, the Emperor set out at Day-break to call the Stags; we marched till two in the Afternoon among woody Mountains. His Majesty killed only one Stag with the Call. In the Evening they made a Ring, but, as it was an open Country, found no Game. We travelled at least nine or ten Leagues to the

the North-West, but the Baggage no more than five or six; and we encamped beyond the high Mountains, in a much opener Country, but very uneven, and full of naked Hills.

Emperor  
visits the  
Great Lama

The 6th, we continued in the Camp, where the Emperor made a Feast for the Princes, the *Kalka Lamas*, and the whole Court, in the Tent, which served him for a Chamber. When the *Kalkas* were retired, they took the Diversion of Wrestling: In the Evening, he did the great *Lama* the Honour to visit him in his Tent, and made both him and his Brother Presents, but would take nothing from them, except 4 or 5 Horses, altho' they offered him a great Number.

The 7th, we began to travel towards *Pe-king*, but very slowly, hunting all the Way: The large Baggage returned the same Way it came, and the Emperor, with a small Train, turned towards the West in pursuit of the Game among the Mountains.

In the Evening, as we returned to the Camp, the Emperor's ninth Son arrived, who had staid behind at *Pe-king*, being ill of an Imposthume behind his Ear. His Majesty, as soon as he knew he was cured, sent for him to take the Diversion of Hunting. P. P. *Pereira* and *Lucci* came in this young Prince's Train, with a Surgeon newly arrived from *Ma-kau*, who had performed the Cure.

The 8th, the Emperor informed us that he chused but few Attendants at the Chace with the Stag-call, that nevertheless while I was alone, he had always ordered me to follow him: But since we were now several in Number he would not separate us, and therefore left us to accompany his Sons, who were commonly attended by the main Body of the Hunters to form the Rings; these Orders we obeyed. The Emperor having no Success with the Call, killed a great Number in a Ring. Six Tigers were discovered in a very thick Wood, but as it was impossible to drive them out, and more so to chace and attack them, without exposing the Hunters to very great Danger, his Majesty chose rather to abandon the Sport, than hazard the Life of a single Subject. Therefore breaking the Ring he marched toward the Camp, where he diverted himself by shooting at a Butt, with his Sons, the *Mongol* Lords, and the best Archers in his Train; and afterwards entertained the Court with a Wrestling-Match.

The 9th, the Emperor went as usual to hunt with the Stag-call, and ordered me to follow him, leaving the two other Missionaries in the Camp. The Hunting was interrupted by the Discovery of a Tiger, which gave us a very long Chace. At last a Page, by his Majesty's Order, dislodged him with the first Shot, and firing again, killed him: Immediately he returned the Emperor Thanks for the Honour he had done him by nine Prostrations.

The 10th, the Emperor went to hunt as usual, and having dined in the open Field, returned to the Camp, where the Baggage was now arrived.

The 11th, the Emperor hunted on one Side with the *Tartarian* Hunters, and his Sons with the *Mongols* on the other: We followed the Princes.

The 12th, in the Morning, the Emperor killed two large Stags by means of the Call; the Princes having made a Ring, inclosed a large Bear, whom all their Endeavours could not drive from his Shelter; a Dog going too near, was torn in Pieces: At last, the Emperor's ninth Son, by Order of his Majesty, wounded the Bear with a Musket-Shot, which made him remove, and then he killed him with an Arrow; having afterwards killed forty nine Stags, the Emperor dined in the open Fields, and returned late to the Camp.

Many hot  
Springs in  
China.

The 13th, the Emperor having all the Morning had no Success with the Stag-call, made a Ring in a Place abounding with Stags, where they slew one hundred and eighteen: After which we encamped in a Valley near the Hot-Baths that we passed by last Year. The Emperor dined here; and in the Evening bathed. He asked us several Questions concerning the Nature of the Baths; and mentioned above thirty in different Parts of his Dominions, particularly one about twenty Leagues to the westward of us, where, within the Circumference of ten Li, are about two hundred Springs, of different Tastes and Qualities.

2 large Ti-  
gers slain.

The 14th, the Hunting began as usual, and two Tigers were discovered lying asleep near one another: The Emperor, with his Harquebus, wounded one of them in the Paw, upon which both fled different Ways. Two of the Emperor's Sons having fired at the wounded one, he fell, and the Dogs being let loose upon him, he furiously reared himself, threatening to devour all about him. The Emperor ordered the Prickers to dispatch him, and went in Pursuit of the other, who had taken Shelter in a Thicket. His Majesty at the third Shot lodged a Ball above his left Shoulder, upon which he ran a few Paces, and fell down dead. They were both Males of the largest Size, and were wounded in many Places with the Teeth and Claws of other Tigers. The Emperor ordered them to be flayed, and, at the Surgeon of *Mackau's* Request, gave him the Claws, which he said were very useful in discovering when Children were afflicted with a dangerous Distemper called the *Wind*: If they cry and refuse the Breast, a Tiger's Claw is applied to their Belly, and if the Disorder is the *Wind*, a sort of Bark grows upon it. He likewise pretended that an Ointment made of these Claws was a Remedy against the King's Evil. The same Day the five hundred *Mongol* Hunters were sent back to their own Country. The Emperor, before their Departure, feasted them, and distributed Money, Cloth, and Tea, amongst them; at the same Time presenting their Officers with Clothes and Pieces of Silk according to their Rank.

The 15th, we marched along a large Valley abounding with Pheasants and Partridges, which afforded good Sport. The Emperor, having called the Stag without Success, came to the Camp, where, after Dinner, we were entertained with Wrestling.

The 16th, we continued our Rout thro' a large Valley, cultivated in several Places, where having travelled about fifty or sixty Li, we encamped in a Plain.

The 17th, a Brother of the late Emperors, who lay sick of a malignant Fever in a Village one hundred Li distant from us, having been given over by the *Chinese* Physicians, the Emperor, who had a particular Affection for his Family, sent, at the Desire of the young Lord's Father, who was his own Uncle, the two Jesuits and the Surgeon, already mentioned, to visit him, and furnished them with *European* Medicines.

Emperor's  
Care of his  
People.

This Day we travelled sixty Li, still in Valleys, watered with the same River as the former; and the Emperor diverted himself by the Way with Shooting at Hares and Pheasants. The Baggage not being come up when we arrived at the Place designed for our Encampment, his Majesty reposed himself in a Farmer's House; he enquired minutely of the Peasants concerning this Year's Crop, and what Sorts of Grain the Country produced.

The 18th, as we were ready to set out, an Express came to the Emperor with the News that his Brother-in-law was become speechless, and that all Hopes of his Recovery were vanished. After killing some Stags, we encamped at *Ki*.

The 19th, we encamped at *Kū pe kew*. A little before our Arrival the Emperor received Advice of his Brother-in-law's Death, at which he seemed very much concerned, and immediately dispatched the two Messengers, who brought the News, with Compliments of Condolence to his Uncle. At the same time he sent another of his Brothers-in-law with several *Hya's* to conduct the Corpse to *Pe-king*. Upon his Majesty's Approach to the Great Wall, all the Militia, who guard the Gate, with their Officers, were drawn up, armed only with Swords; they kneeled as he passed. This Morning the Emperor honoured me with three Dishes of Meat from his own Table, and I was informed he had spoken of me over-night in favourable Terms, taking particular Notice of my Affection for his Service, and Attachment to his Person.

The 20th, we travelled fifty Li, and encamped near a Village called *Nan chin bwang*: The Emperor went most of the Way by Water, shooting some Ducks, and likewise some Hares, which were driven to the Banks of the River by the Hunters. One of the principal Regulos of *Pe-king* came to meet the Emperor, and saluted him as he mounted his Horse to set forwards.

The 21st, we went one hundred Li, and encamped in a Town called *Shwi in byen*: The first forty and the last twenty the Emperor travelled on Horseback, and the other forty by Water; he shot some Hares, and took some Pheasants and Quails with his Falcons: Many of the *Pe-king* Mandarins, of the first Rank, came to salute his Majesty.

The 22d, being but sixty Li from *Pe-king*, the Emperor set out two Hours before Day, that he might arrive there in good Time. Having travelled twenty Li, he was met by the Prince his Heir, who left that Capital at Midnight; they accompanied one another the Remainder of the Journey, and arrived at *Pe-king* before Noon.

### The fifth Journey of Pere GERBILLON into Tartary in the Retinue of the Emperor of China in 1696.

**A**P R I L 1st, 1696, being the 30th of the second *Chinese* Moon, the P P. Thomas, Pereira, and I attended the Emperor, who went to make War upon the King of *Eluth*. He carried with him six of his Children, that is, all those who were old enough to travel, excepting the Heir Apparent, whom he left at *Pe-king*, to govern the Empire in his Absence. He found without the Suburbs all the Troops which were to follow him, drawn up in Ranks with their Officers, the Regulos, and other Princes at their Head. The Artillery likewise was there, the larger Sort on light Carriages, and the rest, being only small Falconets, loaded on Horses or Mules; one carry'd the Gun, and another the Carriage, with the Instruments for charging it.

The Mandarins of the several Tribunals, and the Princes of the Blood accompanied the Emperor a great Way on the Road: But when he had gotten about four Leagues from *Pe-king*, he sent back the Heir Apparent, who had followed him so far. His Majesty continued his Journey with only Part of the Grandees and Officers of his Court, his *Hyas*, or Mandarins of his Guard, and a small Number of his Household Troops. He had divided the Army into several Bodies, whereof one Part followed him, and the rest took another Road: But they were always to keep five or six Days Journey asunder, in order that they might encamp more commodiously in the Mountains, till they got into the Plains of *Tartary*, where they were to join again.

A high North Wind blew all Day long, and some Snow fell in the Morning, after which it became fair.

We travelled this Day no more than fifty Li, to a walled Town named *Shabo*, on the North of which we encamped.

The 2d, we marched forty five Li to the Foot of the Mountains, where we encamped near a Fortrefs called *Nan kew*, which incloses a little Valley, thro' which lies the only Passage over the Mountains on this Side. I have spoken at large in my first Journal, both of this Fortrefs and the Passage. When we arrived at the Camp, the Emperor did us the Honour to send one of the Eunuchs of his Bedchamber to visit us, and acquaint us that we needed not to wait at the Door of his Tent, as the Mandarins of his Retinue did, but might rest ourselves in our Tents, and that he would send for us when he had Occasion for us. It blew very hard from the North, and was very cold this Day also, but the Weather was fair.

The 3d, we travelled sixty Li, and encamped near a walled Town named *Yu lin*. His Majesty sent an Eunuch of his Bedchamber to visit us this Day likewise, who brought an Orange for each of us, being Rarities, considering the Place and Season. We passed the Streights of the Mountains, which are three Leagues in length, much more easily than we did in our first Journey: But indeed they had repaired the Roads with a great deal of Care.

The Wind continued in the same Point as the Day before, and the Weather likewise was fair.

The 4th, we advanced but thirty Li, and encamped near a small City called *Wbay lay*, which is pretty well built and peopled; the Emperor lodged in a Temple of the *Lamas* without the Town, and his Retinue encamped in the Neighbourhood. The Weather was fine and clear the whole Day, with scarce any Wind.

The 5th, we travelled thirty five Li, and encamped five Li beyond a Town called *Tū'mū*, along a Brook, in a Place named *Shi ho*.

The Weather was very fine and clear all Day, only there was a small Breeze from the North and North-West.

The 6th, we marched fifty five Li, almost continually North; the first forty thro' a pretty large Valley, after which we climbed a pretty high Mountain called *Chang ngan ling*. The Ascent was a League at least, but the Descent was not so much by a great deal; for the Land beyond the Mountain is higher than on this Side. They had so effectually repaired the Road, that both the Camels and Waggon loaden passed them without Difficulty; besides the Emperor caused most of his *Hyas* to alight, in order to assist the Waggon, and prevent them from hindering one another by going up in Confusion, or too close together. Several of the principal Court-Lords alighted likewise, and stopped in the Way to give Directions: So that all the Baggage proceeded in good Order, and the Retinue arrived betimes in the Camp, which was a League from a little Fortrefs, on the Top of the Mountain, but entirely ruined.

We encamped in a Plain called *Ko bin*, along a Brook, which runs among the Mountains, in which we were continually winding and turning. The Descent was not so great as the Ascent, which shews the Country to be higher on the North Side than on the South Side of this Mountain.

The 7th, we advanced 35 Leagues almost continually North, only now and then turning a little to the East to follow the Valley we travelled in, which was very large, and the Road very well repaired. We encamped along a Brook, which runs Eastward in the Mountains, near a little Town, with Mud Walls, called *Tyau si pi*. As it snowed from Midnight till 6 or 7 in the Morning, so that the Ground was covered half a Foot deep, we continued all next Day in our Camp, to give Time for the Snow to melt, and the Roads to be mended. Accordingly the Noon-day Sun presently dissolved the Snow, and in the Evening the Weather became quite fair.

The 9th, we went 40 Li, almost continually North, in a pretty large Valley, excepting that about half way we passed thro' a little Streight of the Mountains, but very narrow, where one is obliged to cross over a kind of little Hill between the two Mountains. We came afterwards and encamped along a Brook, which runs from West to East near a City named *Che ching byen*, inclosed with good Walls covered with Brick, having Towers at certain Distances. To the South of this Town the frozen Snow that lay along the River not being yet thawed, the loaded Horses passed over without breaking it.

The Sky was half overcast and very cold most of the Morning; at Noon there arose a pretty moderate South Wind, which did not heat the Air, but the Clouds increased till Evening.

The 10th, we travelled 50 Li, always amongst the Mountains, in a pretty large Valley, excepting that we passed through one very narrow Streight, where we were likewise obliged to ascend and descend a little. At the End of 30 Li, we passed by a City named *Yong chew byen*, with good Walls defended by Towers; and 20 Li from thence we encamped along a Brook near a little half-ruined Fortrefs. This Day a *Hya*, who was one of the Officers of the Emperor's Stables, despairing of Ability to continue the Journey, killed himself: His Majesty being informed thereof, ordered all his Baggage, Horses, Camels, and Slaves, to be distributed among the Grooms of his Retinue, his Effects to be confiscated, and his Body thrown in the Field without being buried, in order to deter others.

The 11th, we advanced 30 Li due North, in a Valley as large as the former, and encamped near another walled Town called *Tu shi chin*.

The Weather was very fine all Day, though a little overcast. At Night we took the Height of the Pole-Star, and found it 41 Degrees, 36 Minutes; so that adding 5 Minutes for the 10 Li from thence to the Gate of the Great Wall, the Latitude of this Gate will be 41° 41'

The 12th, we marched 40 Li due North: At the End of 10 Li, we passed the Great Wall by the said Gate, built in the Middle of a Streight of the Mountains, which is not 200 Paces broad. In this Place the Wall is pretty entire, but is almost quite ruined on the Declivity of the Mountains that are on each Side, nor do they take any Care to repair it: The rest of the Stage was beyond the Wall in *Tartary*; here the Country begins to be much more open, for nothing is to be seen on the East and West but little Hills, which widen as they advance, and on the North Side is a Champaign beyond the Reach of Sight.

We encamped near a little River called *Soy bu*, in a Place named *Chilon palbaton*. As this Country abounds with good Pastures, so it is set apart for grazing his Majesty's Cattle; but it was so cold that the marshy Places, which are very common here, were still frozen so hard, that the Horses, the Camels, and even the Waggon heavy loaden, scarce made any Impression on the Surface.

The Weather was very fine all the Morning, but after Noon there arose such a violent Storm of Wind from the South-West, that we had much ado to keep our Tents from being blown down. The Sky was overcast till Evening, and there fell a little Rain.

This Day the Emperor caused an Order to be published, signifying that all his Retinue should henceforth confine themselves to one Meal a-day, and get up two Hours before Sun-rise, in order to load the Baggage time enough to set out at Day-break.

The 13th, we travelled 60 Li due North, in a Country much like the former, that is, full of very good Pastures, but more open. We encamped in a Place called *Nobay bojo*, near a little River named *Shan tu* which winds in the Plain, but runs in the main from West to East; there was not one Tree to be seen in all the Country we had passed through from the Great Wall hither.

The Weather was as usual, very cold in the Morning, but very temperate the rest of the Day.

The Emperor being near the Place where we were to encamp, passed by chance near the Wells, which had been dug for Water to drink, and not finding there the two Officers of his Household, who were entrusted to guard them, he caused them to be looked for, and after he had asked them how they came to take so little Care of a Thing of such great Importance, he had them chastised, and sent them to be judged by his Council, who sentenced them to be banished to *Ula*. His Majesty ratified the Sentence, and distributed all their Horses. That Instant he likewise severely reprimanded the principal Lords of the Empire for the little Regard they had shewn to his Command that the Baggage should set out betimes, and no Fires suffered to be made in the Morning before they departed. He told them publicly, that he expected so punctual an Obedience to his Orders, that he would not pardon even his own Children if they violated them; and that since he, and his Sons, as young as they were, contented themselves with one Meal a-day, they might well be contented also. After we were encamped, the four principal Lords of the Court, whose Business it is to see Order kept in the Emperor's Retinue, repaired to the Gate of his Majesty's Tent, and falling on their Knees in the Posture of Offenders, acknowledged their Fault, and desired he would punish them as they deserved. The Emperor sent to tell them they should labour to repair their Fault, which if they did, he would pardon them, if not, he would cause them to be profecuted at his Return to *Pe-king*.

The 14th, every body rose two Hours before Day, and loaded the Baggage without lighting a Candle, so that there was not a single Tent standing at Day-break when the Emperor set out. We marched 53 Li due North, and encamped in a Place named *Poro hotun*, near the little River *Shan tu*. The Country thro' which we travelled was very flat, and open on all Sides, so that we could scarce discern the Mountains which lay at a great Distance to the East and West, but there were none to the North. The Pastures were not so common as the two former Days, and the Ground seemed almost every where impregnated with Nitre. This Country likewise is set apart for grazing the Emperor's Cattle; but we saw on the Road no more than two miserable Tents of *Mongols*. A little before we arrived at the Camp, two *Kalkas* were taken stealing Horses, and condemned to die: But the Emperor changing their Sentence, ordered their Noses and Ears to be cut off, and their Arms and Legs to be broken, for an Example to others. The Weather was very fair till towards Noon, and it was likewise very hot: But about 2 or 3 o' Clock after Noon, the Sky

Sky was overcast, and there fell a heavy Rain mixed with Hail, Thunder and Wind, which lasted all Day, the Rain continuing a good Part of the Night.

The 15th, we remained in the Camp to let our Tents dry; and as the Wind was continually at South-East, which is the rainy Point in this Country, and the Weather was still cloudy, they shot off some Pieces of Cannon, according to the Advice of the *Lamas*, who pretended by that Means to put a Stop to the Rain. The Weather grew fair towards Noon, but it was always very hot, considering the Season, and the South-East Wind did not change. The Sky was overcast again in the Evening.

The 16th, they arose as usual, and having loaded the Baggage, they departed at Break of Day. We travelled 35 Li to the North-West and West, with the Rain continually in our Backs; it began just as we set out, and lasted till Noon, when it changed to Snow, and held so all the rest of the Day, which extremely incommoded every Body. We were encamped in an open Plain, where there was not so much as one Tree to be seen: Besides, all the Ground being covered with Snow, they could not find any Dung to make Fires, except a very little, and that was wet. The Emperor alighted, and without retiring into a little Tent, which was set up for him, according to custom, stood all the while with his Sons, exposed to the Rain, as well as others, till his Tents were prepared in the Place marked out for them: After which he took all the Care imaginable to preserve the Horses; for being informed of a Place where they might be sheltered from the Wind, which was cold and piercing, he ordered all his *Hyas*, who were not on Guard, to conduct the Horses of the whole Retinue to the Valleys, which were to the North-West of the Camp. He likewise ordered publick Notice to be given not to unfuddle the Horses till next Morning, that they might not be exposed to the cold Wind or Rain, before they were cool. The Wind and the Snow lasted all the rest of the Day; the Place we encamped in was called *Kon nor*, [in the Map Quennor] where there were several Meers of Water. They had dug 40 Wells that they might have good Water to drink, and 5 Li to the North they found a Spring of excellent Water.

The Emperor's Care & Vigilance

The 17th, we continued here to give Time to the Equipage to rest itself, and the Waggons which had stayed behind to come up. The Sky was still overcast in the Morning, but we had no Rain, for the Wind had changed to the West; towards Noon the Clouds dispersed, and the Sun shone, which made the Emperor cheerful, who had been exceedingly dejected at the bad Weather. *Tü-she-tü ban*, with his Brother, the Lama, *Chepzuin Tamba Hütkü*, came to salute his Majesty, who received them very graciously, and with many Careffes.

The 18th, we marched 80 Li due North, only now and then inclining a little to the West. The Country was not so even as the former, being full of little Hills and Hillocks, some of which we were obliged to cross, and found the Snow still on many of them, tho' it was melted off others. We encamped in a Place called *Queyzü pülak*, near a small Brook, which runs into a kind of Pool or Meer named *Pojoktey*, not many Li from our Camp, and, as they said, 5 or 6 in Circumference. The Sky was very clear all Day. The Emperor sent back to *Pe-king* all the *Lamas* he had brought with him from thence, who promised to make the Rain cease, and bring fair Weather: But the contrary fell out. For on the 15th, after they had said their Prayers, they caused 8 or 10 Cannon to be fired, pretending the Noise would disperse the Clouds, and yet the 16th we had the worst Weather that I had seen in all the Journeys I had made into *Tartary*. We were told, that when they were asked how it came to rain so heavily at a Time when it used to be perfectly fair, they made Answer, *That the Spirits which preside over the Springs, Rivers, and Waters of the Country, were come to meet the Emperor.*

Imposture of the Lamas

The 19th, we stayed waiting for the Waggons of the Equipage, which were not able to follow us. The Emperor had left his eldest Son, and the great Steward of his Household, in the former Camp to have an Eye to the Convoy of his Waggons, which carried the Provisions and great Part of the Baggage. Tho' this was his Majestys Birth-Day no Ceremony was perform'd, he having so ordered it; he only permitted us three to go together, and enquire after his Health. The Morning was much overcast, and the Wind having changed to the S.E. we apprehended a Return of the bad Weather and Rain; but shifting to the South towards Sun-rise, and a while after to the S. W. and then quite West, the Sky became clear, continuing so the rest of the Day, only a high Wind blew veering between the S. E. and N. W. which fell in the Evening.

The 20th, we still continued in our Camp to give the Horses and Beasts of Burthen Time to rest, that so they might be the better able to pass the Sands, which lay to the North, and upon the Borders of which we were encamped. His Majesty ordered all the Servants of his Retinue to perform the four Days Journey over the Sands on Foot; at the same Time discharging them from the Order forbidding more than one Meal a-day. This Day the Emperor hunted Hares in the neighbouring Sands, ordering every Body to go on Foot: But meeting with little Game, the Sport lasted only till Noon, however they killed a hundred of them. The Sky was very clear all Day, and from Noon till Evening there blew a great South and South-West Wind.

The 21st, we advanced 40 Li, almost always North, and for the most part among little Sand-Hills, full of Briars, and a kind of Willows, which grow like Bushes in these Sands. The Road was pretty tolerable, so that not only the Camels, and other Beasts of Burthen, arrived in good Time, but even the Waggons came in before Night. We encamped in a little Plain between two Ponds: They told us the Water of that to the East was good to drink, but the other was salt and bitter; besides, there were several little Meers, whose Water look'd like Lye, it was so full of Nitre: This Place is called *Holbo*. The Sky was very clear till three in the Afternoon, when it grew cloudy, and the Wind, which had blown from the South till then, shifted to the S. E. In the Evening there were several Flashes of Lightning, and some Claps of Thunder were heard at a Distance, but no Rain fell till late in the Night, nor did it last long.

Holbo.

The 22d, which was Easter-Day, the Sky was overcast in the Morning, and the Wind being settled in the S. E. they were long in Doubt whether to go or stay: But at length the Weather clearing up, the Baggage was loaded, and we departed about 10 o' the Clock. We travelled about 30 Li to the North, continually among the Sand Hills, where the Roads, tho' carefully mended, were very troublesome, especially for the Waggons, the Wheels and Horses Feet sinking deep into the loose Sands. The Sky was partly clear and partly clouded all Day, the Wind blowing from the S. E. We encamped among loose Sands, near which there were several little Meers. Ten Li to the East, there was a Fountain of very good Water, which many went for to drink; this Place is called *Anghirtü*.

The 23d, we marched 37 Li, almost due North, sometimes declining a little to the West: The Sky was very cloudy from the Morning, and about 9 or 10 o' Clock it began to snow, which lasted till next Morning, accompany'd with a high Wind from the S. W. It was also as cold as in the Depth of Winter at *Pe-king*. 'Tis true, it was not so piercing, but it was raw and moist, which proved very inconvenient, especially

to

to the Horses, so that several dyed, and all suffered extremely for Want of Forrage: We encamped to the North of a great Plain, near a great Pool, which had plenty of Water, but very bad, and full of Nitre: This Place is called *Hájimák* from the Name of the Pool.

*Hájimák.*

The 24th, we rested here on account of the bad Weather which we had the Day before, and the S. E. Wind still continued; at Noon it shifted to the East, and in the Night came round to the West, and was not very high.

The 25th, we travelled 42 Li, for the most part to the N. N. W. the rest due North, almost continually thro' Sands; but the Roads were not altogether so difficult, being more upon a Level, and sometimes we met with hard Sands, where Travelling was easy, and saw a few scattered Tents of the *Mongols*.

*Kelba.*

We encamped in a great Plain, called *Kelba*, from a Pool there of the same Name, which extends Westwards out of Sight, but to the North appear little Hills of loose Sands. The Wind having shifted to the N. and N. W. before Day, at Noon the Clouds were all dispersed; but the Wind coming about again to the S. W. and S. a few Drops of Rain fell: It was exceeding cold in the Morning, and the Ground was so hard frozen that they march'd on Horseback over the Mud without sinking.

The 26th, we rested on account of the bad Weather we had in the Night, which continued all the Morning: For the Wind having chopped about to the S. W. there fell abundance of Snow, which lay on the Ground about half a Foot deep, accompanied with a very high and cold Wind. The Weather was very bad and cold all Day long; it snowed and hailed several Times, till the Evening, when it was fair.

The 27th, we advanced 45 Li to the N. and N. W. of which the first thirty were still among loose Sands, in a Country very uneven, where several loaded Beasts fell down, tired under their Burthens, and could not be recovered. The last 20 Li were thro' a Country which opened to the N. and N. W. beyond the Reach of Sight; it however was very uneven, but the Sands not so loose as before. We encamped at a Place called *Kon nor*.

*Kon nor*

The 28th, we marched 50 Li; the first 40 were to the N. N. W. and the 10 last we marched by a little River of a rapid Current, and making an infinite Number of Windings in the Plains. Its Course is from E. to W. its Stream not deep, but its Banks are very difficult of Access on both Sides, so that we were forced to go a great Way about to avoid crossing it. All the Country we passed through was very open and uneven, but the Risings are easy, and as the Sands were firmer than before, Travelling was still less difficult. We encamped near a great Pool, or Lake, called *Kúrchan nor*, where the Emperor fished, and caught only one Sort of little Fish, but very well tasted. The Regulo, to whom this Country belonged, came to salute the Emperor, with several Princes of his House, and presented him with a good many Horses, Oxen and Sheep.

*Kúrchan nor.*

The 29th, we travelled 33 Li to the N. declining a little to the W. in a Country like the former, but more even. We encamped in a Place called *Húlústay*, near some Pools of very bad Water, being full of nitrous and other Salts. It was a very clear Day, with a strong S. and S. W. Wind.

*Húlústay.*

The 30th, we rested to give Time for the two Standards, which had overtaken us, to get before us. They passed with their Baggage before the Emperor, who stay'd two Hours to view them. He expressed some Concern to see the Horses and Beasts of Burthen in such bad Case, saying publickly, that he and his Council had done ill to set out at so improper a Season, in which his Retinue were obliged to load their Equipage with Rice for their Subsistence, which ought not to have been done, till they had passed the Great Wall, in order to ease the Beasts of Burthen. Two of the Princes put themselves at the Head of two Standards, which they were to command, and taking Leave of their Father, marched forward. It was fair Weather, with a gentle Breeze from the N. W. and W.

May the 1st, the Sky being overcast, and some Snow falling as we were preparing to set out, Proclamation was made that we should rest this Day also; however the Clouds quickly dispersed, and the Sky grew clear, with a moderate Wind from the N. W. and W.

The 2d, we travelled 55 Li to the North, declining sometimes a little to the West, in a Country more uneven and sandy, but abounding with Grass: We ascended a pretty high Hill, and the Land seemed to rise considerably. We encamped in a Place named *Sira suritá*, where was plenty of Water and Forrage. In the Neighbourhood were three Meers or Pools, and the long and slender Grass served Part of our Retinue for Fuel to dress their Victuals. We encamped to the South of a sandy Hill, which sheltered us from the North Wind. The Weather was very fair and mild, with a gentle Breeze from the E. and N. E. which ceased towards Noon: We began again to eat but once a-day, by the Emperor's Order, who set the Example himself. In the Evening P. Thomas and I observed the Variation of the Needle. The Sun touched the Horizon  $112^{\circ} 40'$  from the South Point, or  $22^{\circ} 40'$  from the East; whence the Variation did not amount to  $1^{\circ}$ . We took also the Height of the Pole, and found it  $43^{\circ} 57'$ , which agrees nearly with the Computation of the Distance we had travelled.

*Sira suritá.*

The 3d, we still waited for our Convoys, and to refresh our Cattle. The Sky was very clear all Day, a high Wind blowing from the N. and N. W.

The 4th, we advanced 38 Li N. N. W. in a very open and level Country; the Soil consisted of Sand mixed with Earth, and there was plenty of Grass, but dry and withered. We encamped in a place named *Habir-ban*, near a great Pool, and digged several Wells of pretty good Water. The Weather was cold in the Morning, but the rest of the Day was very fair and temperate, scarce any Wind stirring.

*Habir-ban.*

The 5th, we marched 50 Li, N. and N. W. in a Country quite open to the N. and S. but we met with several little Hills to the E. and W. which had neither Trees nor Rocks. In many Places was very good Pasturage and odoriferous Herbs, which just began to appear: We pitched in a Place called *Horbo*, where are several Meers, whose Water was very bad, as well as that of the Wells we digged, so that we were obliged to fend to a Spring a League off. The Day was cloudy, tho' without Wind or Rain; but in the Evening, there was a gentle Breeze which cleared the Sky.

The 6th, we travelled 30 Li directly North, in a very open Country, but rugged and barren, the Soil consisting of a firm Sand without Forrage. We observed the Land still elevated, as we advanced. Our Camp was in a Plain called *Keter-kú*, not far from a Spring of very good Water, near which we dug several Pits; there was a Meer of very salt and bitter Water. The Weather was very fine and clear, but cold in the Morning; the Wind being direct N. but moderate.

The 7th, we advanced 30 Li due N. in a Country like the former, and encamped in a Place called *Targbit*, by a great Meer of Rain-water, in a Bottom surrounded with Hillocks. The Weather was somewhat cold in the Morning, but afterwards temperate and warm towards Noon, continuing so till Evening, but

but always very fair, with a gentle N. Wind. The Emperor's Envoys to the King of *Eluth* returned to the Camp, having been sent to demand why that Prince had entered the Territories of the *Kalkas*, after promising to return no more, and what was his Design. These Envoys had been detain'd three Months in a <sup>The Envoys to Eluth return.</sup> Camp, very doubtful what would become of them, and strictly guarded in a Valley, without being able to know any thing of the Strength of the Enemy, or his Design; after which they were dismissed on Foot, and without Provisions. The King commanded a Letter to be delivered to them in Answer to the Emperor, and ordered them to be told (for he did not admit them into his Presence) that he might have put them to Death, by way of Reprizal, for 500 of his Men, who, contrary to the Law of Arms, were murdered the Year before in the Retinue of his Ambassador; but that he made Use of Clemency, and would give them their Lives, but ordered their Horses and Camels to be seized. One of the Envoys told me that the *Eluths* had a great mind to kill them, but that the King prevented them; they left them the Provisions they brought with them, which did not last above two Months. Afterwards, being just famish'd, and begging to be killed, they were presented with Dogs, Camels, Colts, &c. all meer Carrion and unserviceable. 300 Horsemen guarded them from *Tbula*, till they arrived a great Way on this Side the *Kerlon*, making them perform great Stages on Foot without Pitying some of them, whose Feet were excessively swollen. The King's Letter was conceived in modest Terms, but he insisted on being in the Right, and that it was unjust in the Emperor to protect a Man who had committed such enormous Crimes.

The 8th, we remained in our Camp to refresh the tired Horses. The Weather was fair and temperate all Day; a moderate Wind blowing from the N. W.

The 9th, we travelled 42 Li directly N. in a very level and open Country: The Soil for the most Part was a hard Gravel mixed with some Earth, which produced but little Forage. In the Morning the Horizon was hid with Vapours; soon after Sun-rise arose a N. E. Wind, which grew violent and cold, afterwards it shifted to the E. and a thick Fog arose; towards Noon, the Wind fell much, and then shifting to the N. the Vapours dispersed, and the rest of the Day was pretty fair. We encamped in a Place called *Penzé*, where there were Springs of good Water, and plenty enough of Forage.

The 10th, we marched 50 Li to the N. W. in a Country pretty like the former, and encamped in a Place called *Kodo*, where there were three Springs and a Meer, but very little Forage. The Sky was clear all Day; but a very high Wind arose from the N. W. about 8 o' Clock in the Morning, and held till Evening. At Noon we took the Height of the Pole with the Emperor's great Astrical Ring, made by *Butterfield*, and found it 45° and some few Minutes. <sup>Kodo Latitude observed.</sup>

The 11th, we continued in our Camp to rest the Equipage. The Sky was clear in the Morning; but soon after Sun-rise, sprang up a N. W. Wind, which became exceeding violent and filled the Air with Sand and Dust so as to darken the Sun: The Night following the Wind, which fell in the Evening, began again towards 12 o' Clock, and shifting to the South, the Sky was overcast with Clouds, a little Rain falling about Day-break.

The 12th, we remained still in the same Place, as well on account of the cold and fierce Wind that blew, as for fear lest the Snow, which had begun to fall, should continue. The Wind blew very violently all Day from the N. W. and the Air was quite filled with Sand Dust. About 10 at Night, two Officers came Post, and they reported that they had been very near the Van Guard of the *Eluths*, who marched along the *Kerlon* with the Stream, and seemed to advance towards us. This News dispelled the Emperor's Melancholy, and filled the Camp with Joy, at least in Appearance, because from this they began to have Hopes that the Journey would not be so long as they apprehended; for they had suffered greatly in the Camp. His Majesty forthwith summoned his Council about Midnight, and dispatched Expresses to the Generals of his other two Armies, which marched to the West of us, with Orders for one of them to press the Enemy in the Rear, while the other shut up all the Passages by which they might escape. <sup>The Eluths advance towards the Frontiers.</sup>

The 13th we travelled 70 Li due North. At the End of the first 50, we passed the Limits of *Tartary* belonging to the Emperor, that is, the Country inhabited by the *Mongols*, divided into 49 Standards, which had submitted to the *Manchews* before they conquered *China*. There is no Mark in this Place to distinguish the Bounds, but a Hill much higher than the rest thereabouts, and now covered with Snow. The Weather was fair all Day, but as excessive cold in the Morning as at *Pe-king* in *December*, and yet there was but a moderate N. W. Wind, which increased gradually till Noon, when it diminished considerably; yet the rest of the Day was temperate. We encamped in a little Plain called *Sûdetû*, quite surrounded with Sand-Hills, where was a Spring of very good Water.

The 14th, we travelled 70 Li to the N. W. for the most Part, thro' a Road much like the former: In several Places were loose Sands, with some small Trees and Bushes. We encamped near a great Meer, the Water of which was quite white and full of Nitre; this Place is called *Hâlûssutay chabân nor*: The Forage was better here than in any Place we had met with on the Road. At the End of 10 Li we passed by some great Blocks of white Marble set in the Ground; on one of which were cut several *Chinese* Characters, importing that the third Emperor of the Family of *Tay-ming*, named *Yong-lo*, had passed this Way much about the same Season, when he went to make War against the *Mongols* of the Family of *Ywen*, who had been expelled *China* by *Hong wû*. The Sky was overcast all the Morning, and a N. E. Wind blew so cold that we were quite frozen, tho' clad with double Furrs, as in the Depth of Winter: It snowed pretty hard towards Noon for a quarter of an Hour, after which it became fair and temperate the rest of the Day. <sup>Monument of Victory</sup>

The 15th, we rested to wait for the Troops with the Artillery. The Day was pretty fair and temperate. The 16th, we travelled 50 Li to the N. W. the Country still the same, and encamped in a Place called *Kara manguni haberhân*, among Hills, to the North of a large Plain, more than a League over, where we met with several Meers, which seemed to be full of Nitre: Above our Camp there was a Spring of running Water, which yet was of a sweetish Taste. The Weather was somewhat cold in the Morning before Sun-rise, but afterwards hot and fair; towards Noon a little Wind arose out of the N. W. which allayed the Heat. There arrived in our Camp an Officer, belonging to one of the most powerful Regulos of the *Mongols* who are Subjects to the Emperor: His Master had sent him, by his Majesty's Order, to the King of *Eluth*, under Pretence of joining him against the *Manchews*. This Officer had an immediate Audience of the Emperor, to whom he delivered the King of *Eluth's* Answer to the Regulo's Letter, wherein that Prince pressed him to come and join him with all Expedition, assuring him that he was to be reinforced with 60,000 *Russians*; and that, in short, if they defeated the *Manchews*, they would march together directly to *Pe-king*, and that if they conquered the Empire, he would divide it with him. This Envoy added that the King of *Eluth* had given him a very gracious Audience, that he was pretty tall, <sup>King of Eluth very</sup>

very lean in the Face, and seem'd to be about 50 Years of Age. The Emperor ordered 100 Taels to be given the Envoy, and appeared very well pleas'd with the News he brought him.

March of 5  
Imperial  
Forces.

The 17th, we rested, while our Van-Guard advanced before, which consisted of 3000 Chinese Infantry, all the Musketeers of the 8 Standards, to the Number of 2000; 800 chosen Men out of the Life-Guard, 800 Mongol Horse, and a Train of Artillery. The Troops of the first Standards, with the Guards and Officers of the Emperor's Household, besides a great Number of Volunteers, were to form the main Body, which his Majesty was to lead in Person; having under him three of his Sons, and a Regulo with the principal Grandees of the Empire: The Rear was composed of the Troops of the five other Standards, with the Regulos, and two of the Emperor's Children, who are their Chiefs, at their Head. The Weather was clear and very hot all Day, there being scarce any Wind stirring. Going out of the Camp at the North Gate, I saw a kind of Tree, or rather a Mast, erected on an Eminence a little way off, which had Pegs at proper Distances, serving for Steps to climb by; on the Top were two Centry-Boxes, and at the Foot of it, a Guard of Soldiers. At the Top of this Mast in the Night are placed Centinels to give a Look-out over the Country.

The 18th, we advanced 70 Li to the N. N. W. thro' the most level and open Country we had yet seen. There was in many Places pretty good Forage; but we found no Water till we came to the Place of our Encampment, called *Ongon elezú*, where was a Meer, whose Water was full of Nitre, which oblig'd us to sink Wells. The Weather was somewhat cloudy in the Morning, but not cold, tho' there was a high S. E. Wind, which shifted to the E. and N. E. and contributed to disperse the Clouds, and qualify the Heat, which otherwise had been very troublesome.

The Van  
advances.

The 19th, we rested to refresh our Equipage. The Emperor sent his eldest Son, accompany'd with *So san lau yé*, one of the chief Lords, and principal Ministers of the Empire, to command the Van, consisting of 6 or 7000 Soldiers, enjoining them not to engage the Enemy without express Orders, tho' they should offer Battle; but to keep wholly on the Defensive, waiting till the rest of the Army should come up: His Majesty visited all the Quarters of the Camp, which surrounded his own. It was a very fair Day, with scarce any Wind, and very hot for the Season: But after Sun-set the Air grew cool, and the Night was cold.

The 20th, we marched 120 Li almost directly North; the Road lay thro' an open Country, interspersed with Hillocks, that glittered with mineral Stones. We found no Water in all the way, excepting a little Meer, which oblig'd us to make our Stage so long, and encamped to the N. of a great Plain, called *Sibartay* or *Sibantú*, near a Morass, which had a little Water: we digg'd a great many Wells, which afforded very cool, but not wholesome Water; the Wells for the most Part were sunk in the Ice, the Ground being frozen a Foot and half deep. The Weather was very hot all Day, and calm till Noon, when a N. E. Wind arose, which grew very violent and continued all the Night.

Condition  
of 9 Eluth  
Army.

The 21st, we halted to give the Equipage time to rest. The N. Wind continued, blowing with great Violence all Day; on the Evening there fell a little Rain, which allay'd the Wind. A *Tayki* of *Kalka* brought two *Eluth* Prisoners; as they were poor stupid Creatures, nothing material could be got out of them: They only said that the *Eluth* Army did not amount to 10,000 Men; that their King did not imagine the *Manchews* would come so far in quest of him, but that if they did come, he was resolv'd to fight. An inferior *Mongol* Officer, settled at *Pe-king*, who had been sent to observe the Enemy's Motions, returned to the Camp, and reported that he was met, a little beyond the River *Kerlon*, by a Party of 30 or 40 *Eluth* Soldiers, who had pursued him smartly for a long Time, and in all likelihood would have taken him, had not a high Wind, which arose in the interim, diverted them from following him: the Emperor rewarded him with a Mandarinate of the fifth Order for himself, and one of his Sons after him. In the Evening arriv'd another Express, who brought News that the second Army which march'd on the West Side, and was to proceed directly to *Tbilá*, to cut off the Enemies Retreat, was so much fatigued, that it could not arrive there till about the third of the fifth-Month, that is, the second of *June*.

A Council of  
War held.

The 22d, we continued in our Camp. The Sky was overcast before Day, and there fell some Rain, then it cleared up; but there blew a strong N. Wind till three in the Afternoon, and the Sun was covered with thick Clouds all Day, till Evening, when it grew fair, and the Wind ceased: A great Council of War was held. The Grandees of the Empire were divided in their Opinions some being for advancing with all Diligence, and attacking the Enemy before our Provisions failed, or they had Time to retreat, which probably they would have done, in case we stay'd till the other Armies join'd us: Others advis'd to march leisurely to the River *Kerlon*, resting every second Day to give Time for Recruits of Men and Provisions to arrive, and that in the mean Time the other Armies might join us, if it was judg'd proper, or annoy the Rear of the Enemy, if they should advance to fight us: A third Party headed by a Regulo, or Prince of the Blood, being President of the Council of the Princes, advis'd to chuse the first commodious Place that offer'd for Water and Forage, and there encamp till the other Bodies came up; that if the Enemy was resolv'd to retreat, he had now an Opportunity, and that our Troops would be much less able to pursue them after a tiresome March, which would compleatly ruin the Horses and Equipage. The Emperor, after perusing their Opinions in writing, resolv'd to hear the Matter debated; he said afterwards that as this was an Affair of the last Consequence, he would determine nothing till he had propos'd the three different Sentiments to the Princes and Grandees who were in the Rear and Van; accordingly he immediately dispatch'd two Officers to know their Sentiments.

The 23d, we attend'd the Return of the Couriers sent to the Princes and Grandees as aforesaid, most of whom were of Opinion That it was best to wait for the Junction of the other Armies, or, at least, to advance by slow Marches: However the Emperor deferred coming to a Resolution till next Day. The Weather was fair and very hot, with scarce any Wind.

The 24th, we march'd 100 Li, mostly to the N. W. thro' a very open Country, and full of little Hills and Dales; the Road was very good and easy, the Soil being Sand mixed with Earth, which afford'd plenty of Forage. We met with no Water but in Wells which we dug, about half way in our March. We encamp'd to the South of some Hilllocks, in the North Side of a great Plain, in a Place called *Chaban Púlak*, where were three Springs, near which we digg'd several Wells, one of them square and large to water the Cattle in. The Sky was clear all Day, but there arose a high west Wind towards Night, which cool'd the Air. The two Officers of the Emperor's Guards, who had been to reconnoitre the Enemy, brought Advice that from a Mountain, about 180 Li from hence, they discovered three Horsemen, who seem'd to be the Enemy's Scouts, and that far beyond them they had perceiv'd a great Dust, which they supposed to be rais'd by the Enemies Van-Guard.

The



The 25th, we stopped to rest the Equipage, and the Emperor took a Resolution to wait till the two other Armies came up, and then advance towards the Enemy: That they should alter their Rout to the N. W. and march N. E. towards the Head of the *Kerlon*. It blew very hard all the Day from the N. and N. E. The Sky was overcast a little after Noon, and in the Evening there fell some Rain, which allayed the Wind.

The 26th, we rested, expecting the Provisions, which began to be wanted. The Sky was clear all the Day long, and a small Wind blew from the North, which allayed the Heat. One of the considerable *Lamas* among the *Tartars* subject to the Emperor, who is a Man of great Abilities, and mostly employed to treat with those of his own Nation, arrived in our Camp: He came from the Army that set out from *Kikú botun*, and had taken the western Road to *Tbúla*; he brought with him two *Elutbs*, whom his People had taken. They said they had advanced so far in their Chase after wild Mules; that their Companions, to the Number of eight, being better mounted, had escaped; that their King was encamped between the River *Kerlon* and *Tbúla*, in an open Country; that he had with him upwards of 10,000 Men, and that reckoning the armed Slaves, his Army might amount to 20,000; that a Prince of his Family, who was his Vassal, had likewise joined him with 7000 Soldiers and Servants, all armed; that they had Provisions enough, that is, Cattle, (for they eat neither Bread nor Rice) as well as Horses and Camels; and were resolved to fight, if attacked. These two Men were on Horseback, armed with Fufees, and clad with Stag-Skins: They answered to all Questions with great Sincerity and Resolution, well knowing that it would be easy to discover whether they spoke true or false; and that, in the last Case, they should be put to Death: They were taken but two short Stages from the main Body of their Army; they added, that their King knew nothing certain concerning the March of our Armies. The *Lama*, who brought these *Elutbs*, reported that the Army of *Kikú-botun*, commanded by the General *Tyangú pé*, that is, Count *Tyangú*, one of the principal Grandees of the Empire, advanced with great Speed, and would arrive near the *Kerlon* by the 8th of the 5th Moon; that they had Provisions sufficient for them till they got so far, but that they did not exceed 10,000 Men, the General having been obliged to leave the rest behind for want of Carriages and Provisions: That the third General Army, commanded by the *San Suké*, and consisting almost wholly of *Chinese*, was so fatigued, that the General had been obliged to leave most of them behind, and take with him no more than 2000 Men, who were 10 Days March from the Army of *Tyan-gú-pé*, which he had joined only with a few of his Officers. The Emperor being informed of the Coming of the *Lama* with the two *Eluth* Prisoners, was so impatient to hear News, that he immediately mounted his Horse and went to meet them.

News of 3  
Eluth Ar-  
my.

The 27th, we rested still in Expectation of the Provisions, and a Council was held all the Morning on the Advice that came over Night, wherein it was resolved to wait two Days longer for the Provisions, and then advance one Day's March, where all the Troops were to rendezvous and encamp for some Days, in Expectation of the Body under *Tyan-gú-pé*. The Weather was cloudy, and very cold for the Season, all the Morning, so that I was forced to put on my double Furr, as if it had been Winter. There blew a moderate Wind from S. W. which shifting towards Noon dispersed the Clouds, and the Air was clear till Night; but after Sun-set, arose a very high Wind from the N. N. W. which cooled the Air sufficiently.

The 28th, we still waited for the Provisions. The Weather was fair all Day, but the Wind blew continually very strong from the N. N. W. which obliged us to put on our Winter-Garments. In the Evening the Wind tacked about to the West, and the Sky was covered with Clouds, which dispersed again at Night, the Wind shifting to the N. The Troops of two of the five Standards, which composed our Rear, arrived, and encamped near us.

The 29th, we lay still; a great Number of Waggons arrived, laden with Rice, which was distributed as Need required, and the Emperor caused Oxen and Sheep likewise to be given to the Soldiers. It was fair Weather, tho' sometimes overcast, a high Wind blowing from the West, which towards Evening shifted to the N. W. Several of the fattest Horses in our Equipage died here of the Murrain, which proceeded either from the bad Quality of the Water, or from their not drinking a sufficient Quantity: The Disease discovered itself by a Lump or Swelling in the Throat.

The 31st, we advanced 90 Li N. W. first marching about two Li Southwards, in taking a Compass about some stony Hills: Afterwards we struck off to the West, and lastly to the N. W. which was our ordinary Course: The Land at first was very stony, and then Sand mixed with a very stiff Earth. The Country was open on all Sides, but not so level as before. We met with Water only in two Places, one 30 or 40 Li, the other but 5 Li distant from our former Camp. A little before we arrived, we discovered to the East a small Ridge of Hills, covered with Stones and Rocks. The Place we pitched in was called *Twirin*, where was a running Spring, which filled several Ditches and Pits we had sunk; but the Water was neither good, the Ground being full of Nitre, nor sufficient for such a Multitude of Cattle. The Weather was mostly overcast till three in the Afternoon, altho' the Sun shone out from time to time: Some Drops of Rain fell when we were settled in our Camp, after which it cleared up till the Evening; but it blew hard all Day from the N. and N. W. insomuch that in the Morning we were not over-warm, though clothed with double Furr. We came up with the Van, which had encamped here for several Days past.

June the 1st, we halted to rest the Equipage. The Weather was clear all Day, and very hot, scarce any Wind stirring. The Emperor caused the Order of Battle to be regulated, in case they should meet the Enemy; and the Manner of encamping, and entrenching. To animate the Troops, he gave the principal Officers Habits that were made for himself, and caused them to be told, That he forgave all the *Mandarins* the Half-Year's set Pay, which he had advanced them before they set out, and that they should be paid the same over again, when the Time was elapsed: He bestowed on the Soldiers the Horses which he had supplied them with, viz. One to every Trooper, and three to each of his Life-Guards, for otherwise they must have returned them, or payed for them when they came back from the War. In short, he caused the whole Army to be told, That there was now an Opportunity for every one to shew his Bravery, and that as he was himself present at the Battle, no body had any Reason to fear of being rewarded according to his Merit. His Majesty likewise resolved this Day in Council, to send two Deputies to the King of *Eluth*, to acquaint him with the Occasion of his Coming. The rest of the Troops arrived, and encamped near us.

The Empe-  
ror encour-  
rages his  
Officers.

The 16th, we halted to give the Troops, which arrived the Day before, Time to rest themselves. The Sky was clear in the Morning, but about 8 o' Clock a South Wind arose, and we had several Whirlwinds, which raised Clouds of Dust: The Air grew more and more overcast, and the Wind shifting about

about to the S. W. continued there the rest of the Day. In the Morning a *Kalka Tayki* arrived with Advice, that having passed the *Kerlon* with a Company of his People, about the Place where the Van-guard of the Enemy had appeared, he found no Sign of the March, or Encampment, of those Forces. The Emperor dispatched two Envoys to the King of *Elutb*, with a Letter, and Presents, consisting of 200 Taels in Silver, 10 Pieces of *China* Brocade, and Silks, several Suits of Brocade, and Fruits. These went under the Guard of 200 chosen Troopers, 4 trusty Officers, and a *Mongol* Officer: Their Orders were, that as soon as they perceived the Enemy, they should halt, and let the two Envoys proceed by themselves; that in case they did not find the Enemy in the Place expected, they should come back, but the Envoys should go forward as far as they could without being discovered: Lastly, that if they perceived any Troops of the *Elutbs*, they should send back the *Mongol* Officer, their Guide, who had Orders to return fullspeed. The Emperor likewise sent back with these Deputies the 4 *Elutb* Prisoners, giving to each a Suit of Brocade and a Piece of Silk. This Treatment greatly surprized these poor Fellows, who expected Death rather than Favours: However one of them, who was an old Man, was not pleased with these Presents, fearing they might cause their Prince to suspect their Loyalty, and imagine that they had betrayed his Designs. The Emperor in his Letter gave the King of *Elutb* to understand, that he came to put an End to the War between the *Kalkas* and the *Elutbs*; that if he would end it amicably, and come to meet him, or send his Deputies to any Place he thought fit, his Majesty was ready to hear him, or send Deputies thither likewise; that otherwise he should be obliged to come to a Battle.

The 3d, as they were going to load the Baggage about two in the Morning, there arose a violent N. Wind, which blew very cold; whereupon the Emperor caused the Equipage to abide in the same Place to prevent fatiguing them. The N. Wind dispersed the Clouds, but continued very violent: Nevertheless the whole Infantry, the Dragoons, and Household Troops of the Van, set forwards, together with the major Part of the Artillery.

The 4th, we advanced 60 Li, Part to the N. and Part to the E. N. E. 30 of them were among Rocky-Hills, like the former; the rest of the Way, consisted of Sand mixed with Earth, which in some Parts yielded pretty good Forage. We encamped in a Place called *Idú-chilú irú púlak*, 20 Li from *Talan púlak*. Here we found a Spring, near which they dug several Wells; however they were obliged to look for Water in the Neighbourhood for the Cattle. The Air was clear all Day; but there was a high Wind, which blew so cold that I was scarce able to bear it in the Morning, altho' I had two Fur Vests on; it continued till the Evening about Sun-set.

The 5th, we marched 90 Li, the first 20 to the N. W. and the Remainder due N. For the first 50 or 60 Li, the Country was uneven, excepting one very narrow Valley; afterwards we entered a great Plain, 40 or 50 Li in Length, and 10 broad, bounded on the E. and W. Sides by Hills, higher than those we had met with before, but without Trees or Bushes: However there was pretty good Forage. The dry Grass on one Part of the Plain, and on the Declivity of the Hills to the W. had taken fire, which was not extinguished when we passed by. We encamped within a few Li of a little Chain of Mountains, bounding the Plain on the North-Side, in a Place called *Rákúcbel*, where was good Forage and Water. A little before we got to the Camp, we met two Horsemen at full speed, belonging to those who attended the two Envoys sent to the King of *Elutb*, who gave the following Relation, *viz.* The Day before, when they came near the *Kerlon*, they perceived no Signs of the Enemy; whereupon they encamped and sent their Horses to Grass: But that next Morning, at break of Day, a Body of 800 or 1000 *Elutbs* came up and wounded 3 or 4 Servants who guarded the Horses with Musket Balls, and presently after they attacked the Troop, who had scarce Time to take Arms: Several were wounded on both Sides, but some of our Officers advancing cried out, that they came not to fight, but to conduct Envoys from the Emperor to their King with Proposals of Peace, and both Parties halted: Accordingly two of our Officers attending the Envoys to the Commander of the *Elutbs* were immediately surrounded by a Company of Soldiers, who stripped them naked, and would have treated the Envoys in the same manner, had not the Commander, named *Tanequilan*, interposed, and received them with the four Prisoners. After they had informed themselves concerning the Forces that were arrived, and understood that the Emperor himself was come in Person, and was but 10 or 12 Leagues off with his Army, they let the two Officers go, but without returning either their Cloaths or the Horses, amounting to 400, which they had taken, and with their Camp they surrounded our Soldiers; in the mean time their Commanders ordered them to make their Escape in the Night, and carry this News to his Majesty with all Expedition; and they learned from an *Elutb*, who was wounded, and remained a Prisoner, that the King was within 3 or 4 Leagues of them, with the main Body of his Army. The Sky was very clear till after Sun-rise, the Wind blew high all Day from the N. and N. W. rained from 1 or 2 o' Clock in the Afternoon till Evening, and when the Wind abated; the Cold was intense, especially in the Morning. The same Evening our 200 Men, who had been attacked by the *Elutbs*, returned to the Camp, giving an Account that the Enemy retired about 10 in the Morning, and repassed the *Kerlon*.

The 6th, we marched almost 100 Li N. W. The first Half of our Road was thro' Hills, all destitute of Trees or Bushes, tho' mostly covered with tolerable Forrage. In some Places we met with nothing but new Grass, the old having been burnt up by the *Elutbs*; and marching slowly, we grazed our Horses, who had great need of it; we found no Meers in this Day's Journey, but encamped in a Place called *Yentú Púritú*, nigh a little Spring, which scarce afforded Water enough for the Men's drinking. The Sky was pretty clear all Day, but a high N. and N. W. Wind kept us cool, even in our double Vests of Furr. In the Evening one of the Deputies, sent to the King of *Elutb*, returned, and informed the Emperor, that after having been kept under a Guard for one Day, they had a Conference with a *Lama*, who told them they could not see the King of *Elutb*, and therefore might return with their Letter and Presents; that they could not believe the Emperor was come so near them, but if it was fact, one of them might go with all haste, and advise him not to cross the *Kerlon*, for if he did, there would be no Room to retire (insinuating that an Engagement must ensue) that if his Majesty would remain on this Side of the River, they would have Time to consult with their King, who would make known his Resolution to the Emperor by the other Envoy, whom they would detain for this End: However, a Squadron of *Elutbs*, who escorted our Envoys till within 15 Li of the Camp, having from an Eminence discovered the Emperor's Army, immediately left the Convoy, and returned at full speed towards their own People.

The 7th, we travelled 60 Li, partly to the N. and partly to the W. From the Top of a little Hill, the Emperor discovered with Telescopes two Troops of the Enemy at the Distance of 30 or 40 Li: We travelled

Envoys sent  
to the King  
of *Elutb*.

They are  
in Danger  
of being  
killed.

The *Elutbs*  
Retreat.

travelled the last 40 Li in a great Plain, reaching the Foot of the Mountains from the *Kerlon*. We encamped in a Place called *Erdeni tolobak Kerlon pilong*. The *Kerlon* rises on the North of the Mountain *Kentey*, about 60 or 70 Leagues to the N. N. W. of the Place, where we encamped, and is commonly no more than 10 Fathom broad, and 3 Feet deep. It runs over a sandy Bottom E. N. E. and E. and falls into the Lake, called by the *Tartars*, *Kilton*, and by the *Russians*, *Dalay*, about 90 Leagues from our Camp. This River abounds with Fish of various Kinds, such as Carps, Pikes, &c. there is Plenty of excellent Forage along its Banks, especially the Northern. The *Kalkas*, subject to *Chechin Han*, were intirely Masters of this Country before the War between them and the *Eluths*, who carried off their Cattle, harrassed them continually, and compelled them to retire Eastwards. In our March this Day and the former, the Army was divided into several Squadrons, with their Standards displayed, shining with Golden Dragons and other Ornaments. A great Squadron of Household Troops of the Van, marched in the first Line; the Artillery and Dragoons, composed the second Line; and the third consisted of the *Chinese* Infantry; 2 or 3000 *Mongol* Horse, and several Squadrons of Household Troops, armed with Muskets and Arrows, made up the Wings: The second and third Lines took up near a League in extent, but the first was closer. The Emperor marched in the second Line, attended by his Life Guards, and the Officers of his Household. As a great Multitude of Servants followed each Squadron leading their Master's Horses, and carrying their Cuirasses, besides those who waited on the Baggage, the whole made the Appearance of a very numerous Army, tho' it did not consist of more than 20,000 effective Men. Besides the Cuirasses of Iron described elsewhere, most of them had others of Raw-Silk stuffed between several Folds of Taffety to a considerable Thickness, which are an excellent Defence against Musket-Shot. It must be confessed they made a very magnificent Appearance; the various Colours of Silk mingling with the Gold of the *Cuirasses*, and the Standards, which were very numerous, dazled the Eye with their Splendour; but Trumpets or Drums they had none, the *Tartars* never using any. The Emperor had, the Day before, dispatched the Envoy, sent back by the *Eluths*, and a *Lama*, with Orders to let them know, that his Majesty would wait one Day on the Banks of the *Kerlon* for their King's Answer, and then would pursue his own Measures. In their Return, meeting with an *Eluth* Soldier, who was not able to keep up with the rest, they brought him to the Emperor; and from him we learned that the 800 Men, who had appeared for some Days past on this Side of the *Kerlon*, had retired to the Body of the Army, which was not far off. Our Advance Guards, being posted on the Hills about two Leagues to the West of our Camp, perceived on the opposite Mountains several Detachments of the Enemy, which they supposed to be their Advance Guards: Nevertheless the Emperor sent the same Deputy with the *Lama* a second Time to the *Eluths*, to advise them not to retire, but to finish the War, either amicably or by the Sword. He likewise sent back the *Eluth* Prisoner, after giving him a Vest of Brocade. The Weather was fair but somewhat cloudy, with very little Wind. About Noon it was extremely hot, but the Morning was so cold that we were forced to have Recourse to our double Furrs.

Source of the *Kerlon*,

Splendor of the Emperor's Army.

The 8th, we marched, still in the same Order, 20 Li up the Banks of the *Kerlon*, South-westward. Our Camps were always divided into two several particular Quarters, but no Care was taken to fortify them. The Weather was fair and very hot till two in the Afternoon, when a high Wind from the N. E. overcast the Sky; a little Thunder and Rain cooled the Air, and it cleared up towards the East, but continued cloudy in the West till Night. This Day an *Eluth* deserted to our Camp: The Cause of his Discontent was, that his Wife and Children had been carried off six Years before, after a Battle between the *Eluths* and his Majesty's Army. He gave out he was the Son of a Grandee of the *Eluth* Court, which was confirmed by some of the *Eluth* Officers, who came over to the Camp several Years before. The Emperor intended to have sent him back, but he begged to be taken into the Service of his Majesty: who ordered a *Manchew* Habit to be given him. He informed us that the King of *Eluth* was encamped a few Days before on the Banks of the *Kerlon* 30 or 40 Li from us; but hearing the Emperor was coming at the Head of his Armies, he retired hastily, and could not then be distant above 2 or 300 Li. On this Report, which seemed the more probable, as the *Eluths*, who had been in our Neighbourhood, had disappeared, immediately all the *Mongol* Cavalry, amounting to 3000 Men, with 300 of the Household Troops, were ordered to pursue the Enemy.

Which draws near the *Eluths*;

The 9th, we advanced 70 Li to the S. W. upwards, along the *Kerlon*. We perceived some fresh Tracts of the *Eluths*, and crossed the Place where they had encamped a few Days before. The Sky was clear in the Morning, but after Sun-rise a high S. E. Wind, which continued till Noon, clouded the Air; yet a little Rain falling it abated, and the Weather was fair the rest of the Day. As we arrived at our Camp, the Advance Guards brought in a *Kalka* Defserter from the *Eluth* Army, who related that the K. of *Eluth* retreated hastily with 3000 Men towards the Woods and Mountains on the S. of the *Kerlon*, and was not above 200 Li from us, having left the Cattle to follow him with a Detachment to guard them: That if we marched with Speed we should overtake and make ourselves Masters of them. The Emperor caused a handsome Silk Suit after the *Manchew* Fashion, to be given this *Kalka*, tho' some suspected he was a Spy.

The 10th, we advanced 70 Li, still along the *Kerlon*, where the Plain widened and the Hills lessened. The Pasture was good, but neither Tree nor Bush appeared. We saw another Camp of the *Eluths*, which convinced us of their precipitate Flight by the Tent Poles, and other Utensils being left behind them; and two *Eluth* Deserters confirmed our former Accounts; whereupon the Emperor resolved upon a hot Pursuit of the Enemy: Those who were most fatigued being left to guard the Horses, Cattle, and heavy Baggage. It rained in the Night, but the Weather was fair in the Morning. After Sun-rise a moderate N. E. Wind brought some Showers of Rain between Noon and Evening, with some Claps of Thunder. The Place where we encamped is called *Kayre bojo*.

The 11th, we travelled 90 Li to the W. S. W. along the *Kerlon*. An Old Woman being found on the Road, who was left by the Enemy and had eaten nothing for three Days, the Emperor ordered her Viands and to be taken Care of: She said that the Chiefs of the *Eluths*, being at Variance with the King, some of them designed to revolt to the Emperor; but the King having discovered the Plot, loaded them with Irons: She added that he had but few Troops with him, and fled with great Precipitation. We encamped beyond the River *Kerlon*, near unto two Mountains; that to the North called *Yono*, and the other to the West *Swilbiti*. The Weather was fair all Day, but cold before Sun-rise; the Afternoon hot, and a high S. W. Wind continued till Evening. The Emperor finding that Rice began to be scarce, and the Horses were generally fatigued, called a General Council, whereon it was resolved that a Detachment of 5 or 6 Thousand Horse should be sent out with the light Artillery to pursue the Enemy, and that the Emperor, with the rest of the Army, should return to the Place to which the Provisions had been ordered to be brought.

A Detachment sent to pursue them.

The 12th, The Detachment departed at Day-break, and marched on that Side where the King of *Elutb* retreated, continually against the Stream of the *Kerlon*: Soon after the Emperor returned with the rest of the Army, encamping 4 or 5 Li from *Kayre hojo*. The Weather was fair all Day, and very hot from eight o' Clock in the Morning till Noon. After noon a violent West Wind continued till Evening.

The 13th, we travelled 10 Li directly East, among Hills and Valleys and repassed the *Kerlon*. The Sky was cloudy, and a N. W. Wind blew all Night; but it rained plentifully from two in the Afternoon till Evening, which afforded drink for our Cattle. A Courier arrived from *Tyan gü pé*, with Advice that he reached the River *Tbála*, on the 4th Instant, with the 14,000 Men in good Spirits, considering their Fatigue, and being informed by his Majesty's Courier, that *Kaldan* was on the *Kerlon*, he had advanced towards this River, and seized all the Passages, by which the Enemy might retire to the *Tbála*. This News was highly a greeable to the Emperor. We encamped in *Tarbont chaydan*.

The 14th, we travelled 120 Li S. Eastward, and encamped in *Kátúl Pülak*. The Sky was overcast, and a high Wind blew from the W. and N. W. It rained hard from Noon till Evening. This Day some *Mongols* reported that *Tyangü pé* being joyned by *Sun tsu ke*, had fought the Enemy; but giving no Account either of the Battle or the Victory, they were not credited.

*Kaldan*  
routed.

The 15th, the Weather was fair and temperate all Day long, a gentle Breeze blowing from the North. This Day Advice came, that on the 12th, *Tyan gü pé* had gained a compleat Victory over the Enemy. That General had been ordered by the Emperor to march thro' the Middle of the vast sandy Desert, entirely barren, destitute of Water, and uninhabited, which till then was thought impassible. The Army indeed suffered almost incredible Hardships; the Cavalry, not excepting even the principal Officers, being obliged to dismount and lead their Horses, which they hardly imagined would go through the Journey. They likewise fell short of Provisions and lived eleven Days upon Horse and Camels Flesh, and many perished with mere Hunger. *Kaldan* came to attack the General in this Condition, and scarcely left him time to draw up his Army in Order of Battle. Both the *Elutb* and *Manchew* Cavalry, were obliged to dismount, the Ground being rough and inconvenient for the Horse. After several Discharges from the Artillery and Musketeers, the *Chinese* Infantry, covered with their Bucklers, pierced Sword in Hand to the very Center of the Enemy; they were followed by the *Manchews*, and a dreadful Slaughter ensued: At last the *Elutbs*, being pressed on all Sides, after a brave Resistance, gave Ground and fled in great Disorder. Our Forces pursued them 30 Li beyond the Field of Battle, called *Terely*, killed 2000 and made 100 Prisoners. *Kaldan* with his Son, one Daughter, a *Lama* his Prime Minister, and 100 Followers escaped. But his Wife was killed, and the Remains of his shatter'd Army entirely dispersed. The Action lasted three Hours, wherein the *Chinese* Infantry chiefly signalized themselves. All the Enemy's Wives Children, Baggage, and Cattle, fell into the Hands of the Conquerors. This Account was first brought to the Detachment under the Command of *Ma lau yé*, which was sent in Pursuit of the Enemy, by some of the principal Ministers and Officers of *Kaldan*, who had repaired thither to implore the Emperor's Mercy. That General immediately dispatched a Courier to acquaint his Majesty, who was overjoyed with the News.

The 16th, we travelled 40 Li to the S. E. and encamped 30 Li West of *Toyzim*, where we had great scarcity of Water, but very good Forage. The Weather was temperate Morning and Evening, but very hot towards Noon. This Day the three *Elutb* Officers, who submitted themselves to *Ma lau ye*, were brought to the Emperor: One of them was an Ambassador of the *Dalay Lama*, [or grand *Lama*] to the King of *Elutb*; and the other two were that Prince's Chief Officers, one of whom was known to his Majesty, having been formerly Ambassador Extraordinary at *Pe-king*. The Emperor treated them kindly, presented them with *Manchew* Cloaths, and committed them to the Care of *San lau ye*: They were personable for *Elutbs*, whom the *Russians* name *Kálmúks*.

The 17th, we marched 30 Li to the S. E. and E. The Weather was very hot till 4 or 5 in the Evening, tho' it blew hard from the S. W. Towards Night, a Hurricane from the North had like to have blown down all the Tents: But it was soon over. This Day one of the principal Officers of the Army, commanded by *Tyan gü pé*, arrived in the Camp with a Letter from that General, giving an Account of the Battle and Victory he obtain'd over the Enemy, as before related. At his Approach the Emperor walked out of his Tent, before which the Grandees and Officers of his Retinue were assembled. The Officer having come up to his Majesty and embraced his Knees; the Emperor first asked him if all the General Officers were in Health; then taking the Generalissimo's Letters, he read them aloud himself. The Officer added that the Enemy came in Crowds every Day to surrender themselves; and that several Detachments of Horse were sent in Pursuit of the King. After the Emperor had read the Letter, and asked the Messenger some Questions, the Grandees unanimously declared that it was their Duty to return their grateful Acknowledgments to Heaven for so signal a Victory. His Majesty having readily concurred, they brought a Table, in which was placed a Perfuming Pan filled with Incense, and two Candlesticks with a Taper in each: The Table was placed in the Middle of the open Arch before the Emperor's Tents. His Majesty stood alone before the Table, with his Face to the Tent, and his five Sons immediately behind him, and behind them the *Regulos*, the *Mongols*, the *Kalkas*, the Grandees of his Train, and the other Mandarins, being all on their Knees. The Emperor took a little Cup full of Brandy, and having elevated it towards Heaven, with both his Hands, poured it on the Ground, and prostrated himself, this he repeated three Times. The Ceremony being over, the Emperor seated himself at the Entrance of his Tent, and the Gate of the Enclosure being open, all the Princes, Grandees and Mandarins, in their respective Ranks, saluted his Majesty by three Genuflexions and nine Knockings with the Head, according to custom, to congratulate him on his great Victory, which had ruined the *Elutbs*, and was the more seasonable, as the *Chinese* Army was reduced to Extremities, and in great Want of Provisions. But the numerous Herds which the Soldiers got by the Spoil was a vast Relief, for they took 6000 Oxen, 60 or 70,000 Sheep, 5000 Camels, as many Horses, and 5000 Arms of all Sorts.

The Em-  
peror's  
shank-  
giving for  
Victory.

He Re-  
cogns.

The 18th, we encamped at *Shán hanor*, returning the same Way as we came. The Weather was fair and pretty temperate all Day, the Mid-day Heat being qualified by a N. W. Wind.

The 19th, we encamped at *Sibartay*. In the Morning the Sky was overcast, and the N. Wind blew so hard and cold, what we were forced to put on double Furr: But the Wind ceasing about nine in the Morning, and the Clouds dispersing, it grew sultry hot. Towards Noon arose a strong westerly Wind which brought back the Clouds, but did not at all diminish the Heat. Towards three in the Afternoon,

noon, the Wind grew so violent that we had much ado to travel, tho' it was upon our Backs. It rained a little.

The 20th, It was cloudy but very temperate, with a N. and N. E. Wind. The 21st, we encamped about 15 Li, S. W. of *Karamanguni habirban*, where we had pitched our Tents in our way forwards. The Sky was sometimes clear, sometimes cloudy, with a fresh Gale all Day from the N. and N. W. in the Morning, and N. E. in the Afternoon.

The 22d, we encamped at *Sûdetû*. The Weather was fair and temperate all Day; the Wind blowing all the Morning from the N. and N. W. and in the Afternoon, from S. S. W. The 23d, we encamped at *Ncto*. At the End of 20 Li, we entered the Territories of the *Mongols*, who submitted at the beginning of the Monarchy of the *Manchews*. The Sky was overcast all Day; the Wind blowing from the W. and S. W. some Rain fell about ten in the Morning, and in the Afternoon, accompanied with a violent Wind, and a few Claps of Thunder. We rejoined the Men we had left behind, and found the Horses and other Cattle had recovered their Fatigue, being well fattened.

Enters the Country of the *Mongols*.

The 24th, we encamped at *Targhir*, and met with Forage all the Way, the Sky, for the most Part, clear, and the Air temperate and with very little Wind. The Emperor distributed about 25,000 Livres among the *Mongol* and *Kalka* Princes, who had followed him. Several *Mongol* and *Kalka* Princes and Princesses came to thank his Majesty in his Camp, for having revenged them on the King of the *Eluths*. The Emperor received them kindly, and entertained the Princesses, and some of the chief Princes within the Inclosure of his Tents, the rest being placed round it; and ordered Money and Pieces of Silk to be given to each of them. A Princess, who was Mother to the Regulo, in whose Country we then were, asked his Majesty for one of the little Images of *Fo*, about 20 of them in Gold, having been found amongst the Spoil in the King of *Eluth's* Camp, all which the Emperor ordered to be presented to her.

The 25th, we encamped at *Horbo*. The Sky was overcast in the Morning, till a strong N. Wind dispersed the Clouds; the Air was very temperate.

The 26th, we encamped at *Sûretû*. The Weather was fair all Day, and very hot; but cooled by a moderate Breeze from the West. *Tûshe tû bán* with his Brother, the *Lama*, *Champsin Tamban Hûtûk-tû*, in whose behalf the Emperor had undertaken this War, came to congratulate his Majesty. They made him a Present of several Horses, who gave some Pieces of Silk, Brocade, &c. in Return, and treated them sumptuously in his Tents.

Is visited by the *Khan* and *Hatuka*.

The 27th, we encamped at *Sbaban nor*; the 28th, at *Kaltu*; the 29th, at *Agbirtu*; and the 30th, at *Queyzu pulak*. We repassed the loose Sands with much greater ease than when we went; the Roads having been well mended. This and the three former Days the Weather was generally fair and hot, but often cooled by shifting Breezes.

July the 1st, we encamped at *Kon nor*; the 2d, at *Noba hogo*, taking a short cut thro' the Mountains, and the Emperor by the Way hunting Yellow Goats. The 3d, we repassed the Great Wall, and quartered 10 Li from it, at a Fortrefs called *Tuchi i ching* situated in a Streight of the Mountains. As we entered the Great Wall, we found many large Vessels full of Liquors cooled with Ice, of which all were free to drink, the meanest Servant not excepted. They were placed there, and renewed at the End of every 20 Li, till we came to *Pe-king*, by order of his Majesty, to prevent the Inconveniences of the Heats, which are more intense on this Side the Wall than beyond it. A great Number of People from *Pe-king* came now to meet us with Provisions, Refreshments, &c. and the Heir of the Crown arrived in the Evening attended by the Princes and Grandees of the Empire in their Robes of State.

The 4th, we lay at *Tyan*, a little walled City; the 5th, at *Whay lay hyen*; the 6th, we arrived at *King ho*, 20 Li from *Pe-king*: Here the Empress Dowager, four of the principal Queens, the young Princes, all the Mandarins of the Tribunals and Officers of War, came to meet the Emperor. Towards Night the Queens returned, after a long Conversation with his Majesty. The Weather continued very hot; the 3d, we had some Thunder and Rain, and the 4th, 5th, and 6th, some Rain.

Is met by the Court.

The 7th, his Majesty set forward after Sun-rise; without the Gate of *Pe-king* he found all the Mandarins and Officers of his Household in their Robes of State, and likewise those of the Tribunal, who bore the Ensigns of the Imperial Dignity, with the Trumpets, Drums, Bag-pipes, Flutes, &c. They all of them marched before his Majesty to the Palace. The Streets were well swept, lined with Soldiers, and crowded with People: The Emperor having expressly ordered that none should be made to withdraw. His Majesty went directly to the Palace of his Ancestors, near which all the Princes of the Tribunals and principal Mandarins of *Pe-king*, were assembled and placed according to their respective Ranks: He received their Compliments of Congratulation, according to Custom, by three Genuflexions and nine Knockings of the Head against the Ground: After which his Majesty visited the Empress Dowager, before he entered his own Appartment. Having often, since our Return, had an Opportunity to converse with the General, who obtained the Victory over the *Eluths*, of the many Hardships his Army had endured in marching through the Sandy Desert, he said, *That surely our Success was owing to the Direction of Heaven which seemed determined to destroy the Eluths; for if Kaldan, instead of attacking us, had retired, our Army must have inevitably perished, being quite emaciated with Hunger and Fatigue, and even unable to join the Emperor, though not above 40 or 50 Leagues distant. But, added he, these Circumstances rather induced the King of Eluth to hazard a Battle, thinking an Army so exhausted might easily be defeated: On the other Hand, Despair giving new Strength to our Forces, they carried all before them, and completed the Ruin of that Monarch, and his People.*

## P. GERBILLON'S Sixth Journey into Tartary.

WE fet out on October 14th, 1696, or the 19th of the ninth Month, according to the *Chinese*, in the Retinue of the Emperor, and reached *Chang-pin-chew*, 70 Li N. of *Peking*. His Majesty's eldest Brother, and his eldest, third and eighth Sons accompanied him. The 15th we advanced 20 Li N. and encamped near *Nan-keew*. The 16th we marched 50 Li, in the Streight of *Nan-keew*, between the Mountains and encamped beyond *Sba-Taw*, a decayed Fortrefs at the Northern Entrance of the Streights. The 17th we went 50 Li to *Whay-lay-hyen*. The 18th we made 50 Li and arrived at *Sba-ching*, a walled Town. The 19th we advanced 50 Li, 30 of which by the Side of the *Yang-ho*, a little River, and passed thro' *Pau-ngan*, a small, but populous City. We encamped in a Place called *Chang-wa-ywen*, beyond *Ki-ming*, a little Town so named from the adjacent Mountain, which is cultivated half

half way up. At the Top there is a Pagod, which the Emperor with a few of his Train visited, tho' a steep Ascent of 14 Li. The 20th we passed a Streight of the Mountains where the *Tang-bo* runs very muddy and rapid, and after travelling 50 Li, arrived at *Swen-waba-fu*, a great City, in a spacious Plain, which during the Dynasty of the *Ming*, was very populous. Here is a Garrison of 10,000 Soldiers, to watch the Motions of the *Tartars*, *China* being here very easy of Access. The way was lined on both Sides with great Numbers of People on their Knees, knocking their Heads against the Ground as the Emperor passed; and the Soldiers were drawn up under Arms a Mile and a half from the City. His Majesty remitted the Inhabitants their Taxes this Year, and gave the principal Mandarins Letters written with his own Hand, which is esteemed a very great Honour. The 21st we travelled 55 Li, to *Hya-pu*, a large, well fortified Town, 5 Li from the great Wall, of considerable Trade for the Horses, Cattle, and Skins of *Tartary*. About 12 or 1500 *Chinese* Foot, who guard the Gate of the Wall, lined the Way, under their Arms. A Troop of *Elutbs*, who had submitted, appeared on their Knees before his Majesty, who talked to their Chiefs, and ordered Silk Suits lined with Furrs to be given to each of them; the Officers had likewise Cloaths of Gold and Silk Brocade. The 22d we continued here to provide ourselves with Necessaries. The 23d we travelled 45 Li through the Mountains, and passed the Wall in a Streight called *Chang-kya-keu*, described in my first Journal. The Emperor hunted by the Way, and let fly his Falcons at some Pheasants. We pitched in *Shan-kun Tolo-bay* by a Brook. The 24th we marched over *Hinkan Sababan*, a high Mountain covered with Snow, the Cold increased as we ascended, the Brooks being Frozen; the Country forward was almost on a level with the Top of the Hill. We encamped in a wide Plain named *Kara palapu*, abounding with excellent Pasture, water'd by a Rivulet, where above 40,000 of the Emperor's Cows and Oxen grazed. The 25th we crossed the Rivulet, and having marched N. W. 30 Li on the Plain, passed a rugged Hill set all over with Stones, on the other Side of which was a Plain extending beyond the Sight. The Emperor has here a great Number of *Haras* or Studs of Horses; at the end of 15 Li we came to 58 of them in a row, each with 300 Mares and Foals with a Stallion; and 8 more with Geldings under 3 Years of Age, whence he supplies his own Stables, the Tribunals for the Soldiery and the Posts. He has likewise 80,000 Sheep, which Number is always exactly kept up. The Emperor after viewing his Studs, went to the Camp of the *Mongols* who had the Care of them; the Women stood in a row, holding Hand-boards with Butter, Cheese and Milk, as Presents for his Majesty, who alighted and staid with them some Time. We encamped in a Place called *Chont-kulam* near a little River. The 26th before we set out, his Majesty presented the *Regulos* and *Mongol* Princes, who attended him in this Journey, with Horses from his Studs, some with 120, others 50, and others 30, and gave a Saddle Horse to each of the principal Grandees of his Train. On leaving the Camp we found the Emperors Herds, and behind them the Flocks ranged in a Line extending beyond this Day's Journey, which was 35 Li W. We crossed a little Hill and encamped in another Plain, in a Place called *Orvi Pulak*. The 27th we travelled W. 60 Li, thro' a large Plain well stocked with Hares, 58 of which the Emperor himself shot with Arrows. We encamped by a Rivulet called *Hubu-erghi*. The 28th we rested in our Camp, and the Emperor diverted himself by shooting at a Mark. The 29th we travelled S. W. 50 Li in an uneven Country, but rich in good Pastures and excellent Water. We saw several Camps of *Mongols*, and the Emperor as he hunted, had the Goodness to turn aside and pass near their Tents, the poor People standing before them with their Wives and Children presenting Milk, Butter, &c. others Sheep and Horses prepared after their Manner, for all which his Majesty ordered them suitable Rewards. We encamped in a Valley called *Chnoba* or *Shnoba*, where we found several scatter'd Camps of the *Mongols* who came out with their little Presents. The 30th we advanced W. S. W. 45 Li, the Emperor hunted among the Mountains, which were very rugged and afforded little Sport. We encamped in a small Plain near two great Meers called *Whay Nor*, that is *The two Lakes*. The 31st we travelled W. 50 Li, the Emperor hunting in the Mountains; when we had passed them, we came into a large Plain, plentiful in Forage and abounding with Game. His Majesty killed a great many Hares, and shot 5 Quails, 2 flying and 3 on the Ground. In the middle of this Plain stands a Pagod, where the Emperor alighted. A great Number of *Mongols* came with their usual Presents, and some with Petitions whom he had always the Goodness to hear or send to enquire what they wanted. We encamped near a little River on the West-side of this Plain, thence called *Paron-kol* i. e. the River of the West.

November 1st, or the 7th of the 10th Moon, two thirds of our Journey lay through the Plain, and the rest in an uneven Country. The Emperor hunted as usual and ordered Money to be distributed amongst the *Mongols* who came to pay their Respects to him. We encamped in a small Valley called *Hulu-fu*, rich in Forage and well watered. The 2d we travelled 30 Li W. inclining a little to the N. thro' Hills and Valleys. His Majesty hunted but found little Sport. We encamped in a Valley called *Mo bay tu*, i. e. the Country of Waggons, a small kind being much used there; we found good Water and Forage. The 3d we marched 35 Li in a very rugged Road, thro' Mountains. The Emperor killed a Roe-buck, a Fox and some Hares. We encamped in *Kara ussu*, a Valley water'd with a Brook. The 4th we advanced 20 Li, W. in a winding Valley. We encamped in *Chabar Pulak*, whence the Emperor with a few of his Train went 50 Li, to visit a celebrated Pagod, and returned in the Evening. The 5th we marched 59 Li, in the Valley, and in the first 20 Li we crossed a little Rivulet above ten Times, the Emperor killed a great many Pheasants and Partridges. The Mountains on both Sides are not very high, being on the N. covered with Woods but bare on the S. In the Valley was good Forage and much Wormwood, which the Pheasants delight in. The Place where we pitched was called *Kara bojo*.

The 6th we travelled N. N. W. 60 Li, the first 20 in the Valley, and met Abundance of the same Birds, then entered a large Plain, bounded N. with high Mountains, and S. with small Hills. We crossed a River several times, and encamped by it, where it was scarce fordable, and near a Pyramid called *Shaban Subarhan* or white Pyramid, it is like those in their finest Pagods. The Emperor sent for 500 *Mongol* Hunters, who surrounded the Plain, so that a Multitude of Hares and Pheasants were taken.

The 7th we travelled W. 40 Li, in a great Plain, crossing the River thrice, and passing by several Mud Hutts of the *Mongols* who were, great and small, ranged along the Road to salute the Emperor, burning sweet Wood, and offering Presents of Butter, Cream, Sheep &c. About 20 Li before we came to *Quey bur-bim* or *Hubu* [al. *Kuku*] *botun* we found all the *Mongol* Soldiers ranged along the Road kneeling, and nearer the City the Officers of the *Lwan i vey* Tribunal with musical Instruments, Imperial Ensigns, &c. the People all the way on their Knees, at entering the City, whose Walls were of Earth. Before the Pagod where the Emperor was to lodge, were ranged 200 *Lamas* with their Music and Standards, dressed in their Habits, which were red or yellow Cloaks from their Necks to their Feet, and a half Mitre of yellow Cloth with a Woollen Fringe. The Emperor having dined, went to visit the other principal Pagods which have each

Strong cold  
N.W. wind  
with Snow.

Fair and  
temperate,  
a strong N.  
Wind.  
Clear and  
cold, Wind  
N. W.

Fair, calm  
and temperate.

Fair and  
Temperate

Wind high  
at S. W.  
Fair and  
temperate,  
Wind N. W.

Cloudy and  
Wind S. E.  
then S. W.  
and clear.  
Fair, calm  
and temperate.

Still fair  
and temperate.

Weather  
the same.

Fair, then a  
strong S.  
W. Wind.  
Clear and  
cold, Wind  
N. W.  
Cold Morn-  
ing, Wind  
N. W. Noon  
mild and  
clear.

Very Cold  
and cloudy  
Wind N.  
W.

Clear and  
mild Wea-  
ther till the  
18th, ex-  
cept a  
Storm of  
Wind on  
the 13th.

each a great Number of *Lamas*, whose Chief is also called *Hütükü*. They live like our Canons in separate Apartments, and meet only at Prayers in their Pagods. On the 8th, after Dinner the Emperor went to see some other Pagods, and the Fort which was decaying, then encamped without the Town, where he gave Audience to the Ambassador of the *Talay Lama*, who brought Presents of Cloth like Shalloon, and divers odoriferous Pastes, but the Emperor check'd him severely, because his Master had not sent to him, as required, the Daughter of *Kaldan*, threatening War, if he still refused to comply.

On the 9th, his Majesty made a splendid Feast for the *Mongol* Soldiers who were in the last Battle, and those of *East Tartary*, on the side of *Ninguta*, who having been on the Frontiers all the Summer to watch the Motions of the *Eluths*, were come with their General to wait on the Emperor. The *Hütüküs* were placed with the *Regulos* and *Mongol* Princes, the Ambassador and other *Lamas* with the *Grandeess*. There was Music also and Wrestling, the *Mongols* against the *Manchews* and *Chinese*. A great Number of *Mongol* and *Kalka* *Regulos* and *Taykis*, with their Wives and Children, came to pay their Duty to the Emperor, who regaled them in his Tent, and gave them Cloaths, Silk and Money. He also bought several *Eluth* Prisoners, who were taken in the last Battle, and restored the Men to their Wives, and the Children to their Parents, giving them Cloaths of Fur, and ordering the like to be done to others. On leaving this Place the same Ceremonies were observed by the People as at our Arrival, the Road being lined by the *Lamas*, &c. The 18th, we continued our Journey W. S. W. over a smooth and well cultivated Plain, passing several Villages, and two small Rivers, one of them by laying Bridges, being deep; it is called *Turgben*, and runs N. E. into the *Whang ho*, we encamped near *Onjin Kajan*. Clear and  
clear to  
the 23d.

The 19th, we rested for the coming up of 2500 Horse, from the Frontiers of *Tartary*, who had a Share in the late Victory. The Emperor who had not seen them since the Action, sent a Commissary with several Oxen and Sheep to meet them, and went out of his Camp to receive them. They no sooner saw him but they shouted for Joy. As his Majesty reviewed them he expressed his Satisfaction for the important Service they had done him, commended their Ardour in not being discouraged by the Want of Provisions or Horses, remitted the Money which they were indebted to the Imperial Treasury, and made the *Grandeess* of his Court wait on them at Dinner in his Presence. He enquired also into their Fatigues, and whether they were well used by their Officers. They all praised *Fyan gü pé*, their General, and declared that they willingly obeyed all his Commands. The 20th, we travelled W. 40 Li on the same Plain, meeting with Hamlets and tilled Land, and near the Village *Tarhan Kajan*, came to some Eminences, where stood a City in the Reign of the *Ywen Tartars*, (Successors of *Jenghiz Khan*) and, 'tis said, several others in this Country which is very fit for Culture, though without a Tree. We passed by another Pyramid or Tower of a Pagod. The Emperor killed some Hares, and the Viceroy, Treasurer and Judges of the Province of *Shansi* came to Salute him. The 21st we made 50 Li, S. W. and W. S. W. still on the Plain. The Emp. killed some Hares, and encamped at *Li sü*, a large Village with a Pagod. The 22d we got 70 Li, to the S. S. W. after 50 Li it was sandy and hilly, 10 Li further we came to the Remains of a City, whose Walls were of Earth and entire, but it had very few Houses. Here was a Magazine of Rice, containing more than 70,000 Tan, [a Tan exceeds 100 lb.] with which the Emperor furnished his Retinue for 20 Days. Advancing about 3 Li we passed a Chain of Hills, which encircled a large Plain well cultivated; we proceeded and pitched at *Hütan bojo* by the *Whang ho* which runs S. S. W. and is scarce 120 Fathom wide, but rapid. Barks were provided for crossing it, but his Majesty contented himself with shooting over it. We staid here till the 29th. The 23d, the Emperor measured the River with his Semi-circle, and found it 108 *Chinese* Paces over. The 24th and 25th, we rested, there being a great Wind at N. The 26th, the Emperor went 15 Li to hunt, and took several Hares. The 27th, his Majesty with 150 Followers passed the *Whang ho* in Barks, and hunted on the other Side, using Horses brought by the *Mongols*, some of which he was delighted with, he killed 50 or 60 Hares, and took some Pheasants with his Falcons. The *Regulo*, Chief of the *Tartars* of *Ortús* and the Princes and *Taykis* received his Majesty on the Banks and made him their Presents of Meats and dry'd Fruits, which they had brought 30 or 40 Leagues. The 29th, we travelled 30 Li, returning up the *Whang ho*, in order to find a Place where it falls into that River, hard by the City *Toto*. This City is square like the *Chinese*, its Walls only of Earth, but so well tempered, that they have continued above 400 Years uninjured. We advanced farther and encamped by the *Whang ho*, where it was quite frozen over. The Plain here abounds with good Forage, the Grass in many Places so high, that the Horses could not be seen. There were Pheasants and Quails, but few Hares. The Emperor took some of the former. Cloudy  
and colder.  
Mild and  
fair.

The 30th, the uneven Ice being melted, we passed the *Whang ho*, with all our Baggage, and entered the Country of *Ortús*, which is encompassed by this River and the great Wall, and is about 400 Li from N. to S. and 1400 from E. to W. and is inhabited by 6 Standards of *Mongols* all subject to the Emperor, containing about 75 Thousand Persons. They dwell in Tents, always moving, except a few who cultivate a small Part of the Country, which is mostly uneven with sand Hills, or covered with high Grass, so that there is plenty of Hares, Pheasants and Partridges. He killed abundance, and not a few were taken by his Servants. At the End of 45 Li, we pitched at *Tong tsu bay*, or as the *Mongols* call it *Tongskaye*. Weather  
less Cold.

December 1st, we rested, and the Emperor received Presents of Horses, &c. from the *Mongols* of *Ortús*, and gave suitable Rewards in Silk, Cloth, Tea and Money; it being the Custom to return them the full Value. The 2d we rested, but the Emperor hunted and killed some Pheasants and 54 Hares, his Followers also killed a great Number. The 3d, the Emperor went a great Compass again in Hunting, but the Train not above 20 Li W. and encamped by a Spring called *Shaban Pülak*. The 4th, the Train travelled about 30 Li N. W. but the Emperor above 60 after the Game, and the Camp was at *Hüstay*, where on the 5th the Emperor treated the Hunters of *Ortús*, being about 500, and rewarded them with Silk, Cloth and Tea. One of the King of *Eluths*' chief Officers came and surrendered himself to the Emperor. He brought off with him about 70 Persons, because they could but ill subsist, and his Wife and Children had been made Prisoners in the War. *Fyan gü pé*, the Emperor's General on the Frontiers, sent him, without his Retinue, to find out his Majesty, who received him graciously and gave him a Cup of Wine with his own Hand. He related that *Kaldan's* Party was no more than 5000 with the Women and Children, and scarce 1000 fit to bear Arms, and starving for Want of Provisions. The 6th, the Train travelled W. 20 Li. But the Emperor following his Sport all Day, killed 135 Hares, and each of his Sons above 50, and their Followers in all above 1000, also some Pheasants, but the Partridges they let pass. We encamped at *Qua tolobay*, and continued there the 7th, 8th, and 9th, the Emperor killing more Hares, till he tired his Arms. The 10th, the Train travelled 15 Li N. and the Emperor killed 121 Hares, some Partridges and a Fox; we pitched at *Chekestay*. The 11th, being very cold and a great Fog, Very cold  
N. W.  
Wind.  
Warmer  
and clear.  
Cold and  
fierce  
Wind.

Fog we rested; also the 12th, but the Emperor hunted and killed 122 Hares. The 13th, an Express came from General *Fyan gú pé* that *Kaldan* had sent an Ambassador to treat of Peace. His Majesty ordered, that he should come forward without his Attendants. At the same time a Courier brought Letters, which were intercepted, going from *Kaldan* to the Great *Lama*, and the Princes of *Kokonor*, intreating their Assistance and Prayers, and insinuating a speedy Turn in his Affairs. The 14th and 15th, we rested. The 16th, the Emperor gave a Feast to the *Mongols* of *Ortús*, and distributed among them about 10,000 Livres, each Soldier had about 6 Crowns, an Officer 15, and their *Regulas* a Suit of Cloaths. He also caused the most expert Shooters, and best Wrestlers to shew their Skill, and both himself and his Sons exercised the Bow and Musket in their Presence, but this Business was interrupted by a violent Wind at W. which covered them with Clouds of Dust. The same Day *Kaldan's* Letter was brought, which was soon translated, but contained nothing more than that it was not his Fault that the War was begun; that the Emperor had formerly promised to deal favourably with him, and therefore he intreated him to be as good as his Word.

Clear and cold, Wind W.

The 17th, we began our Return, and came again to *Hústay*, and rested the 18th. The Emperor hunted, but did not kill so many as in his way hither. The 19th, we travelled 50 Li, and encamped at *Tongskey* [or *Tums Kai*] and met with abundance of Pheasants, and took many.

Colder.

The 20th, we rested; the 21st, we went 40 Li, and encamped by the *Whang ho*, till the 26th, a little above the Place where we crossed it. The Emperor killed many Hares, though he hunted here before. The 22d, the Frost was so intense, that we could not remain long in the Air. The 23d, fell some Snow, with a Wind at N. E. which after turning to N. W. the Air became clear and warmer.

Still cold, Wind N. W.

The 24th, the Emperor sent one of the Lords of his Bed-chamber with some Refreshments and one of his Horses for General *Fyan gú pé*, whom his Majesty had sent for. And on the 25th, sent the three Princes his Sons, his eldest Brother, the Grandees of his Court and the Officers of his Guard to meet the General a League from the Camp, and the Emperor came also as far as the outer Gate of his Tent and standing there to receive him, the General fell, according to Custom, on his Knees at some distance, and his Majesty asking him of his Health made him come near, and as he embraced his Knees raised him up and led him into his Tent. They had a long Conference together, and his Majesty while at Dinner sent him several Dishes from his Table, and at last sent for the Grandees and held a Council, but kept the General some time after they were dismissed; and when he came out every one in the Court crowded to pay him their Respects, so universally was he esteemed. The same Day *Kaldan's* Ambassador had Audience, and assured the Emperor that his Master designed to submit himself, if he might expect Pardon for what he had done. But as his Sincerity was suspected, some advised to detain the Ambassador, and write to *Kaldan* that he should be kindly received, if he would submit without delay. But the Emperor dismissed the Ambassador with Honour, giving him a Letter to assure his Master, that if he came within 80 Days he should be treated with Respect but if he did not, he should be pursued with Rigour.

Cloudy, & when clear, but cold, Wind N. W. Strong cold Wind N. W.

Clear and very cold, Wind N. W.

Night and Morning piercing cold.

The 26th, after travelling 40 Li, the Emperor having hunted by the Way, repassed the *Whang ho* with all his Train and encamped a little above *Kútan bojo*; but the *Mongol* Hunters of *Ortús* remain'd in their own Country. The 27th, we went partly E. and came to some high Mountains covered with thick Grass, but without Stone or Tree, we saw some Pheasants and Partridges, also Herds of yellow Goats, but they fled away. We passed by the Ruins of two or three Cities, of which nothing was left but the Walls of Earth. We encamped at *Hay lústay*, by several Meers which were frozen, and found good Forage but no Wood. The 28th, we made 30 Li, E. crossing a Hill we came to a Valley which lies E. and W. also a Rivulet at the end of it which run S. W. We saw the remains of a famous City in the Reign of the *Twen* Dynasty, called *Ulan Palasson*, in *Chinese*, *Hong ching*. The 29th, we travelled 45 Li E. inclining with the Valley N. and S. and encamped at *Kiliké* or *Simtnir pecha*. A North Wind blew so sharp, that we were obliged to rub our Faces often to keep off the Frost. The Emperor was thinner Cloathed than any, yet bore the Weather to Admiration. The 30th, we went 30 Li, E. and S. and after passing some Hills, entered the Gate called *Sha hú kew*, or *Shúrghe túka* by the *Tartars*, of which the Bricks and Stones were fallen down and the Wall of Earth much ruin'd, occasioned by the overflowing of the *Ta ho*, with the Waters from the Mountains, but it was now frozen over. Within and without the Wall are Horses for the *Chinese* Guards, and 2 Li within is *Sha hú pí* or *Sha ho ching*, a great Town fortified after the *Chinese* Manner, with high Brick Walls, on a stone Base. It has 400 Houles with Shops for Trade, the *Mongols* coming here to Traffick. The Garrison of about 1000 *Chinese* Soldiers, Horse and Foot were drawn up by *Fú tsyang* their Commander on both Sides the Road. It was so cold that we chose not to ride but walk. The Emperor encamped by the River *Ta ho*, but most of his Retinue went to lie in the Town. The 31st, we came S. S. E. 20 Li, to a large City called *Yew wey*; with a *Tartar* Garrison of 5000 Men, draughted out of the 8 Standards at *Pe-king*, with their General and Officers. For these Soldiers, who have the same Pay as those at *Pe-king*, the Emperor has lately built Houses, at the Expence of 6,000,000 Livres, some in the City and the rest extending near 3 Miles towards the great Wall. They have 3 Rooms each with a Court, those for Officers are much larger. These Soldiers were part of *Fyan gú pé's* Army which defeated the *Elutbs*. They all stood before their Houses along the Road with their Officers, and fell on their Knees when they perceived the Emperor, who took his Lodging at the General's Palace, built at his Majesty's Charge, in the *Chinese* manner.

Cold abated.

January 1st, 1697, the 9th of the 12th Moon, we continued in this City. The 2d, we travelled 70 Li E. in a good open Country, and lay at *Tso wey*, a City as large as *Yew wey*, but less populous. The 3d, we got 60 Li, and lay at *Kan Shan*, a little City, having passed by several Forts of Earth, guarded by Soldiers, with Places to make Fires in case of Alarms. The 4th, we advanced E. 30 Li, in an even Country, 25 among Mountains, and 5 in a Plain. About Midway we passed by a famous Pagod, which had several Grotto's and Images cut in the Rocks. The Emperor measured the Height of the biggest with the Semi-circle, and found it 57 *Chinese* Feet. We lay at *Tay tong fú*, one of the five principal Cities of *Shan si*. it is near a League about, has good Walls, and fortified with Bulwarks, has 3 Gates, and a Place of Arms to each. It is very populous, the Streets straight, with many triumphal Arches, and the Houses well built. When the Emperor came within 15 Li of this Place, we met the Soldiers whom he had ordered hither when he left *Pe-king*, for a Reserve, all ranged on each side the Road, with their Officers in their Front, then those of the Garrison all under Arms, with Standards to every 50 Soldiers, which I thought too few. After the Soldiers which were all Horse, came the Governor, and other Officers to salute the Emperor. The 5th, we departed from this City by the E. Gate, over a handsome Stone Bridge, upon the *Yu ho*. The Emperor left here not only the Corps of Reserve, but part of the Soldiers who had followed him, and all the lean Horses, that they might be fatted, also those of his Retinue who did not chuse to march with that Expedition which he designed now to make towards *Peking*. We travelled 90 Li E. through

Cloudy & Snow till Noon, Wind N. W.



through several Villages and walled Towns, observing at every 10 Li, Towers with Fire-places, and having constantly to the N. at about 5 Leagues distance, that great Chain of Mountains that encompass *Cbina*. We lay at a Village called *Van quan tun*, walled round with Earth Walls.

The 6th, we travelled E. 90 Li, through several Towns, Forts and Villages, passed and repassed the *Yu ho*, and at the end of 12 Li came to the City *Yang ho wey*; we drew nearer the Chain of Mountains, and at their Foot perceived the great Wall and its Towers, and lay at *Tyen Ching*, a City walled like the rest. It is pretty large, but the Houses falling to ruin, the Inhabitants having left them by Reason of a Scarcity of Corn, and the Labour exacted by the Mandarines, on Pretence of a War.

The 7th, we travelled 110 Li E. having the aforesaid Chain of Mountains in View for 50 Li, and another Chain on the S. all the Day. At the End of 30 Li of narrow Road, we came to the City *Whay ngan byen*, then passing several Hamlets and Forts, we entered the Province of *Pe che li*, and lay at a poor Town called *Pe kyon-chang*. The 8th, we went 90 Li, the first 40 E. N. E. in a stony Country, crossing several Times, the *Yang ho*, then frozen over, then S. E. on the Plain of *Swen wha fu*, between two Chains of Mountains, 40 or 50 Li asunder, and lay at that City, passing by a Lake made by the *Yang ho*, after running under Ground. The 9th, we came to a Place on the Side of the *Yang ho*, near *Wha ywen* where we lay on our Journey outward. Here we left the High Road which runs E. to *Pau ngan byen* and took the Road of *Pau ngan chew*, turning to S. S. W. and passing the *Yang ho*, ascended a high Mountain, and very steep, on which Account the Beasts of Burden kept the great Road, tho' 20 Li about. Thence we entered a large Plain watered by Canals from the *Yang ho*, and cultivated by 51 Farmers under the Emperor, who raise Rice and are very rich. We lay at *Kyew pau ngan*, where the Houses and Shops are as good as at *Pe-king*.

The 10th, we travelled 110 Li, repassing the River, and entered on the great Road at *Sha ching*, whence we proceeded to *Tu ma*, and then to *Whay lay*, where we lodged.

The 11th, we went 110 Li, and lay at *Chang ping chew*, after repassing the Streight of *Nan kew*. The Emperor's Heir, and 5 of his Brothers, and the Grandees left at *Pe-king*, met his Majesty about the middle of this Streight, at *Kin yong quan*, where we rested. The Heads of the Tribunals, and the other *Tartars* and tartarised Mandarines of the first and second Order, came likewise to meet his Majesty, at the Entrance of the Streight, the inferior Orders were not privileged to come so far. The Regulos and Princes of the Blood, saluted the Emperor, before he entered *Chang ping chew*.

The 12th, we arrived at *Pe-king*, after going 70 Li, we met other Mandarines, ranged to receive the Emperor, all those of the Tribunal *Lwan i wey* lined the Streets and Road from the Gate of the Palace to a good Distance out of the City, with all the Imperial Ensigns. This Pomp was extraordinary, and ordered to strike a Reverence into the *Eluths*, who were come to make their Submission.

## P. GERBILLON'S seventh Journey into Tartary.

THE 26th of February, 1697, or the 6th of the second Moon, in the 36th Year of *Kang hi*, I set out from *Pe-king* in the Retinue of the Emperor. The Heir of the Crown and several of the other Princes attended him two Leagues out of the City, and his eldest Son was ordered to follow him. His Majesty sent for the two principal Officers, and, in Presence of his Sons and chief Lords of the Court, commanded them to keep his Children strictly to their Duty, to reprimand them freely, and even chastise them if there was Occasion, at the same Time declaring, that they must be accountable, at the Peril of their Lives, for any Irregularities committed by his Children in his Absence. The Emperor took this Method, because he understood that, during his last Journey, some of his Sons had been immoderate in their Pleasures.

After travelling 340 Li, we arrived on March the 3d, at *Swen wha fu*, where the Height of the Pole is 40° 42'. The 4th we travelled 70 Li, and encamped near *Kong tso wey*, a City of a considerable Circumference built in a barren Country, with Walls and square Towers of Brick, which are entire, but all within is in Ruins, and the few Inhabitants are exceeding poor. We frequently passed over Ice, the Valleys being covered with Water. The 5th we travelled 60 Li, and lodged at *Whay ngan byen*. The 6th we advanced 70 Li, and reached *Tyen ching*, a City three Miles in Circumference, but, excepting a few Shops, gone to Decay; a great deal of Soap is made here of Nitre, which issues out of the Earth. The 7th we marched 70 Li through a Plain, watered with a River, and came to *Yang ho*, a larger and better built City than *Tyen ching*, where Soap is likewise made. The 8th, we travelled 60 Li, in a level Country with a Ridge of Mountains to the N. and lay at *Kyu lo*, a walled Town. The 9th, we marched 60 Li in an uneven Country. Three Miles from *Tay tong fu*, the principal Mandarines of the Province, met the Emperor in their Robes of State, kneeling by the Road-side as usual; the Garrison of the City was drawn up under Arms, and Multitudes of People lined the Way. Before we entered the City, we passed the *Yu ho*, over a stately Stone Bridge with 18 Arches; the Ballustrades are adorned with Figures of Lions and Tigers, about 1 and a half Feet high in Demi-relief, but coarsely done, and at each of the 4 Corners is an Ox of Iron. This River is no more than a Brook in *Tartary*, and takes its Name after it has entered *Cbina* at *Ching-kew*. 80 Li from this Bridge it falls into the *Yang ho*, as do several other little Rivers we crossed. The City Walls are well built and entire, with Towers placed near one another. The 10th, we continued here, and the Emperor gave Orders that the Soldiers, and most of the heavy Baggage, should take the Road to *Ning bya*, without the great Wall while he travelled within *Cbina*. The 11th, we passed the River *Sbi li ho*, about 10 Li from *Tay tong fu*, and advanced 70 Li S. W. in a level Country: We saw some wretched Hamlets and Villages, on the Road, the Houses mostly of Earth. We lay in *Whay jin byen*, a small City poor but populous. The 12th, we travelled 80 Li, 30 W. 30 S. W. and 20 S. S. W. through a flat well-cultivated Country. In most of the Villages they have several square Towers built of Brick, whither the Inhabitants retire with their Effects in Time of War. We encamped near *Ching king chwang*, a Town walled with Brick. The 13th, we went 30 Li W. S. W. and 30 S. W. still through a level Country, the Villages being populous. As the Chain of Mountains to the North began now to diminish its Height, beyond which there is a large cultivated Plain resembling this we were in, we drew nearer the Mountains towards the South, which now appeared more elevated and covered with Snow, 30 or 40 Li from us. We encamped near the Village *Tu lin tso*. The 14th we proceeded 60 Li W. S. W. and passed the little walled City of *Mai byen*, where we crossed the *San kan ho*, over a Bridge about 20 or 25 Li from its Source, which is about 200 Paces from the Foot

of the Mountains on our right Hand. This River receives the *Shi li ho* and all the other little Rivers we met with since we left the *Yang ho*: Its Course is Eastward, inclining a little to the N. and it joins the *Yang ho* near *Pau ngan chew*. These two Rivers form one, which retains the Name of *San kan ho*, and passing a Streight of the Mountains it takes the Name of *Wen ho*, and runs to *Ku ko kyau*. We encamped at *So chew*, a City like those already passed, where a Regulo resided in the Time of the *Tay Ming* Dynasty. The Soil here being sandy and not fit for producing Wheat, nothing is sowed but Millet, and other small Grain. We found the Height of the Pole to be  $39^{\circ}$  and nearly  $28'$ . I was informed here, that *Yew Wey* was 240 Li from *So chew*, and the Great Wall only 80 Li West of us, which to the W. and S. W. of *Ka ho kew*, was in many Places but between 5 and 6 Feet high, built only of Earth and almost ruinous.

The 15th, we went 25 Li S. S. W. and 25 S. W. Near *So chew* we passed a River, called *Ni ku ho*, very broad, but so shallow that it looked like Land overflowed; it soon falls into the *San kan ho*. We saw several Villages, and encamped in a Place named *Ta shwi kew* near the Great Wall. The 16th, we travelled 50 Li, the first 20 in a very uneven Road but newly repaired, reaching S. to *Shi ching*, a little walled Town. The last 30 brought us S. S. W. through a level Country to *I king*, a Village, where we encamped, and found the Altitude of the Pole  $39^{\circ} 18'$ . A little after we set out we passed the Great Wall, which is here of Earth 12 or 15 Feet in Height, with Towers at equal Distances, fronting the East, some of Brick. It shuts up the Passages of several Streights of the Mountains, at each of which is a Gate. There is a famous Streight, called *Yang fang kew*, 30 Li from *Ta shwi kew*, which a brave *Tsong Ping*, named *Cbew*, defended for several Months with a small Body of Men, against all the Force of *Li tse ching*, who destroyed the Dynasty of *Tay-ming*. *Cbew* had entirely stopped his Passage, if he had not been treacherously killed; however his Wife supply'd his Place, and headed the Troops till she was slain in Battle. The Inhabitants built a Temple in honour to the Memory of this *Tsong ping*, and the Emperor, as a Piece of Respect, sent two Officers of his Household to visit it. The 17th, we travelled 70 Li, mostly West. The Valley now became more uneven and narrow, and the Mountains on each Hand lower; we met with many Ditches made by the Waters in that loose sandy Ground. The Inhabitants here dig their Houses in the Earth, and the Villages were thicker and the Land better than formerly. We encamped near *San sha*, a Town walled with Brick. The 18th, it snowed from Morning to Noon without Intermission; we travelled about 50 Li, half S. W. and half W. We several Times crossed a little muddy River which falls into the *Whang ho*, and the Roads were mended: We encamped in *Li kin kew*. The 19th, we marched 70 Li winding among the Mountains: For the last 40, our Way was extremely rugged and steep, so that it was with the greatest Difficulty that the Carriages could proceed. All the Mountains were tilled, except where the Precipices were quite perpendicular. We encamped near the Village *Nyen yen tsun*, where were a few Springs of good Water, and the Emperor ordered two Grandees of his Court to see a certain Quantity distributed to every one. As it was late before the Baggage arrived, we took up our Lodgings in the Houses underground. These Caves are very neat and convenient, being 30 or 40 Feet in Length, 12 or 15 broad, and at least 20 in height; the Doors and Windows of the Rooms are arched, the Walls and Roof white-washed, and at the further End is an Estrade to sleep upon; they are warm in Winter and cool in Summer: The Inhabitants make Use of neat Stoves, and burn a Sort of Pitcoal, which has an ill Smell but makes a good Fire. The 20th, we went 30 Li among the Mountains, 8 through a Valley, and 18 more S. along the Banks of the *Whang ho*, which divides the Province of *Shen si* from that of *Shan si*, and came to *Paw te chew*, a City on the Top of a steep Mountain on the East-Side of the River; it is irregularly built, and contains about 600 Houses, besides the Suburbs. From this Place comes a Kind of Carp taken in the *Whang ho*, which is very fat and more delicious than any other kind of Fish. This is attributed to a Kind of Moss growing on the Rocks, on which they feed. The Mandarins of the Province send them every Winter to *Peking*, as Presents for the Emperor and Grandees. The Height of the Pole is here  $39^{\circ} 8'$ .

The 21st, The Viceroy of *Shan si* having prepared 20 Boats, though the Emperor and all the Lords of his Court assisted in keeping Order from Noon to Night, only himself and Part of his Retinue could be transported over the *Whang ho*, which is here 200 Fathom broad and very rapid. The Mandarins of *Shen si*, received the Emperor at his landing. We encamped 3 Li from *Fu ko byen*, a little ruinous City on the Top of a steep Mountain. The 22d was spent in ferrying over the rest of the Retinue and Baggage, the Emperor himself being present and giving Orders. We found the Altitude of the Pole at *Fu ko byen* to be  $39^{\circ} 9'$ . The 23d, the Transportation was finished, and the Viceroy, with the principal Mandarins of *Shen si*, arrived and waited on the Emperor. The 24th, we travelled 40 Li in a winding Valley with a little muddy River running through it, which we crossed 12 or 15 Times; the Mountains on each Side were rocky below, but all cultivated towards the Top. We encamped at *Ku shau*, a little City or Fortrefs on a Mountain, where the Height of the Pole is  $39^{\circ} 15'$ . The 25th, we went 20 Li in a narrow Valley continually crossing the little River, and 45 over very rugged Hills; we passed *Chin kyang pu*, a walled Town, and encamped by a Brook in a very narrow Valley, named *Tsi li ho*, in the Latitude of  $39^{\circ} 20'$ . The 26th, we travelled 60 Li S. W. and W. S. W. the Roads narrow and uneven; we lay at *Shin mu byen*, a considerable City in  $39^{\circ} 8'$  Latitude, containing 2 or 3000 Families: It being but 31 Li from a Gate of the Great Wall, drives a good Trade with the *Mongols* of *Ortus*, for their Horses, Oxen, Sheep, and Skins; we passed near *Ku ye ho*, which rises in the Country of *Ortus* and falls into the *Whang ho* 120 Li from hence. Soon after the Emperor got to *Shin mu*, the Son of the petty Prince of *Hami* brought Prisoner the eldest Son of *Kaldan*, as a Present to the Emperor. All the *Eluths* in his Majesty's Retinue went forth to meet their Prince, and kneeling along the Road wept as he came up: He was a Youth of 14 Years of Age, well made, and dressed in a Cloth Riding-coat with a Bonnet of Fox Skin. His Air was melancholy, but his Countenance composed, he spoke resolutely to the *Eluths*, yet without appearing haughty or saying any thing that might offend the Emperor. He departed himself no less discretely in his Majesty's Presence, who detained him some time, and, as he kneeled, asked him several Questions. His Name was *Sepden balju*, which signifies in the Language of *Tibet*, long Life and very happy. He was ordered to be conducted to *Pe-king* next Day. The Prince of *Hami*'s Son was a lusty young Man, dressed like the *Mohammedans*, in a Vest of strip'd Sattin; he was named *Saku pek*; *Pek*, in their Language, signifying Prince. The 27th, the Bridge of the *Kyu ye ho*, having been broken down and the Stream, tho' shallow, very rapid, so as not to be fordable by the Beasts of Burthen; it was Noon before the Bridge was repaired, and we proceeded no farther than 10 Li. The Emperor made an Entertainment for the Prince of *Hami* and his Train, and diverted them with Wrestling Matches, shooting with a Bow, and with Wind-Guns, which last Invention was new to them. He likewise ordered Money and Silks to be distributed among them

So chew.

Bravery of a General and his Wife

Psautechew

The Son of Kaldan betrayed to the Emperor

them. The 28th we travelled with much Difficulty 50 Li S. and S. W. amongst Mountains of loose Sand. We encamped S. of *Pyen ling pu*, a miserable Town, Lat. observed  $38^{\circ} 55'$ . The 29th, we advanced 40 Li in a narrow sandy Valley, and encamped by *Kau kya pu*, a walled Town of 200 Houses in a Valley, where runs the *Tay bo*. Near this Place is a large square Pagod, above 20 Feet high and 30 wide, neatly cut out of the Rock, with two Pillars supporting the Roof, which is fashioned like that of a Coach. The Roof and the 4 Sides are full of little Images cut out of the Rock in Relievo, and painted with curious Colours; there are likewise some large ones of Earth gilded over. Lat. observed  $38^{\circ} 46'$ . The 30th, we marched S. W. 40 Li amidst loose sandy Mountains, which however produced abundance of Bushes and some scattered Trees. We crossed the *Tay bo*, which rises in the Country of *Ortus*, and falls into the *Whang bo*, and encamped by a small River, a little Eastward of *Kyen ngan pu*, a walled Town of about 100 Houses, where we found the Pole's height  $38^{\circ} 41'$ . The 31st, we went 55 Li still amongst the sandy Mountains, and in Sight of the Great Wall. We pitched by a Brook, called *Wang quan kyen*, 5 or 6 Li beyond *Shwang shan pu*, a walled Town miserable and ruinous, where we found the Lat.  $38^{\circ} 35'$ .

April 1st, being the 10th of the 3d Chinese Moon, we travelled 50 Li W. and 20 S. W. in an uneven sandy Country. Being often near the Great Wall, we found it built only of tempered Clay, and ruined in many Places. It is about 15 Feet high, and 6 or 7 thick at the Top; But by the Wind driving the Sand towards it, it is become a Slope easy to ride over. The Towers are of Brick about 18 Feet Square, 30 Feet high within, and above 36 without the Wall; the Entrance to them is by a little Door even with the Ground; they are about 3 Furlongs distant, and have 3 or 4 Soldiers in each with firing for Signals. At the End of 36 Li we passed through *Chang lo pu*, a ruinous walled Town by a Brook, with not above 50 Houses standing, which are inhabited by a *Shew pey*, and 80 Soldiers. We lodged at *Yu lin wey*, a populous City, above 9 Li in Compass. A *Tau* resides here, and the Garrison consists of 3,400 Soldiers, commanded by a *Tsong ping*. The Walls are above 60 Feet high, with Towers of Brick kept in good Repair. On the West runs the *Vu tin bo*, which falls into the *Whang bo*. As this City is surrounded with Sands, the Conveniencies of Life are very dear, excepting Herbs, Legumes, Melons, and Jujubes, which agree with the hot Soil; it drives a good Trade with the *Mongols* of *Ortus*, and the Height of the Pole here is  $38^{\circ} 26'$ . The 2d, we entered the Country of *Ortus* by crossing the *Vu tin*, a little River, rapid but fordable, with Meadow-Land on both Sides for 10 or 12 Fathom, which has a beautiful Effect in the midst of the Sands. We travelled 80 Li; the Country very uneven with Heaps of Sand thrown up by the Wind, and encamped by a Brook in *Tala pulak*, where the Height of the Pole is  $38^{\circ} 17'$ . The 3d, we proceeded 70 Li, first W. then S. W. and S. S. W. still in an uneven sandy Country; the Emperor hunting all the Way. We encamped in Lat.  $38^{\circ} 10'$  by the *Hay bo tu*, a wide and rapid River, but shallow. The 4th we crossed the *Hay bo tu*, and travelled about 60 Li in a Country not so uneven and sandy as before. We encamped in Lat.  $37^{\circ} 59'$  beyond the *Kurkir*, a little River rapid and muddy, which rises S. W. and runs N. E. The 5th, we travelled 40 Li in an open even Country, and encamped in *Chaban pulak*, where the Pole is  $37^{\circ} 50'$  high, by a winding Brook of very clear and good Water. We marched 50 Li S. W. two thirds of the Way through an uneven sandy Country, abounding in a Kind of Juniper Tree, but much inferior to the *European*; then we came to a large Plain reaching out of Sight, full of very high Grass and fit for Culture. We encamped by a Brook in a Place, called *Cbeltala*, where the Altitude is  $37^{\circ} 41'$ . The 7th, we advanced 80 Li W. S. W. in an even Country free from Sand, and passed a Wood above 10 Li from E. to W. We passed many Tents of poor half naked *Mongols*, and encamped by a muddy Brook, in a Place called *Tong balan nor*, where are several Pools of nitrous Water. The 8th, we advanced 60 Li S. W. We re-entered *China* by making a Breach in the Great Wall, and encamped near *Ngan-pyen pu*, a little walled Town mostly ruined; the Soil pretty good. The 9th, being the Emperor's Birth-Day, we rested, but he forbade any Ceremony. The 10th, we marched 80 Li W. by the Great Wall, which with most of the Towers is of Earth, and the Breaches neglected; but the garrison'd Towers are of Brick: We lodged at *Ting pyen*, a fortified Town, having 1000 Houses and 500 Soldiers in Garrison, with a *Fu tshang*. The Soil is sandy, but fertile. After 65 Li we re-passed the Great Wall, for Conveniency of the Road, and re-entered *China* before we came to *Ting pyen*. The 11th, we travelled 60 Li N. N. W. in an open Country and good Roads, and passed by *Yen tang pu*, a small Town with Walls and Towers of Earth. Beyond this, two large salt and nitrous Springs spread over a Piece of Ground, and the Moisture being exhales by the Heat of the Sun, leaves very good and white Salt-peter behind it. We encamped near *Wbang chi*, a large Town, but thinly inhabited, in the Lat.  $37^{\circ} 51'$ . The 12th, we travelled 60 Li N. N. W. close by the Great Wall, in many Places fallen down, passing *Kau pin*, a little Fort, joining the Great Wall. The Country was open and sandy, but every were cultivated; we encamped near *Ngang ting*, a little Town of 50 Houses and but one Gate, where the Water is nitrous and brackish, and the Height of the Pole  $38^{\circ} 40'$ . The 13th we advanced 60 Li N. W. by W. still along the Great Wall. The Country was sandy, but yielded long Grass, Briars, and abundance of Liquorice. The Emperor hunted, and killed no less than 307 Hares with Arrows. We encamped at *Hing uing*, a little walled Town. The 14th we proceeded 70 Li W. N. W. in an uneven, but well cultivated Country, still near the Great Wall. The Mandarins of *Ning bya*, who were not yet come, arrived this Day. His Majesty ordered the Mandarins of War to shoot with the Bow, and such as were not strong enough were deprived of their Office.

The 15th, we marched 70 Li N. W. by W. within Sight of the Great Wall, through an uneven sandy Country, unfit for Culture, but the Roads easy. At *Hong chen ing*, a little Town walled with Earth, the General Officers of the Soldiers, who had been sent before, waited on his Majesty. We lodged at *Heng ching*, a little fortified Town of 200 Houses, near the *Whang bo*. The 16th, we crossed that River, the Emperor had 2 large Barks built on purpose and painted; there were two great Pontoons for the Carriages and Beasts of Burthen, and near 100 Barks more, of a middling Size, holding 7 or 8 Horses with Men and Baggage. We encamped on the Side of the River in Lat.  $38^{\circ} 30'$ . The 17th we travelled 100 Li N. W. by W. and W. N. W. through a large fertile Plain, very populous, interspersed with Canals, and abounding with Rice and Trees. At the End of 10 Li, we met about 800 *Tartars* of the red Banner, and 5000 *Chinese*, 2 thirds *Cavalry*, all belonging to the Garrison of *Ning bya*, and drawn up under Arms on both Sides of the Road. Each Company of the *Chinese* had a Standard of green Satin, embroidered with Gold, and every ten Soldiers, another little Standard, all in very good Order. When we approached *Ning bya*, we found the 3000 Soldiers that had been sent before likewise drawn up under Arms, and alter them a Multitude of People, extending to the Gates of the City, each with a *Hyang* or Perfume-stick in his Hand. *Ning bya*, where we lay, is one of the largest and most populous Cities along the Great Wall; it

Ning hya  
describ'd.

is above 19 Li in Compass, has n considerable Trade, and the Houses are very close, few having Courts, and none Gardens; they are built of Timber or Earth, but the Foundations, and a Foot or two above Ground are of Brick. The People have, from the Mountains, 60 Li N. W. Timber, for building, very cheap, and supply all the Country for 4 or 500 Li round. This City is built in Form of an oblong Square, has 6 Gates and 2 Suburbs, one of them containing 5 or 600 Houses, the Walls are of Earth covered with Brick, but in several Places ruinous and without Towers, except at the Gates: Ten Li E. of this City are two great Lakes, one of them 60 Li in Compass; they abound with Fish and Fowl. We found the Lat.  $38^{\circ} 35'$ . The 20th, the Emperor reviewed the Chinese Garrison, and made them an Entertainment. The 21st, we observed an Eclipse of 11 and half Digits of the Sun, it began 4 Minutes after 7, and ended 10 Minutes after 10. The 22d, the Death of the *Talay Lama* was published, which happened 16 Years before. The Emperor had for a long Time suspected it, because his Ambassadors could never obtain an Audience, under Pretence the *Lama* was in his Retirement: But being resolved to discover the Truth, sent an Envoy last Year to the *Tipa* (or *Deva*) who governs instead of the *Talay Lama* with positive Orders to see him, or know if he was dead; at the same Time commanding the *Tipa* to deliver up to him the Daughter of *Kaldan* married to a *Tayki* of *Koko-nor* subject to the *Talay Lama*; likewise an *Hütükü Lama*, and another named *Panchan Hütükü*, next in Dignity to the *Talay Lama*, who had both espoused the Interest of *Kaldan*; threatening to make War upon him if he refused to comply. The *Tipa* terrified at this Procedure, immediately dispatched *Nimata Hütükü*, one of the principal *Lamas* of *Pütala*, with a respectful Letter to the Emperor, offering to send the Daughter of *Kaldan*, if his Majesty insisted on it, but begging he would pardon her as she was married and gone into another Family; intreating the same Favour to *Hütükü Lama*; and promising to send *Panchan Hütükü* as soon as possible. He left his Envoy to satisfy the Emperor concerning the *Talay Lama*. His Majesty received the *Lama* with extraordinary Honours, and accepted his Presents of Pastils, Coral, Beads, &c. This Envoy told the Emperor, that the old *Talay Lama* had been dead 16 Years, but before his Death had assured them he would rise again at a Place appointed; which happened accordingly. But the old *Lama* desired them to educate him till he was 15 Years of Age, and in the mean Time to keep his Death secret. He gave a Letter, with an Image of *Itö*, which was to be sent to the Emperor the 10th Moon of the 16th Year after his Death, till which Time the Envoy begged his Majesty to conceal it. The Emperor promised to do so, and sent two inferior Mandarins, along with the Envoy, to obtain the immediate Satisfaction of his other Demands. Two Days after their Departure, an Envoy, whom his Majesty had sent to the Nephew of *Kaldan* returned, and informed the Emperor, that, in the 2d Moon of this Year, he heard from an Ambassador of the *Talay Lama* of his Death and pretended Regeneration; and that in the 6th Moon the young *Talay Lama* came out of his Retirement. The Emperor thinking himself affronted by the *Lamas*, immediately sent an Express to call back *Nimata Hutuktu* and the two Envoys. The *Lama* said that he knew nothing of what had been published in another Place, but that he had executed his Orders. Upon this his Majesty thought it no Breach of Promise to open the *Talay Lama's* Letter before all the *Mongol Princes* of his Retinue.

Death of  
the *Talay*  
*Lama*.

Best Breed  
in China at  
*Ning hya*.

The 23d, the Emperor took the Diversion of fishing and fowling on one of the Lakes. The 26th, his Majesty sent us two Sorts of Raisins and Currans, brought from *Si ming* or *Tu fan*, and the Country of the *Uzbeks*; and some fine Serges, the Product of these Countries, were presented to him, who had the Curiosity to visit the Manufactories here of foot Carpets and Paper. The Carpets are like those of *Turky*, but coarser; and the Paper is made of Hemp, beaten and mixed with Lime Water. The Mandarins of the Country presented the Emperor with some Mules, the Breed here being reckoned the best in *China*.

The 27th, the two Mandarins, whom the Emperor sent to *Kaldan* along with that Prince's Ambassador, to assure him of kind Usage if he would surrender himself, arrived at *Ning hya*. They judged from *Kaldan's* Discourse, that he had no other View but to gain Time, in order to provide for his Safety. This Suspicion was confirmed by the Ambassador, *Keley quin*, himself. His Master having proposed to him to go on a second Embassy to the Emperor; he found his Intention was only to amuse his Majesty, and excused himself on Account of his Age. Soon after he fled with his Family, but unluckily meeting with the *Han bukfan Hutuktu*, at the Head of 2 or 300 Horsemen, he was attacked, most of his People killed and taken Prisoners, his Baggage plundered, and himself dangerously wounded, so that with great Difficulty he escaped with his Wife, his Son, two Grandsons, and a few more, to the Camp of *Fyang gu*, which is always on the Frontiers. *Keley quin* not being able to travel fast, on Account of his Wounds, sent his Son along with the two Mandarins: His Majesty received him graciously, gave him the *Manchew* Habit, and made him one of his Hyas. These Tidings determined the Emperor to dispatch a Body of 2000 Horse in pursuit of *Kaldan*.

Fine Coun-  
try about  
that City.

May 1st, Advice being brought that the *Lama Han bukfan Hutuktu*, intended to return with 200 Men towards the *Wbang bo*; the Emperor immediately ordered 150 chosen Horsemen to seek him out and fight him. *Keley quin* arrived and informed that *Tanghilan*, Nephew of *Kaldan*, was ready to submit to his Majesty, if he could be assured of Favour. The 4th, I took a View of the Country, which with the blooming Verdure of the Spring, began to yield an agreeable Prospect. This great Plain may be called one continued Village, for the Peasants Houses are scarcely 100 Paces distant from one another; they are only of Earth, but no Rain soaks through them. The Land being generally fat, they only turn up the Glebe with a Spade: It is divided into large square Fields, surrounded with little Canals to receive the Water from the great Canals, which are supply'd from the *Wang bo*. Above 200 Hands are employed for a Month yearly in clearing these great Canals, which are filled at pleasure, by opening the Sluices, and then every one makes a Gap in the Side next his Inclosure, and stops it again when his Field is sufficiently watered. Upon digging of one or two Feet deep, plenty of Salt-Water is found, which being exposed in square Plots of Land; during the great Heats, produces excellent Salt-peter, and this is sometimes seen springing out of the Ground. Three or four Li to the North of the City is a great Pagod, which, being inclosed with good Walls, serves for a Fortrefs. In the Middle is a large square Pyramid 9 Stories high, built with Brick, and plaistered over with Earth, and white-washed, resembling Free-Stone. About 100 *Bonzas* live very handsomely in this Pagod on the Income of the neighbouring Lands belonging to it.

The 5th, we left *Ning hya* and travelled 70 Li N. N. E. in an even well cultivated Country; at the End of 40 Li, we passed by *Yau fu pu*, a little Town with earthen Walls. The nearer we approached the Mountains, we found the Houses fewer, and the Country less agreeable. The 6th, we advanced 50 Li N. N. E. At the End of 30 Li we passed through *Pin lou bin*, a Town with good Brick Walls, but no Towers. We encamped in *Liw fu mu bé*, near a Canal of the *Wbang bo*, and with-

in 2 or 3 Li of the Great Wall in Lat.  $39^{\circ} 2'$ . The Emperor left the high Road to hunt near the Mountains of *Holang shan*, called by the *Tartars Alajan alin*, which run 3 or 400 Li from E. to W. and are not above 9 or 10 Li across in many Places; the Great Wall breaks off at each End of them; and it is said there are 360 Passages through them, most of which are walled up and guarded by *Chinese* Soldiers. Beyond them is the Residence of *Patúrí chonum*, an *Elutb* Prince of the Family of *Kaldan*, with whom falling out 7 or 8 Years ago, he submitted to the Emperor, who has made him a Regulo of the 3d Order. This Country properly belongs to the *Kalkas*, who abandon'd it upon their Wars with the *Elutbs*.

The 7th, We passed the Great Wall, which is here almost intirely ruinous, and marched 50 Li through a very even but uncultivated Country. We encamped by an Arm of the *Whang ho* in a Place called *Sbau ma ing*, 7 or 8 Li from the Mountains, which are very steep and bare. The 8th, we continued here, because it threatened Rain. The Emperor received Advice that the Princess of *Koko nor* had resolved to accompany his Ambassadors, and pay her Respects to his Majesty. Upon this Account we made but short Stages. The 9th, we went 30 Li N. E. in the same Plain, which yielded plenty of Bushes and Grass, and abounded with Hares and Pheasants. We encamped along the *Whang ho*, in a Place named *Sbi iswi tse*.

Pass the Great Wall & Whang ho

The 10th, we rested. The 11th, we advanced 35 Li N. along the *Whang ho*, and encamped on its Side in *Whang tú wen*, where was good Forage, Lat.  $39^{\circ} 28'$ . The 12th, we travelled 40 Li N. by the *Whang ho*. The Mountains disappeared towards the W. but rose high and bare 15 Li E. We encamped on the Side of the *Whang ho*. The 13th, we advanced 40 Li N. W. by N. following the River, the last 10 through deep loose Sands, blown in Heaps by the Wind. We encamped in a large Meadow abounding with good Forage. Lat.  $39^{\circ} 47'$ . The 14th, our Stage was 50 Li N. still along the River, and we passed a Thicket of Shrubs and Bushes. The Emperor went Part of the Way by Water, and hunted the rest, killing 4 large Stags. We encamped in *Sbwang pu*. Lat.  $39^{\circ} 59'$ . The 15th, we travelled 40 Li N. N. E. still by the *Whang ho*, and encamped at *Sba tew shu*, in a little Plain near a Wood, Lat.  $40^{\circ} 6'$ . His Majesty killed 5 great Stags, and took 3 young ones. Two *Mongol Taykis* arrived, whom the Emperor had sent to the Princes of *Koko nor*. They gave an Account that they had been kindly received by the Princes, who could not then set out to meet his Majesty, because some were sick, and their Equipages not ready. The Emperor sent them Word to defer their Journey till the great Heats were over, when they might come to *Pe-king*. The 16th, we went 25 Li N. E. and E. N. E. through a sandy Country along the *Whang ho*, and encamped in a Place called *Peta*, that is, the *White Pyramid*, from one of Brick plaister'd over, about 400 Paces from the River. Lat.  $40^{\circ} 10'$ . Here likewise are some broken Walls, the Remains of a great Temple. Opposite to our Camp lay 130 Barks laden with Rice from *Ning bya*, for the Soldiers, sent in pursuit of *Kaldan*. The Emperor killed 7 large Stags and two wild Boars in the Islands, made by the *Whang ho*, which are full of Thickets.

The 17th we rested, and the Emperor killed 7 Stags, and caught some Fish. The 18th, we travelled 29 Li N. E. the Way sandy. The Emperor hunted in the little Isles of the *Whang ho* as we went. We encamped in Lat.  $40^{\circ} 14'$ . The 19th, 20th, 21st, and 22d, we rested, and the little Army sent to pursue *Kaldan*, passed before the Emperor, who ordered a great Number of Camels loaden with Rice to follow them. The 23d, we travelled N. N. E. 20 Li along the River, and encamped on the Bank, in Lat.  $40^{\circ} 19'$ . We were followed by the Barks. The Emperor sent 200 of his Household Troops the shortest Way to *Kutan hojo*, to wait his Arrival there, whither he resolved to go by Water. The 24th, we went 20 Li N. E. and encamped by the River in Lat.  $40^{\circ} 22'$  amidst good Pasture, and nigh some little Woods stocked with Stags, 4 or 5 of which the Emperor killed. The 25th, we rested. The Horses, Camels, and Baggage, that were to go by Land were ferry'd over the *Whang ho*, and the Emperor fished in in the Evening. The 26th, his Majesty, with Part of his Train, went by Water, while we accompanied the main Body by Land, and travelled 50 Li N. E. in a flat sandy Country. We encamped on the Banks of the River, by *Sakir*, a Place of good Forage, near some *Mongol* Tents. The 27th, we proceeded 80 Li N. E. in an uneven Country, withdrawing from the *Whang ho*. After 20 Li, we crossed the *Chighe muren*, a little River, along which we marched, and encamped on its Bank, in a Place of good Pasture, and abounding with Hares and Pheasants. The 28th, we went 60 Li N. E. by E. in a level but sandy and barren Country, and encamped in *Urbatu*, Lat.  $41^{\circ}$  on the Side of the *Chighe muren* \* which was dry in several Places. The 29th, we advanced 50 Li in a Country like the former, and again encamped by the *Chighe muren*. The 30th, our Stage was 120 Li E. by S. About mid-way we passed the *Chighe muren*, and left it to the N. E. and encamped in *Mona hojo*, a large Meadow, yielding good Forage, which invites many of the *Mongols* to pitch here. The 31st, it rained in the Morning, and in the Evening we had a Storm with Hail and Thunder, so that we went only 15 Li S. and encamped by the *Whang ho*.

June 1st, we proceeded 70 Li, E. S. E. and S. E. along the *Whang ho*, the Plain growing narrower. We encamped on the Banks of the River, in Lat.  $41^{\circ} 36'$  where were many *Mongol* Tents. The 2d, we travelled 60 Li E. and encamped by a little River, or rather Canal, supplied by the *Whang ho*, when the Waters are high. The 3d, our Stage was 60 Li E. N. E. We encamped by a clear Brook with Willows on its Banks. The 4th, we travelled 100 Li E. then N. E. and E. N. E. winding about a Marsh. We passed a great many *Mongol* Tents, and some cultivated Lands, and encamped near a Meer, where we could find no fresh Water within 2 or 3 Li of our Camp. The 5th, we advanced 50 Li E. and E. S. E. thro' the most fertile and best cultivated District we had hitherto met with in the Country of *Ortus*: We kept at a Distance from the *Whang ho*, and encamped by a Brook of good Water in a Place called *Chikestay*. Lat.  $40^{\circ} 22'$ . The 6th we marched 80 Li E. through Meadows extending towards the *Whang ho*, and twice passed a Brook which crosses the Plain from N. to S. We encamped at *Tonska*, by plenty of good Water and Forage. Lat.  $40^{\circ} 21'$ . This Day we had the agreeable News that *Kaldan* died May the 3d, and that *Tanghilian* his Nephew was coming with the Corps, Family, and People of that Prince, to submit to the Emperor. The 7th, we proceeded 40 Li, and encamped in *Kutah hojo* on the Side of the *Whang ho*. Lat.  $40^{\circ} 19'$ .

Death of Kaldan Khan of the Elutbs.

The 8th, we passed the River. 9th, 10th, 11th, and 12th, we continued in our Camp. The 13th, we proceeded N. to the Mouth of the *Turghen*, which falls into the *Whang ho*, over against the ancient City *Toto*, where the Emperor arrived pretty late and encamped. His Majesty having spied us on the Side of the River, expressed his usual Goodness by holding up his Hand, with a Smile. In the Evening he sent to inform us that *Kaldan* being reduced to the last Extremity, and abandoned by his best Subjects, had poisoned himself. The 14th, we rested, and the Emperor ordered a Provision of Rice to be distributed

City Toto.

\* This River is laid down 15' lower in the Map, but all the Latitudes taken by this Author, more or less, disagree with it.

buted among his Train. The 15th, we advanced 60 Li E. in a level Country, and encamped in a Place, called by the *Chinese*, *Shwi tſven*, and by the *Mongols*, *Orghiku pulak*, near a little Hamlet of *Mongols*, where was a large Enclosure of earthen Walls, having been a City in the Time of the *Tſwen* Dynasty. The 16th, we travelled 60 Li E. and at the End of 7 Li, entered the Mountains, bounding *China* on this Side, which are neither very high nor rugged, but covered with good Forage, having several Brooks amongst them. We crossed a large one, which running E. falls into the *Turgben*. We encamped in a Plain fit for Culture, by the *Ulan muren*, another Rivulet, whose Courſe is to the W. Near it are some broken earthen Walls, being the only Remains of a City, called in *Chinese*, *Hong ching*, and in the *Mongol* Tongue, *Ulan palaffon*. The 17th, our Stage was 60 Li E. by N. 40 in the same Plain. Crossing some Hills we came into another Plain, yielding good Forage and plenty of Shrubs and Bushes, through which runs the *Ulan muren*, with Willows on its Banks; here we encamped. The 18th, we advanced 60 Li among Mountains with Trees and fine Valleys, watered with the *Ulan muren* (which we often crossed) and several little Brooks, producing good Forage, and, in some Places, cultivated, with Houſes interſperſed, yielding a moſt delightful Proſpect. We encamped in *Kú kú offli*, in the *Mongol* Language, or *Tſing ſhwi* in the *Chinese*, a beautiful Plain by a Brook of excellent Water, Lat. 40° 20'. The 19th, we marched 50 Li E. N. E. and N. E. among Plains, Mountains and Valleys. We encamped in Lat. 40° 35' by *Nong bon* in a great Plain, producing excellent Forage, where the *Mongols* feed the Cattle belonging to the *Manchew* Princes; all the Lands extending from *Sha ho kew* Eaſtward along the Great Wall, being their Property. A *Kalka* Regulo, with his whole Family, came to ſalute his Maſteſty, who entertained him, and preſented him with Silks and Money. It rained and thundred all the Afternoon. The 20th, we advanced 60 Li E. in the Plain, approaching the Mountains to the S. on which Part of the Great Wall runs. We paſſed an Incloſure of ruined Walls, which joins the Great Wall, and encamped in *Aru Sibartay*, a very pleaſant Place, watered with a Brook of the ſame Name; here is plenty of good Paſture and ſome tilled Land, but no Trees, the *Mongols*, many of whom encamp here with their Herds, never planting any. The 21ſt, it rained in the Morning, and we continued in our Camp. The 22d, we proceeded 60 Li E. in a Valley along the Brook *Aru ſibartay*. The Emperor hunted all Day in the Mountains. We encamped in *Kerchilu* near *Horbo pira*, a River running E. then S. through a Valley leading to a Gate of the Great Wall, about 15 Li S. of us; the Hills over which the Wall runs are low; it is here built of Earth and Stone. This Gate is ſhut up, but a walled Town is near it, and a Guard of 300 Men: It is called by the *Chinese*, *Ching kew*, and by the *Tartars*, *Ikiri tuka*. The 23d, we went 65 Li N. E. by N. in an uneven Road amongst the Mountains. We met with 40 of the Emperor's Studs, wherein were 17,000 Mares and Foals, and as many are placed on the Side of the River *Shan tú*. We encamped in a Place named *Sirdetey*, where ſome Springs give riſe to a little Brook. Here we found a great many *Mongol* Tents, Lat. 40° 48'. The 24th, we travelled 40 Li N. E. and 20 N. N. E. among the Mountains, with fine Valleys, rich in Paſture, watered by Rivulets, and much reſorted to by the *Mongols*. We encamped in the Entrance of a Plain by a Brook. Lat. 41°.

The 25th, we proceeded 65 Li E. N. E. through the Plain, where we found 80 Herds, containing 8000 Cows and Oxen, and 130 Flocks, amounting to 39,000 Sheep, all ranged on each Side of the Way: among the latter had been a great Mortality, 20,000 having died ſince the Spring. We encamped in a Valley of good Paſture, by a Brook of excellent Water. Lat. 41° 8'. The 26th, we travelled 60 Li E. over little Hills, covered with Paſture, but without any high Mountains in View. We paſſed ſome ruinous Houſes of Wood and Clay, and met with more Herds and Flocks, under the Care of the Tribunal of *Rites* or *Li pu*, whence the Victims for Sacrifice are taken: The Emperor hunted all the Way. We encamped nigh ſome Pools in a Place named *Quey tú púlak*, from a large Spring. The 27th, we went 50 Li E. over rocky Hills, but the Valleys were well watered and abounded with Paſture, where we met with the ſame Studs, Herds, and Flocks, we ſaw in *November laſt*. As the Cattle feed only upon Graſs the whole Year round, they are very lean in Winter; and in the beginning of Spring, when the Graſs rots on the Ground, they have nothing but the Roots, which they ſcrape up with their Hoofs; if at this Time any contagious Diſtemper gets among them, a dreadful Mortality enſues; they recover again with the new Graſs, which, in theſe cold Countries, does not ſpring up before the middle of *May*; in *July* and *Auguſt* they are ſo peſtèred with Gnats that they do not thrive. This Day there was a high N. W. Wind, and ſo cold that moſt of the Retinue put on a Fur Veſt. We encamped by the Side of a Brook in *Porbaſtay*, a little Plain. The Emperor gave Orders for the *Mongol* Regulos and Princes, who had attended him, to return home, making them Preſents of Cows and Sheep; and declared that he would give his third Daughter in Marriage to the Grandſon of *Tiſbetü han*. He likewiſe gave Orders for ſettling, in this Part of the Country, the *Elutbs*, who had ſubmitted, amounting, Men, Women, and Children, to 1500, and cauſed Horſes, Cows, and Sheep, to be diſtributed among them according to their ſeveral Ranks. As the Climate and Way of living at *Pe-king* had not agreed with them, many died there, which induced the Emperor to ſettle them without the Great Wall, that they might live after their own Manner.

The 28th, we travelled 60 Li N. W. and met ſeveral more of the Emperor's Flocks. Having marched 30 Li, over Hills and Deals, we deſcended the Mountain *Hing bang* for 20 Li together, but the Declivity is very gentle. This Mountain is much more elevated above the level of the Earth, on the Side of *China*, than of *Tartary*. We encamped by a Rivulet, in a narrow Valley, lying between *Hin kan tababan* and *Chang kya kew*, it is generally ſtony, but ſome Spots are cultivated, and produce good Corn. The 29th, our Stage was 90 Li; the fiſt 25 S. to *Chang kya kew*, along the ſame Valley. Before we came to the Gate of the Great Wall, we found the Garrifon amounting to 500 Men drawn up under Arms. Five Li further we paſſed through *Hya pu* a Place of great Trade before the late Wars ruined the *Mongols*; however, it ſtill contains 10,000 Families. We found the Lat. here 40° 52' and conſequently that of the Gate of the Great Wall is nearly 40° 53'. Hence to *Swen wha fu*, where we lay were 60 Li S. S. E. and S. E. The 30th we went 80 Li to *Pau ngan*, Lat. 40° 30'.

*July* 1ſt, or the 31ſt of the 9th Moon, we advanced 70 Li, where the Heir of the Crown, and his Brothers, accompanied by Regulos, &c. had waited ſome Days for the Emperor. It rained all Day, which was of great Service to the Grain. The 22d, we proceeded 120 Li, to *Chang ping chew*, ſix Leagues from *Pe-king*, where the Empreſs Dowager, and the Queens met his Maſteſty. The 4th, the Emperor entered *Pe-king* in great Triumph, all the Horſe, and the eight Standards, with the Liſſigns of imperial Dignity, being drawn upon each Side of the Way.

P. GERBILLON'S Eighth Journey into Tartary.

**M**AY 24th, 1698, the 15th of the 3d Moon, in the 37th Year of *Kang hi*, I set out from *Peking*, with *P. Antony Thomas*, in the Train of three \* *Grandees*, sent by the Emperor to hold an Assembly of the *Kalka Tartars*, and regulate the Affairs of that Country. We travelled 40 Li E, and lay at *Tong chew*, a large, populous City, and of great Trade, being situate on the Confluence of the Royal Canal, and the River by which all Commerce from the South of the Empire is conveyed to *Peking*. Here is also a little Canal only for the small Barks, which are constantly used to carry the Tribute of Rice, to that Capital, from whence a rich Merchant was come in Compliment to the President of the Treasury to entertain us in his House here, which he did with great Magnificence.

The 25th, we travelled E. by N. 70 Li: at first setting out, we passed two Branches of the River on sorry Bridges. After 20 Li coming to the City *Yen kyo*, and at 20 farther to *Hya tyen*; where we observed the Lat. 40 deg. We lay at the little City *San ho*. The 26th, we went E. then N. E. 70 Li. At setting out we crossed the River *Tjo kya ho*: after 20 Li came to the City *Twan kya ling*, and 20 further to that of *Pang kyun*, Lat. obs. 40° 2', and lay at *Ki chew*, a middling City about 5 Li from Mountains on the N. <sup>Ki-chew</sup>

The 27th, our Stage was 60 Li. N. E. at the End of 35, we passed through *Ma shin tyen*, a large Village, and lay at *Sbi men*, a small City Lat. 40° 4', and a little before we got thither, we saw through a Cut in the Mountain about a League to the N. the Burying-place of the present Imperial Family.

The 28th, our Train went 6 Li E. but we marched 10 Li about, the *Grandees* being obliged to pay their Respect to the Imperial Tombs above-mentioned. After the Ceremonies, we turned into the great Road, travelling through a well cultivated Plain, but the Corn was perishing by the Drought. After 30 Li, we came to *Pu tsu tyen* a large Village. Merid. Alt. 71° 18', then lay at *Tsun wha chew*, a City of the second Rank, 13 Li about, and famous at *Pe-king* for its excellent Tobacco.

The 29th, we travelled 50 Li N. E. by E. the last 10 among Mountains, passing several Villages, and lay at *San tun ying* a small military City, now decaying, and the Garrison reduced to 400. It has some rich Merchants who trade with the *Mongols* of *Karchin*. We found the Lat. 40° 20', but the Sky being overcast might deceive us. The 30th, we travelled 10 Li N. then 40 N. N. E. winding among the Mountains, passing several poor Hamlets, at the End of 30 Li, having gone between Hills covered with beautiful Woods of Fir, we crossed the *Lan ho* over a sorry Bridge; which runs to the E. is broad, and not fordable. Near the Bridge were much Timber on Floats, a Street with some Inns, and Houses of Watermen who had Charge of the Timber. From hence we went over a Hill, and then another which had a narrow Way cut thro' a Rock, then winding about a Mountain, passed by *Lan yang*, a ruin'd Fort, and lay at *Hi song kew* a Fortres near the Great Wall, Lat. 40° 30'. <sup>Tsun wha chew</sup>

The 31st, we travelled 60 Li, but winding about the Mountains may be reckoned only 50 N. E. we passed the Great Wall by a Gate already described, the Road lying among very steep Mountains, covered with Oaks, some of their Valleys being cultivated by the Emperor's Farmers, and we saw many wild Lillies. We encamped in a fine Valley, by the River *Pau ho*. We began to measure the Road by a Line, 3 of which made a Li.

June 1st, the 23d of the 4th Moon, we went 53 Li, but could not reckon above 45, N. E. because of the Turnings about the Mountains which were covered with beautiful Trees, especially the wild Apricocks. We crossed the *Pau ho* several times, and encamped a little beyond the Streight *Ta kya kew*, by the *Tartars* called *Taki bapchil angha*. It rained great part of the Day. On the 2d, we travelled 55 Li N. N. E. the Valleys larger and better cultivated, and the Hills less Woody. After 24 Li, we came to *U-she-kya*, a *Mongol* Town and the first Post from *Hi song kew*, it is in a fine Valley, water'd with Brooks and the River *Cbibekey*. The Lands from the great Wall to this Place are the Emperor's, but here *Karchin* begins, and they belong to the *Mongols*. The Regulo of *Karchin* sent his third Son hither to meet our Chiefs with Hunters, but the Rain and Wind prevented their Diversion. We often crossed the *Hongor* which runs into the *Lan-bo*, and brings Floats of Timber to *Peking* affording the Regulo of *Karchin* a good Revenue. We encamped at a Place called *Sirgha piray Honghor angha*, from the uniting of those two Rivers in the Valley of *Sorabo*, near some thatch'd Huts. The 3d, we travelled 60 Li N. by E. half-way in the same Valley, then crossing some Hills, entered another of great Extent, and encamped in it near the Rock *Queissu bata*, by the River *Lyau ho*, which runs N. E. into the Province of *Lyau tong*, where it is vastly increased by other Rivers. The Place was by the *Chinese* called *U she kya*, being the second Post from *Hi song kew*, it consisted only of some *Mongol* Tents, the Lat. was 41° 24'. The 4th, we advanced 54 Li, N. E. in an open Country, but little cultivated, a Chain of Mountains lying 4 or 5 Leagues W. and some to the E. and at the End of 7 Li, we passed a ruined City. We crossed two Rivulets, and encamped at *Ike chun*, Lat. 41° 37', in Sight of a Tower, which the *Mongols* call *Chaban subarban*, where once stood a City. The 5th, we went 50 Li, N. by W. allowing for Turnings round the Hills, the Country without Trees. To avoid some steep Hills, we entered the rich Valley of *Pabyen to hoy*, and encamped by the *Kodolen*, [or *Quendolen*,] the largest River we had yet come to. It runs from W. to N. E. along the Valley which is well inhabited, but the Houses are only Earth and Straw, except one of Brick and Tile, wherein lived *Erinchi*, a principal *Tayki*, to whose Family *Karchin* belonged, before it was given to the Father of the present Regulo, who was a *Chinese*. We were about 10 Li N. E. from his House and near the Chain of Mountains to the W. The Rock *Queissu bata*, I found by a Compass with Sights bore from us S. 60° W. so that our Course two Days past must be N. 10° E, and I guessed the Lat. to be 41° 50'.

The 6th, we went but 33 Li, N. inclining to E. then W. we passed over several Hills covered with Briars and wild Apricock Trees full of Fruit. The Soil a reddish Earth, with Sand very fit for Vines, if the Climate be not too Cold. We came into a Valley with some Hamlets and tilled Land, and encamped by a Brook at a Place called *Putule*. By reason of Clouds and Rain, we could not take the Lat. but guessed it 41° 58'. The 7th, we went 60 Li, for the first 15 N. N. E. and then N. crossing the Mountain *Pulengher tababan*, we entered the Country of *Onhyot*, by a great Plain, with some Spots cultivated by the *Mongols*, who pitch their Tents along two Rivers, *Siba* the Southermost is shallow, and runs E. into the *Lyau*. We found the Lat. 42° 18'. At Six in the Morning a small Earthquake was perceived. <sup>Onhyot Country</sup>

On the 8th, we travelled but 18 Li N. and encamped by the *Sirgha*, a larger River, with some scattered Tents of the *Mongols*. On its Banks we took some large Fish out of it by a Net. Here was good Pasture, Lat. 42° 24'. The 9th, we travelled 65 Li. 30 N. E. by N. on the same Plain, and by a Spring called

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\* 1. The President of the Treasury. 2. The President of the Tribunal of the *Mongols*. 3. A Privy-Councillor, or *Mejran chang hin*, who were attended by Mandarines, and some of the Emperor's Guards.

called *Mau-pulak*; then 15 Li in the Mountains, to which from where we enter'd the Country of *Onhyot* we computed a direct Line was 95 Li, we bearing N. 18° E. We descended into a Plain, and went the other 20 Li N. E. by E. encamping by the *Perkè*, a small River which runs into the *Lan bo*, but is sometimes dry, near it were some *Mongol* Tents and Spots of Ground till'd, the Soil was dry and sandy.

The 10th, we rested, because it rained, we also continued here the 11th, and found the Lat. 42° 43'. The 12th, we got 46 Li, our Course was N. E. 17° E. half the Journey thro' the Plain, then crossing a Hill, we entered another without Trees or Bushes, extending E. beyond the Sight. We encamped near a Dozen Tents of *Mongols*, who had some Wells of bad Water, which Necessity obliged us to use. The Place was called *Hotofin hátúk*; Lat. 42° 58'. We learned here that the Country of *Onhyot* is divided between two Lords; the first *Kyun wang*, a Regulo of the second Order, whose Territory is largest and the best Land. It joins to the Northernmost Part of *Ulustay*, where the Emperor hunts in Autumn, and is Mountainous and Woody. He is the Chief of one of the 49 *Mongol* Standards, consisting of 20 *Niurus*, or Companies of 150 Men, or Heads of Families, some of which are numerous. He has no fix'd Residence, but encamps along the *Sirgba* and *Siba*, but his Mother and Brother have Brick Houses, and some few *Mongols* have Mud ones. The other is a *Peyle* or Prince of the 3d Order, his Standard has but 10 Companies, they have no fix'd Abode, his Lands lie to the East, and are sandy, but have good Forage. The Rivers in this country run from W. to E. into the *Lyan bo*, which bounds it on the S. E. the *Sira muren* separates it on the North from the Territory of *Parin*, and the Mountain *Hamar tababan* on the N. E. by the *Chinese* call'd *Pe cha*.

Onhyot,  
how divid-  
ed.

Country of  
Parin.

\* It rises  
in the Coun-  
try of Uchu  
muchin,  
and falls  
into the  
Sira muren

The 13th we made 106 Li; sometimes W. but chiefly N. N. W. At 20 Li, we saw some *Mongol* Hords in a Place call'd *Imatu butuk*; our Road lay between the Mountains, and for some Li over Sands, a Skirt of the Desert *Sba-mo* which lay on the East; then we came to some good Land plough'd, by the *Mongols*. At the end of 35 Li we found the Lat. 43° 13' then travelled over shrubby Mountains, abounding with wild Apricot Trees, and came to a heavy Sand for 4 or 5 Li, at the End of which was a fine Meadow watered by the River *Sira*, which rising on Mount *Pe cha* crosses *Onhyot*, enters *Qhan* the Eastern Boundary, passes by the Residence of *Chang tú wang*, Prince of this latter Country, and joining another River falls into the *Lyan bo*; proceeding in the Meadow we passed the *Sira*, and encamp'd on its Bank by a Place call'd *Kurkè kiamon* or fifty Houses, having left *Onhyot*, and enter'd into the Country of *Parin*. The 14th we went 60 Li N. W. by W. among little Hills and Plains of good Pasture, passing some Tents of *Mongols*, the Soil sandy except some Marshes. We encamped in a charming Meadow on the Banks of the *Hata* or *Hara Muren*, \* which crosses it from N. W. to S. About 3 Li North was the House of the Regulo of *Parin*, who is *Kyun wang*, a little further that of his Mother, eldest Sister of the Emperor *Sbun Shi*, also the House of the Emperor's eldest Daughter, marry'd to the Regulo's Brother. The Houses were grand, and built by Workmen from *Pe-king*, at the Emperor's Charge. Our Chiefs went to pay their Respects to the Princesses, who entertained them handsomely, and told them they felt another Earthquake at 8 in the Morning, but not so great as the former, when they were obliged to quit their Houses. But as we travell'd on Horseback we felt neither of them. Lat. 48° 41'.

The 15th we travelled 60 Li, N. N. W. along the *Hara Muren*, and encamp'd on its Banks by a Mountain called *Hara* or *Kayre bata*, we saw several Tents and Plots of plough'd Land, to the W. were Quick-sands, to the N. a Ridge of Mountains, and to the East other Mountains call'd *Nimatu*, Lat. 43° 58'. The 16th we went 75 Li, N. W. but not without Turnings. The Country was open, the Mountains bare, and the Land unfit for Tillage. At 70 Li we came to a fine Meadow, and encamp'd by a cool Stream rising at a Fountain call'd *Katuribu pulak*. Lat. of our Camp was 44° 14'. Here a *Mongol* Countess came from *Uchu Muchin* N. W. of *Parin*, to meet our Chiefs, and enquire of the Emperor's Health, who treated them with some Provisions, and gave each two Horses, and they made a Return in Silk.

Uchu mu-  
chin country

The 17th we made 60 Li, N. N. W. at first we march'd among the bare Mountains called *Ingan*, which join to *M. Pe cha*, and separate *Parin* from *Uchu muchin*. Going towards the Head of the Stream we enter'd a sandy and marshy Plain, and at 20 Li came to some Meers, about which were *Mongol* Tents, and abundance of Cows, and the Soil nitrous, we encamped by a Brook call'd *Kultu* or *Kuldu*, where was good Pasture, but no Wood, so that our Fuel was the Dung of Cattle, the Day was cloudy and windy, we guess'd the Lat. 44° 2'. The *Ingan* Mountains are the highest Land between the N. and S. Oceans, for the Waters that rise on each side fall into the Sea on the same Side they rise.

The 18th we travell'd 38 Li, N. W. by N. thro' a Plain sometimes narrow and then larger, water'd by the same Brook, and extending 20 Li, after which it turns to the N. E. following the said Brook, and also to the N. W. which Way we marched by another Rivulet called *Palubur*, by which we encamped at *Palubur pira*, having at W. and N. W. the Quick-sands which terminate the Plain. Being near the Residence of the Regulo of this Country, he came with his Son to enquire of the Emperor's Health, and gave an Entertainment to our Grandees. The 19th we went but 19 Li, up this Rivulet, and encamp'd on its Banks at *Gongkeer*, near the Regulo of *Uchu Muchin*, who is a *Tjing Vang*, or Prince of the first Order, aged about 27, and has 24 *Niurus* in his Standard. He fetch'd our Grandees to his Tent, treated them with Beef, Mutton, Milk, &c. and conducted them back. Lat. 44° 4'. The 20th we rested, to provide Mutton, and change some Horses and Camels. The 21st we got 90 Li, for about 15 Li in a good Country with *Mongol* Tents interspers'd, but afterwards sandy and void of Forage. We first passed the *Palubur*, then at 20 Li saw the Lake *Kudon nor*, the Country open, and no Hills, but far to S. E. 14 Li further we came to the Lake *Keremtu nor*, and encamp'd at a Place call'd *Pachay kubur*, by some Pools, seemingly of Rain Water, which had no bad Taste, but when boiled was muddy, and had a thick Scum, by reason of the nitrous Soil. There was plenty of Forage, but no Wood. After 70 Li we found the Lat. 44°. It was so cold that most put on double Furs. The 22d we went 60 Li, N. E. over Sand Hills, with Grass full of Gnats, then came to a marshy nitrous Soil, very fatiguing to the Horses, then to hard Sand, with poor heathy Grass; so that we saw not one Tent or Person all Day. After 30 Li we passed the *Teng Pira*, and encamped beyond another River called *Horobon kol*, whose Water was blackish like the Soil, at *Horobon pira poro bojo*, we found Lat. 45° 27' and the Variation of the Needle 1° 20' W.

The 23d we travell'd 79 Li, N. by E. after we crossed the *In chaban*, and our Road was boggy, and fatiguing to the Cattle, who suffered also by the Gnats. After fording the *Hara Uffu*, a deep River full of Weeds, we encamped Lat. 45° 48'. The 24th we went 73 Li, N. W. the Country was flat, till we cross'd off *Hudu*, which branches from the last named River, and joins it again. We then travelled



velled by some bare Hills, which we left on the E. seeing neither Tents, Grass, or Bush, then passing by two dry Meers, we proceeded notwithstanding the intense Heat, and vexatious Gnats, till we came to a clear Spring, and encamped. The Place being called *Habir han*. Lat.  $46^{\circ} 10'$ . The 25th we travelled 50 Li N. E. by N. the Soil like the former, but fewer Gnats. We encamped by a Spring and Pool called *Parolchitu nor*. Our Firing was the Dung of Beasts. The 26th we went 64 Li, N. the Country as before, and coming to a Meer almost dry were obliged to go further, and encamped by the Lake *Angbirtu sira puritu nor* in a marshy Ground, whence the Gnats vexed us much. Lat.  $46^{\circ} 48'$ . The 27th we got 75 Li, N. N. E. at first thro' boggy Ways, in which the Camels sometimes sunk, afterwards we marched on a dry Ground with Grass, but neither Tree nor Bush, we proceeded to a large Plain encamped by the Lake *Iptartay nor*. Lat.  $47^{\circ} 4'$ .

The 28th, we went 46 Li, N. N. W. after 20 Li we came to a hard Sand with Briars, of large Extent called *Quexghen eleju*, which is the Boundary between *Uchu muchin* and the Country of the *Kalkas* <sup>Country of the Kalkas</sup> and *Che ching han*, we went on a Plain extending on all Sides out of sight. Notwithstanding the Drought the Soil seemed to be good. We encamped by *Wbeytu tasibau nor*, a little Lake, whose Water stinking, the People went in quest of better. The Spot was covered with the Dung of Cattle, which shewed us that the *Kalkas* encamped here in the Winter. Here was Plenty of Ducks, Geese, and other wild Fowl, some of which our Sportsmen killed. Being passed the Limits of *Uchu muchin*, our Guide told me, that at the Distance of 3 or 400 Li, E. of his own Country, was that of *Aru Karchin*, and that of *Hauchit* lay 400 Li W. of it. As soon as we got among the *Kalkas*, we encamped near a Pool, where was very high Grass, when the Wind was fallen the Gnats tormented us very cruelly. Lat.  $47^{\circ} 17'$ . The 29th we travelled 64 Li, W. N. W. through a Desert void of Water, Trees, Hills, or Inhabitants, and encamped by *Chaptu nor*, a large Meer, of nitrous and brackish Water, near it was a Well of tolerable Water, Lat.  $47^{\circ} 24'$ . In the Afternoon was a great Storm of Thunder, Wind, and Rain, which ceasing, the Gnats persecuted us more than ever.

The 30th, we advanced 85 Li, nearly N. N. E. through a Country where the Horizon bounded the Sight as at Sea, and pitch'd near a great Lake called *Pwir nor*, surrounded by *Mongol* Tents. In our Way we met with a Troop of *Hyas*, and Officers of the *Regulos* of the Country, and 3 or 4 *Taykis*, who were Sons or Brothers of the *Kalka* Princes; they all came to compliment our *Tajin* on the Part of their Master. The Imperial Orders were carried with much Ceremony in Cases wrapped in yellow Satin, and stuck on the Backs of two Men, before whom were carry'd two Imperial Standards of yellow Brocade, with Dragons painted in Gold. After these was borne a magnificent Umbrella, of the same Stuff, and painted as the former. At the sight of these Standards the *Taykis* alighted, and walking about 100 Paces, fell on their Knees, and remained in that Posture, till these Ensigns were passed a good Way beyond them. We encamped S. W. of the Lake *Pwir* [or *Puir*, in the Map *Puyur*] Our *Tajin* took abundance of Fish, the biggest of which were some poor and dry Carp; the white Fish were plenteous, but too bony to be palatable. Lat.  $48^{\circ} 4'$ .

July 1st, we marched 50 Li, continually along the Lake *Pwir*, which we never lost sight of. The <sup>Lake Pwir</sup> Soil was a hard Sand, and the Grass very short and thin, but reckon'd very juicy and wholesome for Cattle. The Country was much better inhabited than any other we had met with, and full of Cattle of all Sorts. We encamped by the Lake, in a Place call'd *Pwir i ulan ergbi*. We caught Multitudes of Fish, but the biggest did not exceed two Foot and a half, for we advanced no farther than into four Foot of Water. The Country seemed always level, but rises insensibly towards the North. Lat.  $48^{\circ} 3'$ . The 2d, we advanced 49 Li due North, allowing for Windings, and encamped near the River *Urfon*, which issues out of the Lake *Pwir*, and runs into the Lake *Kulon*, the Country a sandy Level. After we had gone 12 or 15 Li, we discovered a Mountain to the N. N. E. which is very remarkable, because it stands alone, and we did not lose sight of it all the Way. It appeared from our Camps 5 or 6 Leagues to the N. W. by W. We had no way to avoid the Gnats, but by lighting Fires at the Doors of our Tents, and conveying in the Smoke. We found the Lake *Pwir* not to exceed 80 Li in length from S. S. W. to N. N. E. and it is about 30 in Breadth throughout. Lat.  $48^{\circ} 15'$ .

The 3d, we travelled 30 Li, following the Course of the *Urfon*, and encamped on its Bank, to the S. of a Pool made by a Spring, called *ulan pulak*, whence the Place takes the Name of *Urfon pira ulan pulak*. The Country was not so level as the former, and as there are no Trees, nor Bushes, they use for Fuel the Dung of Cattle. Lat.  $40^{\circ} 30'$ . This being the Place appointed for assembling the neighbour- <sup>Assembly of the Kalkas.</sup> ing States of the *Kalkas*, the *Han* and other Chiefs of the *Kalkas*, came in Ceremony to meet the *Cbi*, that is, the Imperial Orders, which as soon as they perceived carry'd as above, they alighted, and fell on their Knees as it passed by them; then rising, they went to enquire after his Majesty's Health, kneeling likewise before the *Tajin*, who alighted, and stood all the while. After this, they mutually saluted, and remounting their Horses, proceeded to our Camp. The Imperial *Cbi* was placed in a large handsome Tent with a *Hyang*, an odoriferous Wood burning before it. Then all the *Kalka* Princes prostrated themselves, and knocked their Foreheads thrice against the Ground, with their Faces towards the *Cbi*, to signify their Respect. After this, two Mandarins of the *Mongol* Tribunal, opened and held it at both Ends, while a third read it aloud. It was written in the *Mongol* Language, and imported, "That it was an establish'd Custom to convene Assemblies every three Years, That the War with the *Eluths*, which had interrupted their Meeting, being happily finished, his Majesty had sent three Grandees of his Court, to hold an Assembly in his Name; That as the *Kalkas* were now all united under the Emperor's Dominion, and divided into Standards and *Niurais* like the rest of the *Mongols*, they ought to look upon themselves in the same Light, and consequently it was no longer necessary to post Guards upon one another's Frontiers." The *Cbi* being read, and deposited in the same Place, *Che ching han* and the rest made their Prostration and Knockings. After which the President of the *Hu pu* went, and taking it in his Hand, gave it himself to *Che ching han*, who receiv'd it on his Knees, and then deliver'd it to his People, who made three Prostrations to thank the Emperor for this Favour. This done, our *Tajin* placing themselves on the East Side of *Che ching han*, and the other *Kalka* Princes on the West, mutually salute, then took their Seats, and drank *Tartarian* Tea together, after which they talk'd of Business. The Six following Days were spent about Matters of no great Consequence. The *Kalka* Princes sent us Horse-loads of Provision, dress'd after their own Fashion, with Wine made of Mares Milk, both sweet and sour. Among the Victuals was Mutton of an excellent Taste. I eat also of a kind of Otter, call'd *Tarbiji*, as delicious as Roebuck.

The *Kalkas* are in much better Circumstances than the *Mongols* bordering on *China*, having a better <sup>State of the Kalkas.</sup> Stock of Cattle, and Land fitter to rear them. Before the War with the *Eluths* they were vastly rich, and

and had innumerable Herds; nay, still some of their Princes have 8 or 10,000 Horses in their *Haras*. This People formerly extended from the Source of the *Kerlon* to the Borders of *Solon*, and but few of them dwelt in this Country, but at present they are all retired on this Side, to avoid falling into the Hands of the *Elutbs*, except those who are gone over to the *Russians*. The *Kalkas* are divided into 10 Standards, each under a Prince or Chief, whose Names, with the Number of *Niurus* under each Standard, are as follow.

Standards  
of the Kal-  
kas

- |                                               |                                             |                                               |
|-----------------------------------------------|---------------------------------------------|-----------------------------------------------|
| 1. <i>Che ching han</i> 27 <i>Niurus</i>      | 5. <i>Cbingpelle Pey-lé</i> 7 $\frac{1}{2}$ | 9. <i>Sereng-tasbi Tayki</i> 11 $\frac{1}{2}$ |
| 2. <i>Nanjat Tsin wang</i> 21 $\frac{1}{2}$   | 6. <i>Tanjeghin Pey-le</i> 6                | 10. <i>Konnechuk Tayki</i> 1                  |
| 3. <i>Pong sik kyun wang</i> 12 $\frac{1}{2}$ | 7. <i>Aldar Pey-le</i> 6                    |                                               |
| 4. <i>Putachappe Pey-lé</i> 11 $\frac{1}{2}$  | 8. <i>Cbenden kong</i> 28                   |                                               |

Each *Niurus* is divided into 150 Families, every Family consisting of a Man, his Wife, and their Children, and Slaves if they have any. Every Year they examine if the Families increase or diminish, and those which are increased in any *Niurus* serve to supply the Families that are wanting in the other *Niurus* of the same Standard, for they never pass from one Standard to another. The Chiefs of these Standards have no fix'd Abode, but have certain Limits prescrib'd them, which they cannot go beyond, each confining himself to a certain Extent of Country. In general their Encampments are near the Rivers *Kerlon*, *Urfon*, and *Kalka*, and about the Lake *Pwir*.

The 11th, the 4th Day of the 6th *Chinese* Moon, we departed from the Place of Assembly, and march'd 67 Li, N. W. by N. We forded the *Urfon*, first near our Camp where it was broad and shallow, and again about 15 or 20 Li farther, after we had crossed a large Meadow. The Country, after we passed the River, had an almost imperceptible Descent, the Soil sandy. We stopp'd on an Eminence 15 or 20 Li from the Lake, from whence we discover'd that Part of it which was not hidden by the Mountains, and considering it at leisure with good Telescopes, we judg'd it about 100 or 120 Li in Compass; Its greatest Length from W. S. W. to E. N. E. was about 40 Li, and its Breadth from S. E. to N. W. little more than 30. Towards the N. E. is an Opening not very wide, which they told us was the Place where the Part of the Lake which we discovered, communicated with the hidden Part, which they assured us was by far the greater, and we took up Seven Days to make the Tour of it, at the Rate of 60 or 70 Li per Day. The Mountains which surround the Lake from N. E. to N. W. hid it from our View. Tho' none of the Mountains about the Lake are high, there are three remarkable Ones; the most Southern call'd *Kalyutay*, the middlemost *Ol-czin*, and that to the North on the River *Argun* is called *Kurban-chira*. They told us that the *Urfon* enter'd that Part of the Lake which was hid from us towards the East; that the *Argun*, or *Ergone*, as the *Kalkas* name it, issues out of it towards the N. E. and that the *Kerlon* enters it to the N. W. [to the S. W. in the Map] about 40 Li from the Place where we encamp'd. We now descended to the Side of the Lake, where the Land was uneven, very sandy, and without Herbage, except a Sort of tufty Herb, which the Camels are very fond of, that grows in the Sands. Here was a Swarm of Gnats, which appeared in Clouds. This Side of the Lake is so shallow, that you may wade 3 or 4 Li before you find 3 Foot of Water. Our Camp was about 2 Li from the Side of the Lake, precisely at the Western, or rather South Western Extremity; for its Length, which they say is more than 200 Li, is from S. W. to N. E. This Place is called *Dalay choje chong dalay* which is the Name they give the Lake itself, to express its Largeness; for the Word [*Dalay* or *Talay* as elsewhere] signifies a Sea. Lat. 48° 46'.

Rivers  
about the  
Lake

The 12th, we proceeded 60 Li W. and by N. through a very open and level Country for 50 Li, after which we passed a Hill that extends from the Mountain *Tulon bara*, almost to the *Kerlon*. We encamped at the Foot of a Hill on the southern Bank of a River, called *Kerlonni altroy emü*, whose Water is very good and wholesome. This River runs through a beautiful Meadow, full of excellent Pasture, about a League and half in Breadth. On the North and South were rugged Hills, Lat. 48° 48'. The 13th, we went 70 Li, often changing our Course to avoid the Marshes near the *Kerlon*; so that I compute we advanced 60 Li S. W. by W. Two thirds of our Way lay among the Hills of hard Sand, where we saw abundance of little Agate Stones, but of the common Sort, Lat. 48°.

Che ching  
Han and  
his Camp

The 14th we advanced 59 Li, S. W. in the same Plain, thro the Middle of which runs the *Kerlon*; we crossed it where it was no more than two Feet deep, and 60 wide. *Che ching Han* was encamped with his Family on both Sides of the River. He had prodigious Numbers of Horses, Camels, and Goats, but his Cows, Oxen, and Sheep were not so very numerous. Eight or Ten of his Tents appeared neater than the rest, but much inferior to those of the *Manchew* Lords. He had erected another Pavilion at some Distance from his Camp, for entertaining our *Ta jin*, whom he had invited, and coming himself on Horseback to meet them, he conducted them to the Pavilion where they alighted. The Entertainment consisted of 8 or 10 Sheep, dressed in different Manners, and served up in a Sort of wooden Trays; when they had tasted these Meats, and drank a little of their Tea and Wine, prepared with Milk, they returned to our Camp, in a Place called *Labitutala*, by the Side of the *Kerlon*, whose Stream was very muddy, winding gently through the Meadows abounding with excellent Pasture. To avoid a great Sweep that it takes to the S. we passed it, and marched 40 Li beyond it. The *Kalkas* repaired to our Camp, in order to trade with their Camels and Horses. Lat. 48°.

The 15th, we marched 95 Li, the first 20 from W. S. W. to N. W. by W. then about 25 Li among barren Hills, nearly N. W. by W. Then we entered upon a large Plain, which stretches to the North out of Sight; the last 20 Li W. N. W. so that Allowances being made, our Course may be reckoned 90 Li to the North. The Country was very barren, yielding very little Grass, and no Water or Trees. We had the *Kerlon* always to the South, but kept it at the Distance of 4 or 5 Li. In the Evening we encamped on the Bank of the River *Kerlonni cbick chirra*. The *Kerlon* still ran through a very fine Meadow full of Pasture. We beheld from our Camp to the E. S. E. those Mountains which we had crossed, resembling the Bunches on the Backs of Dromedaries. The 16th, we advanced 66 Li, the first 20 to the West in the same Plain. Afterwards we passed over an Eminence and turned Southward, bending from the West to the S. W. by W. so that on the whole, I reckon our Stage was 63 Li to the S. W. by W. The *Kerlon*, on our North, made a great Sweep, though not so great as the Day before. The Country was open on all Sides, but the Soil barren, except for the Breadth of 10 or 15 Li of Meadow, through which the *Kerlon* runs. We encamped at a Place called *Ton kül cbi ava*, Lat. 48° 19'.

The 17th, we went 63 Li S. W. and W. S. W. through a very open Country, only we saw some little Hills towards the S. and S. W. The Soil was barren, but grew somewhat better towards the End of our Stage. Our Road still lay to the South of the *Kerlon*, and we encamped on its Bank at a Place called *Kerlonni sira chibautay*, Lat. 48° 12'. The 18th, we marched 70 Li W. and at the End inclining to the N. and

and crossed the *Kerlon* just before we pitched our Tent in a Place called *Cbilun Karcbaka*. Our Road lay along the Meadow, which continued to be very charming and full of good Pasturage.

The 19th, we advanced 70 Li Westward, in a Country still more level than before, and always within 10 or 12 Li of the *Kerlon*, which we passed at a Place called *Turénor*, and encamped on its Banks. The 20th, we travelled 65 Li Westward, inclining a little to the South along the Meadow in Sight of the *Kerlon*. We passed by the Ruins of a City, built on the North Bank of the *Kerlon* in the Time of the *Ywen* Dynasty. It was a Square 20 Li in Compass, and was called *Para botun*, that is, *the City of the Tiger*, because the Cry of that Animal was there heard. We encamped in a Place called *Kerlonni kanchuku alin*, by the *Kerlon*, Lat.  $48^{\circ}$ , after we had crossed a little Brook of very clear Water, which falls into that River; the Meadow still abounding with good Forage.

Para Hotun.

The 21st, we travelled 68 Li W. S. W. or S. W. by W. After winding about the Meadow, to avoid the Marshes, we passed the *Kerlon*, and kept that River in Sight till the last 15 or 20 Li, when it takes a large Sweep to the South, passing between a Mountain to the North, and little Hills on its South. We took a short Cut a-crofs a little Hill, and encamped on its Bank, in a Place called *Púsing angha*. *Sering zafhi tayki*, Chief of a *Kalka* Standard was encamped by the River, with a considerable Number of Tents. Lat.  $47^{\circ} 58'$ . The 22d, we advanced but 35 Li S. W. by W. on Account of the Rains. We had the *Kerlon* all the Way in View, which at last we crossed, and encamped on an Eminence, the Place called *Pwirluk alin*. The 23d, we advanced 76 Li W. a little inclining to the S. We had most of the Way Hills towards the S. and the *Kerlon* to the N. Our Camp was in the Meadow 4 or 5 Li from the River, near a Pool of very clear Water. The Place is called *Paynúk alinni bara úffú*. Lat.  $47^{\circ} 49'$ .

The 24th, we went 68 Li, the first 33 W. S. W. and the Remainder due W. and passed the River, and encamped on its Northern Bank in a Meadow full of Forage. We chased several wild Mules and yellow Goats in vain, but killed a young Wolf, which pursued the Sheep belonging to our Mandarins. We perceived 5 large Stags on the Mountains, though they were quite bare and destitute of Trees. The Place of our Encampment was called *Púrhasúbay bojo*. Lat.  $47^{\circ} 44'$ . The 25th, we advanced 64 Li W. inclining about  $16^{\circ}$  S. After we had gone 20 Li we again crossed the *Kerlon*, and marched under the Hills called *Egutey kalka*. We re-passed the River, and pitched in a Place called *Erdeni tolobay warghi ergbi*, Lat.  $47^{\circ} 38'$ . The 26th, we proceeded 75 Li S. W. by W. along the Plain of the *Kerlon*, to a Ridge of low and quite bare Hills. The Soil was a barren Sand, but full of Rat-holes, which, though covered with Sand, were hollow within, and caused the Horses and Camels to stumble. We encamped by the *Kerlon*, in a Place called *Hújetú isilan*, 50 Li distant from *Kayré bojo*, Lat.  $47^{\circ} 26'$ .

The 27th we travelled 50 Li S. W. by W. through a Plain, with the River and Hills at a good Distance to the N. The Soil was a barren Sand. We encamped near a Point of Hills, called *Kayré bojo*, by the *Kerlon*. Lat.  $47^{\circ} 15'$  Variation of the Needle  $3^{\circ} 40'$  West: The Heat was excessive. The 28th, we went 56 Li W. inclining a little to the S. After we had travelled a while in the Plain, we entered among Hills, leaving the *Kerlon* to the South, where it bends very much. We pitched our Camp near a Meer, where was a Spring of very fresh Water, but as it bubbled out of the Ground, and there was no Defence for it, it only formed 2 or 3 little Pools, whose Water partook of the nitrous Soil. It happened very ill for us, that our Cattle entering the Water before any was drawn for the People to drink, made it muddy and ill tasted, and this was one of the hottest Days that ever I felt; there blowing a scorching Wind from the S. and S. W. It also continued very hot all the Night, which is not usual in this Country, and though Rain had fallen about our Camp, accompanied with very violent Claps of Thunder. We encamped in a Place called *Honghúr púritú*, 40 Li from the *Kerlon*.

Nitrous Soil.

The 29th, we proceeded 65 Li W. and a little by N. After 25 Li, we entered among the Hills, called *Tono alin*, quite covered with Rocks. We travelled farther in a barren Plain, full of Rat-holes, and encamped by a Brook called *Semkat* of very good and cool Water. The Place is called *Eburbu bolo sberi*, Lat.  $47^{\circ} 15'$ . The 30th, we travelled 67 Li W. and by N. along a Plain of barren Sand, after which we passed the *Kerlon* at a Place called *Ulon ergbi*, and encamped by the River. About 30 Li Northward appeared high Mountains covered with Rocks, which bounded the Territories of *Che ching ban*, where the *Elutbs* usually encamped in order to make Incursions on the *Kalkas*. The 31st, we advanced 35 Li N. N. W. in the same Plain, always in Sight of the *Kerlon*, and encamped on its Bank in a Place called *Ekmúr púrhasútay*, having continually on one Hand the Mountains of *Payen ulon*. But we were nearer a great Streight of Mountains, extending to the Source of the *Kerlon*, which they told us was 3 or 400 Li to the N. It is there formed by the Concourse of several Springs. The *Kalkas* told us that the *Saghalian ula* (which they call *Onon*, as far as where the *Argun* falls into it) rises on the North Side of the same Mountains, about 400 Li distant. We took Abundance of Pikes, Carps, and other smaller Fish in the River. Lat.  $47^{\circ} 22'$ .

August 1st, we went 65 Li N. W. and after travelling among bare Mountains, where we found a Spring in a Bottom; we descended into a large Plain, surrounded with Hills, and encamped by a Meer, called *Kalátú nor*, of good but not cool Water. The *Kerlon* was about 40 or 50 Li E. of us, Lat.  $47^{\circ} 36'$  Variation of the Needle  $3^{\circ} 20'$  W. The 2d, we travelled 55 Li N. W. by N. After 25 Li, we entered a pretty wide Valley, extending about 25 Li, between two Chains of barren Mountains, and encamped near a Rivulet of fine Water, which soon loses itself in the Ground; the Sides of it yielded plenty of good Forage. Lat.  $47^{\circ} 46'$ . The 3d, we advanced 56 Li N. W. through Valleys in Sight of Mountains covered with handsome Firrs, and encamped on the River *Túla*, which rises in the Mountain *Kentey*, about 120 Li from the *Kerlon*, and runs at first S. E. till having passed the Point of the Mountain, (which was near our Camp, and lies due West from the Confluence of the little River *Tirelki* and the *Tula*) it turns directly West. It is considerably larger than the *Kerlon*, and its Stream exceeding clear, running over a Bottom of Flints and Pebbles. Its Banks are very agreeable, being covered with various Sorts of beautiful and bushy Trees. In its Course it forms several little Isles, full of most delicious Groves, and we found a Coolness in the Air that was very refreshing in this hot Season. The River is very rapid, and on both Sides without the Trees is a Meadow abounding with excellent Forage. This is certainly the most agreeable Place I had seen in all my Travels into *Tartary*. Near this Place, two Years before, was fought the Battle between the *Chinese* and the *Elutbs*, which ended in the total Defeat and Ruin of the latter. Lat.  $47^{\circ} 56'$ .

Agreeable Plain.

The 4th, we advanced but 37 Li, S. W. by W. taking the longer Way, because of the Marshes, and encamped by the *Tula*, which directs its Course Westward through very narrow Streights of Mountains. We went out of our Way with the *Tajin* to view the Field of Battle abovementioned, where the 2d President of the Tribunal of the *Mongols*, who was in the Fight, gave us the following Account of what passed on this Occasion.

Account of  
the Battle  
with the  
Eluths.

The King of *Eluth* flying before the Imperial Army, had marched up the *Kerlon*, and was arrived near the *Tála*, and the Mountains whither he designed to retire, and where it was impossible to force him. The Van of the Imperial Army advancing near the *Eluths*, were attack'd by them, routed and pursued to their main Body, which was encamped above three Leagues distant. This Advantage encouraged the King of the *Eluths* to advance with his Army, which consisted of but 7000 regular Troops, and venture an Engagement. He posted his Baggage with the Women and Children in the Woods and little Isles in the River, and march'd up directly to attack us, who were drawn up in a Line on a Hill, and made a very great Front. The *Eluths* possessed themselves of a lower Hill, which faced us, within Musket Shot, and thence advanced to the Quarter where the *Chinese* Soldiers were posted, but after a long and obstinate Fight, were forced to retire. The Imperial Artillery all the while play'd upon them, and did great Execution, especially upon those who were posted on the Eminence. However, they did not quit their Post, till they saw a great Body of *Manchews*, who had descended into the Plain, marching up to attack their Flank; fearing to be furrounded, they abandon'd the Hill, and retreated in good Order. Our Troops did not pursue them far, because Night came on, and the *Eluths* had retir'd into the Woods and Thickets along the River. But these were so terrify'd at the Numbers and Resolution of their Enemies, that they fled all Night, carrying off what they could of their Families and Baggage. Their King, whose Wife was killed with a Cannon Ball, was the first who fled with his Family, and a very few Followers. They found in his Camp a few Women and Children, and wounded Persons; but the Fugitives not knowing what was become of their King, nor whither to go, came and surrender'd themselves by Troops, so that if the Emperor's Soldiers had been provided with good Horses to pursue them, very few of them could have escaped. The Place where his Majesty's Army was drawn up is called *Chau má*. Having view'd the Field of Battle, we descended into the Plain, which is water'd by several Rivulets that fall into the *Tála*. Towards the

Fine Temple  
destroy'd.

*tamba búktú*, the great *Lama* of the *Kalkas*, and destroy'd by the *Eluths*. Lat.  $47^{\circ} 55'$ . The 5th, we advanced but 35 Li, W. N. W. because we took a large Compass to avoid the Marshes. We met with several Brooks which fall into the *Tála*, and for near 30 Li together passed along by a high Mountain called *Han alin* quite cover'd with Pines and Firr. They told us the Forest was full of Bears, Stags, and wild Boars. We encamped in a Valley at the Foot of this Mountain, on the *Tála*. Lat.  $48^{\circ}$ . The 6th, we proceeded 45 Li, N. N. W. leaving the *Tála* to the South, and marching almost continually on Mountains covered with Pines, or in Vallies beneath them, in one of the most agreeable of which, we encamped by a Brook. The Forests of Pines on the Hills make a most beautiful Prospect, and must needs abound with wild Boars, for the Valley was full of their Tracts, and the Trenches they dig in the Ground searching for Roots. We met also with Strawberries exactly resembling ours. Lat.  $48^{\circ} 14'$ . The 7th, we went 51 Li, but by the Turnings advanced no more than 48 Li, N. W. We crossed a Mountain covered with Pines, but as they are very tall, and without Branches, we easily made Way through them, but now and then were stopt by those that had fallen of themselves: For the Country being deserted, and the *Kalkas* who formerly inhabited it, never building Houses, large Timber was of no Service. Having descended this Mountain, and passed through some Vallies well water'd, we pitched at length by the Side of a Brook whose Water was not very good, but there was good Pasturage in its Neighbourhood. The 8th, we continued in our Camp because of the Rain. Lat.  $48^{\circ} 24'$ .

Woods full  
of Straw-  
berries.

The 9th, we travelled 70 Li, N. W. by W. The Mountains were mostly cover'd with Grass, with here and there a few Pines and Firrs, and we found in a little Wood Plenty of Strawberries. We took the Meridian Altitude by the Side of a Brook,  $57^{\circ} 12'$ , which gives the Lat.  $48^{\circ} 34'$ . We encamped afterwards by another Brook, having to the S. and W. Mountains covered with beautiful Groves. The 10th, we went 55 Li, W. N. W. almost continually among Mountains. At the End of 15 Li we crossed a Mountain covered with Woods full of Strawberries. After we had descended into the Valley, we rested ourselves in the Shade. Afterwards we proceeded among bare Mountains, and having crossed another Mountain clothed only with Grass, we encamped in another Valley by a Spring of very cool, but not good Water. Lat.  $48^{\circ} 37'$ . The 11th, we travelled 37 Li, N. W. by W. through Vallies furrounded with barren Hills, the Land being like that near the *Kerlon*, sandy and full of Rat-holes. We encamped by some Pools, which are supply'd by a Spring, from whence proceeds a Stream of cool and good Water. In the Evening came a great Company of *Kalkas* to salute our *Tajin*, bringing with them for a Present some wild Boars, and a Hare, whose Fur was blackish, and its Legs and Body longer than usual.

The 12th, we march'd 63 Li, the 1st. half N. W. the rest N. N. W. through large Vallies, furrounded with bare Hills. We saw several Flocks of yellow Goats in the Road, and our Mandarins kill'd a few Stags, with a good number of Deer or Roe-bucks. We encamped by a Spring of bad Water, Lat.  $48^{\circ} 54'$ . The 13th, we travelled 41 Li, but no more than 30 Li in a direct Line to the N. N. W. In quitting the Mountains we entered a great Plain to the N. E. where the *Tála* is joined by the *Orgon*. We passed the first, and encamped between the two, on a Mountain by the Side of a Plain, which was the Place chosen for the Assembly of the *Kalkas* of this Country: All the *Kalka* Princes of these Parts, who have submitted to the Emperor, came this Day to meet the *Chi*. The Ceremony was performed in the same manner as before, near the *Kerlon*. I found myself much out of Order. We continued here till the 27th, while our Grandees accommodated the Differences among the *Kalkas*, or gave Sentence on Tryals brought before them. We enquir'd into the State of the Country and adjacent Parts, putting Questions to the *Kalkas* and some *Russian* Merchants, who had travell'd all the Country between *Tobolskoy* and *Selengha*. There was a young *Kalka*, who was in the Service of the *Russians*, and had made several Journeys to *Tobolskoy*, and visited all the Places to the West of *Jenissea*, as far as Mount *Altay*. He gave us a clear Description of the Country, and drew a little Map of it off hand, in which he agreed with several other *Kalkas* and *Russians*. The chief Particulars of his Account are as follow.

Account of  
the Russian  
Territories  
in Tartary.

1. The Plantation of the *Russians* on the Eastern Side of the *Selengha*, 340 Li distant from the Confluence of the *Orgon* and *Tála* where we now were, is a little Town containing above 400 Families of *Russians*, and those of the Country who have submitted to them, not as Slaves but Friends. They dress and live after the *Russian* Manner, and some have list'd in the *Czar's* Service. This Town is a Square, each Side being two Li, and inclosed with a strong Pallisade terrassed. The *Selengha* rises in the Mountain *Tannu*. The *Orgon* falls into the *Selengha*, which is much larger, 140 Li from the Town which bears that Name, and the *Selengha* empties itself into the great Lake *Paykal*.

which

2. The most famous Mountains are *Allay*, *Trangba*, *Kokoye*, and *Kentey*, which last is about 5 Days Journey from our Camp, and is the Source of the *Kerlon* and *Tála*. The latter rising on its North, and the former on its South Side. The River *Onon* has its Source also on the North-East Side of Mount *Kentey*, about a Day's Journey from the Source of the *Kerlon*. The Chinese call it *He long kyang*, and the Tartars *Sagbalian úla*. Mount *Allay* is most famous, and separates the *Kalkas* from the *Elutbs*; it is distant from our Camp about 6 Weeks Journey, at the Rate of 50 Li a Day, and gives Rise to several great Rivers, as the *Oby*, the *Jenissea*, and the *Irtis*, besides the *Tum*, the *Hopdo*, and the *Sbulengba*, which are no inconsiderable ones. Mount *Hangay* lies to the East of *Allay*, about 20 Days Journey, or 1000 Li, and formerly divided the Dominions of *Túshetú ban* from those of *Sbasaktú ban*. Between the two Mountains there is a third called *Kokoye*, but not so considerable, about 1200 Li from *Allay*, and near as many from *Hangay*.

3. There are also some very remarkable Lakes in this Country, the Principal of which is *Paykal*, <sup>Laker.</sup> called by them *Talay*, that is, the *Sea*. It extends from S. W. to N. E. and is a good Month's Journey from one End to the other, as a *Russian* assured us, who travelled it in Winter on the Ice; but its Breadth is not near so great, for he said that in some Places he could see both Sides of it, and that in the widest Parts it might be crossed in 2 or 3 Days. It is full of excellent Fish, which ascend the Rivers that fall into it. Our People caught many in the *Tála*, particularly Sturgeons. There is also a Lake called *Ekaral nor*, into which the *Hopdo* discharges itself, after it has run along the Mountain *Kokoye*. The *Kirkir nor* lies to the East of Mount *Hangay*, and at a good Distance from the Rivers *Kongbey* and *Sbapkam*, which rise in that Mountain, and after joining their Waters fall into the Lake *Kirkir*. The *Kirkir* is not above 150 or 160 Li in Circuit, but the *Ekeral* is at least 300. They told us also that 3 small Rivers spring out of Mount *Kentey*, which the *Russians* forded in their Way to our Camp. They passed the *Sbiwa* after 3 Days March, that is 140 or 150 Li from the Town of *Selengba*, and about half a Day's Journey from thence they crossed the *Haras*, those Rivers being every where fordable. *Irkutskoy* is seated on the River *Angara*, 100 Li from its fall into the Lake *Paykal*.

The *Kalkas* who dwell about the Rivers *Tála*, *Orgon*, and *Selengba*, were formerly Subjects of *Túshetú ban*; but as they did not follow him in his Flight, contenting themselves with retiring to the Mountains and Woods, they lived in a State of Independency. But the Emperor having invited them to come and live near *China*, with an Offer of Lands to inhabit, they answer'd they would readily submit to his Majesty, but could not quit their Settlements without exposing themselves to a miserable Death, because they had neither Horses sufficient for travelling, nor Cattle to subsist on, whereas in their present Habitations they could live by Hunting and Fishing, the Woods being full of Bears, wild Boars, Stags, and Deer, whose Skins also serv'd to cloath them, and cover their Tents withal. As what <sup>Plenty of Game.</sup> they alleged was true, the Emperor permitted them to abide where they were, only ordering that they should divide themselves into Standards and *Núrus*, or Companies. As they depended on 3 Princes, they accordingly formed 3 Standards, and each of these Princes or *Taykis* was made Chief of a Standard, composed of his own People. His Majesty created *Kentu Tayki* the most considerable of them, a *Peyle*, or Regulo of the 3d Order. The 2d *Tayki* was made a Count; the 3d, whose Name is *Ariu* remained a *Tayki*, without the Addition of any other Title but that of *Sbassak*, which signifies, in their Language, the Chief of a Standard.

August the 26th, we departed, taking the same Road as we came, as far as *úlan ergbi* on the *Kerlon*, where we arrived the 7th of September. On the 8th we travelled 53 Li directly S, the Way partly level, and part full of Hillocks, and encamped by a Spring of tolerably good Water. Lat. 47° 5'. The 9th, we advanced 68 Li to the South, and a little by West, in a flat Road, and encamped by a Well of good Water. Lat. 46° 48'. The 10th, we proceeded 80 Li, S. by E. in a Country full of Stones and Hillocks, and encamped by a small Spring of good Water. Lat. 46° 29'. The 11th, we went 53 Li, S. and by W. the Country part smooth, and part Stony. About half Way we met with a pretty good Spring, but encamped where was very bad Water. Lat. 46° 14'. The 12th, we travelled 80 Li to the S. inclining a little to the W. the Country sandy and full of Briars, and encamped in a Place called *Narat*, by a plentiful Spring of good Water. Here it was that we rejoined *So san lau ye* in our first Journey, and turned back again, because of the War between the *Elutbs* and *Kalkas*. Lat. 45° 48'.

The 13th, we advanced 60 Li S. S. E. the first 20 over Rocks, Stones, and Hillocks, the rest of the Way a Flat, and encamped by a Pool, where was a Spring of bad Water. Lat. 45° 34'. The 14th we went S. E. by S. in a smooth Road, and encamped again near a Pool where was a Well of bad Water. Lat. 45° 11'. The 15th, we advanced 58 Li to the S. E. in a flat Road, interspersed with a few Hillocks, which seem'd to contain fine white Marble, and Quarries of Slate. The Well Water was pretty good. Lat. 44° 38'. The 16th, our March was 54 Li, S. 30° E. mostly on a Flat, and encamped near a Spring of good Water. The 17th, we advanc'd 42 Li, S. S. E. in an uneven sandy Road, and encamped near a Well of bad Water, where there was no Fodder for the Cattle.

The 18th, we proceeded 57 Li, S. S. E. in the same Road, except for the last 15 Li, which was full of Bushes that grew in the loose Sands. We encamped near a Fountain, Lat. 44° 24'. The 19th, we marched 56 Li S. E. by S. the first 20 Li the Road was full of loose Sands, the rest was a firm Sand. We encamped near a Well of tolerable Water, but found little Forage. Lat. 44° 10'. The 20th, we continued in our Camp. The 21st, we proceeded 35 Li to the E. 20 towards the S, the Road partly loose and partly firm Sand, and encamped by a Well of pretty good Water, where was no Forage. The 22d we travelled 43 Li to the E. and by S. the Road sandy, and encamped near a Well of good Water, but found very little Forage. One of the richest *Mongol* Princes in the Country had his Camp <sup>Rick Mongol Prince.</sup> not far from us. They say he has above 10,000 Horses, and other Cattle in Proportion. He is a Regulo of the 2d Order, and Chief of a Standard: The 23d, we proceeded 44 Li to the S. the Road much the same, and encamped near a Well of good Water, but Forage was scarce. The 24th, we marched 88 Li to the S. 16° to the W. the Road sandy, and pitch'd by a Well of bad Water, but met with Forage, Lat. 43° 30'. The 25th, we march'd 63 Li to the S. passing over Stones and Rocks sticking out of the Ground, and encamped by a Spring of good Water, and surrounded with good Forage. Lat. 43°. Here were the ancient Limits which separated the *Mongols*, Subjects of *China* from the *Kalkas*.

The 26th we marched S. 12° towards the E. in all 70 Li, the Road pretty good, with some small Hillocks of hard Sand. We pitched near a Brook of brackish Water. The 27th we advanced 98 Li

Li, S. in a fine Road of hard Sand, and encamped near a Brook of good Water, surrounded with excellent Forage, Lat.  $42^{\circ} 22'$ . The 28th we proceeded 58 Li, S.  $2^{\circ}$  towards the W. the Road the same, and encamped among several little *Mongol* Camps, near one of the largest of them, where was a Spring, some Wells, and good Forage. Lat.  $42^{\circ}$ . The 29th we travelled 71 Li, S.  $6^{\circ}$  E. the Road sometimes hilly, sometimes flat. We saw the Walls of a ruin'd City, and encamped near a running Spring of good Water. Lat.  $41^{\circ} 22'$ . The 30th we advanc'd 65 Li, S. by E. in a fine smooth Road, and pitch'd by a Rivulet of good Water, where was tolerable good Pasturage, Lat.  $41^{\circ} 26'$

Koku hotun.

*October* the 1st, we march'd 67 Li, S. by E. the Road good for the first 40 Li; the rest lay between Hills covered with Shrubs and Bushes. We saw many Camps of *Mongols*, and pitch'd by a Brook of excellent Water, where was pretty good Forage, Lat.  $41^{\circ} 7'$ . The 2d we went 40 Li, S. W. by S. the first 25 between very high and steep Mountains, full of Rocks, in a narrow Gut, along which runs the Rivulet, by which we encamped the Evening before. We crossed it above 20 Times, and having passed this Streight, enter'd into a beautiful Plain, in which stands the City of *Habu botun* or *Koku hotun*, Lat.  $40^{\circ} 54'$ . The Road from this City to *Peking* has been already described. Besides, as the whole Way is one continued Desert, without Rivers, Habitations, cultivated Lands, or Trees, consequently there cannot be much Room for Observations. We arrived at *Peking* on the 13th of *October*.

## GEOGRAPHICAL OBSERVATIONS

ON THE

### KINGDOM of KOREA,

Extracted from the MEMOIRS of P. REGIS.

With an Abridgment of the KOREAN HISTORY.

Name and Extent.

**K** O R E A is called by the *Chinese*, *Kau li*, and sometimes in their Books *Chau tsyen*; and, by the *Manchew Tartars*, *Solbo*. It has had other Names, at different Times, which are not material. This Kingdom is bounded on the N. by the Eastern or *Manchew Tartars*: On the West by the *Chinese* Province, named sometimes *Leau tong*, at other Times *Quang tong*, separated from E. *Tartary* by a wooden Palifado, called by the *Chinese*, *Mu tew ching*, the wooden Wall; and by the Sea on the E. and S. It extends from  $34^{\circ}$  to  $43^{\circ}$  of Lat. and its greatest Breadth from E. to W. is  $6^{\circ}$ . The Frontiers, so far as we saw, were very well cultivated after the Manner of the Southern *Chinese*; and a *Tartarian* Lord, whom the Emperor had sent thither, attended by a Mandarin of the Mathematical Tribunal, informed us, that the Country abounded with all the Necessaries of Life. This Lord brought from thence, the Map in the Royal Palace. He went as far as the Capital, and measured, by a Line, the Way to it from *Fong whang ching*. East of this City, which stands at the East End of the Palifado of *Quan tong*, is the present Western Border of *Korea*. For after the *Manchews* had subdued the *Koreans*, which was before they attacked *China*, it was agreed that a certain Space should be left uninhabited as a Boundary betwixt them, which is marked in the Map by pricked Lines. When we were at this City we found its Latitude  $40^{\circ} 30' 20''$  And its Longitude from the Meridian of *Pe-king*, appeared by our Geometrical Measures, to be  $70^{\circ} 42'$  East.

Map of Korea.

As we had no Opportunity of viewing either the Sea-Coast, or inward Parts of the Kingdom, whereby we might know exactly their Situations, we do not pretend the Map is compleat, but only the best that has been yet published. The whole Northern Limits where *Korea* is broadest, and so far as we travelled on the West, having been measured Geometrically, and their Latitudes fixed, we made Use of these Helps for reducing the other Parts to their proper Longitude. Moreover, by the *Tartar* Lord's Measurement of the Road from *Fong whang ching*, we have been enabled to proportion the Distances of other Places in the Map. The *Chinese* Mathematicians have found the Latitude of the Capital of *Korea*  $37^{\circ} 38' 20''$  which is distant from the Northern Boundary  $5^{\circ}$  and a half. So that some Observations on the S. and E. Sides, would serve to adjust the Situation of this Kingdom, with respect to the general Geography of *Asia*.

Rivers.

The most considerable Rivers are the *Ya li* and *Tu men*, called by the *Chinese*, *Ya lu kyang* and *Tu men kyang*, but in the Maps by the *Manchew* Names, *Ya lu ula*, and *Tu men ula*: *ula* and *kyang* signifying each in its particular Language, a River. They both rise out of the same Mountain, one of the highest in the World, named by the *Chinese*, *Chang peshan*, by the *Manchews*, *Shan alin*, that is, the ever white Mountain. The one runs W. and the other E. they are both deep, somewhat rapid, and of exceeding good Water. The Course of the other Rivers, which we have not seen, are marked according to the *Korean* Measures.

Great Wall of Korea.

The Houses in this Kingdom have but one Story, they are ill built, in the Country of Earth, and in the Towns commonly of Brick. Their Cities are generally built and walled in the *Chinese* Manner. But the Great Wall raised by the *Koreans*, as a Defence against the *Tartars*, is much inferior to that of *China*, and for 90 Years past has been almost entirely ruinous; for they first felt the victorious Arms of the *Manchews*. The Capital is named in the Map *King ki tau*, according to the *Koreans*, but the *Chinese* call it *Kong ki tau*, because they think the Word *King* of too much Dignity to be applied to any Court but their own; nor do they think it lawful to stile other sovereigns *Tyen tse*, or *van swi*, which Epithets they appropriate to their own Monarchs. However, I cannot agree with a certain Author, that those Titles are full of Pride, and as ridiculous as impious. For though they may signify the Son of Heaven and the Immortal, yet long Custom has brought them to import no more than the Emperor of *China*. In the same Manner, though by *Tyen hya*, they mean their own Empire alone, yet they know they are not Lords of the Universe, but imagine themselves superior to all the World besides. These are Difficulties not to be removed by the Ambassador of any Prince who would pretend to treat with the Emperor upon an Equality,



The KINGDOM of  
**KOREA**  
 [called by the CHINESE  
**KAU-LI-QUA**  
 and by the Man-chews  
**SOLHO KORON**]

This Map was copied from one in the King of Korea's Palace, by a Chinese Lord, sent on an Embassy to that Monarch by the Emperor of China in 1710, attended by a Mandarin of the Mathematical Tribunal, who measured the Road thither from Fong-whang-ching according to which the Missonaries adjusted the dimensions of this Country, and connected it with their Map of Eastern Tartary, by means of several Situations determined on the Frontiers, the Latitude of King-ki-tau the Capital, was observed by the Chinese Mathematicians, and the Divisions, with the names of the Provinces, are marked according to M<sup>r</sup> D. Invello's Map of Tartary, which we have followed also in writing, some names in the Roman Characters, but we have followed his Orthography which differs much from the Original only in a very few instances.

Lat<sup>s</sup> Long<sup>s</sup> determined geometrically in whereon this Map is grounded

| Place            | Lat <sup>s</sup> | Long <sup>s</sup> |
|------------------|------------------|-------------------|
| Fong-whang-chung | 40 30 30         | 7 45 30 E         |
| Inden-Hotun      | 41 44 15         | 8 35 20           |
| Piansé-Hotun     | 42 29 00         | 9 6 40            |
| Hong-ti-Hotun    | 42 55 10         | 13 36 00          |
| Hou-chun-village | 42 55 26         |                   |
| King-ki-tau      | 37 38 20         |                   |

Li or Chinese Furlongs in a Degree

|                       |      |     |     |     |
|-----------------------|------|-----|-----|-----|
| 50                    | 100  | 150 | 200 | 250 |
| Common French Leagues |      |     |     |     |
| 5                     | 10   | 15  | 20  | 25  |
| English Miles         |      |     |     |     |
| 10                    | 20   | 30  | 40  | 50  |
| 60                    | 69.3 |     |     |     |

This Plate is Inscribed  
 to JOHN DAVID BARBUT Esq<sup>r</sup>  
 Secretary to S. Post Master General.

[WANG HAY or the YELLOW SEA]





lity. The Ambassadors of Korea, as they represent a tributary Prince, meet with very little Respect, and do not take Place even of the Mandarins of the second Order. They are at first confined to their House, and when they are permitted to go abroad, they are surrounded with Spies under the Appearance of Attendants. The Tartar Lord, who was Envoy to the King of Korea informed us that he was under no less Restraint; and that he was continually watched by those who instantly conveyed to Court every Word he spoke, by Means of Boys placed conveniently along the Streets.

The Koreans dress as the Chinese did, under the Tay ming Family, in a Gown with long and wide <sup>their</sup> sleeves, a high square Cap, a Girdle, and Boots of Leather, Linnen, or Sattin. Their Language is different from the Chinese, but their Characters are the same, and both Nations use Interpreters. They have a very great Esteem for the Doctrine of Confucius, but little Respect for the Bonzas; none of their Pagods being allowed in the Towns. Christianity has never yet been preach'd in Korea, nor can it be done without a Permission from the Chinese Emperor, a Thing hardly to be expected since the Year 1724, when the Mission, even in China, was almost entirely destroyed. When a Criminal is to be punished, a Sack is thrown over his Head, reaching to his Feet, with design to conceal his Shame, and have him the better in their Power. This Country was formerly inhabited by various Nations, the principal whereof were the Me, the Kau kyu li and the Han, the last of which were subdivided into the Ma-ban, the Pyen ban and the Chin ban, all which were at last united into one Kingdom called Chau tsyen Provinces, or Kau li. The Eight Provinces, which it now consists of, contain 40 Kyun or grand Cities; 33 Fu, or Cities of the first Rank; 58 Chew, of the second Rank; and 70 Hyen, of the third Rank. The 1st, Province is in the Centre of the Kingdom, and is named King hi or the Province of the Court; the Eastern, Kyang Ywen, or the Source of the River, was antiently the Country of the Mé; the Western called Whang bay or the Yellow Sea, includes part of the old Chau tsyen and Country of the antient Ma-ban; the Northern Ping ngan, the Pacific, was formerly Part of the Kingdom of Chau Tsyen; Tsven lo the Southern, was the Residence of the Pyen ban; the South Western Chu sin, that is the Faithful and Pure is the antient Ma ban; the North-Eastern Kyen king, or the happy, was the antient Dominion of the Kau-kyu li; and the South-Eastern Kin Shan was formerly the Country of the Chin ban.

The Koreans were subject to the Chinese from the Time of Yau, who began his Reign 2357 Years before Christ, till the Tyranny of Tay kang, of the Hya Dynasty, (who came to the Crown 2188 Years before Christ) forced them to revolt. Kye, who ascended the Throne 1818 Years before Christ, made them pay Tribute; but they soon rebelled against his oppressive Sway, and even seized part of China. Ching tang, who about 1766 Years before Christ, dethroned Kye, and founded the Shang Dynasty, again reduced them. In the Reign of Chong ting which began 1562 Years before Christ, they attacked China, and continued sometimes submissive, and sometimes rebellious, till 1324, when by the Weakness of the Emperor Vu ting, they conquered the Provinces of Kyang nan, and Shan tong, whereof they kept Possession till Tsin chi whang subdued them.

But as these Times are very obscure, the Chinese History confirmed by the Calculations of Eclipses therein recounted, begin the Establishment of this Monarchy with Ki tse. This Prince, famous for his Wisdom, was Uncle to Chew, Emperor of China, by whom he was imprison'd for the sound and free Counsels he offered him. But Vu wang, Founder of the Chew Dynasty, having 1122 Years before Christ, deprived the Tyrant both of his Crown and Life, restored Ki tse to his Liberty. He delivered to Vu Wang the Instructions contained in the Shu king, Book IV. Chap. 6. But not chusing to live under a Prince, by whom his own Family had been driven from the Throne, he retired into Chau tsyen, where by the Assistance of the Emperor, he was made King. Ki tse introduced among his People the Politeness of the Chinese, and soon by his Wisdom established his Throne; which his Family enjoyed till Tsin chi whang, who came to the Chinese Crown 246 Years before Christ, made Chau tsyen dependant on Lyau tong, but still leaving the Possession to the Descendants of Ki tse, who for forty Years govern'd under the Title of Hew or Marquis, till Chun re-assum'd that of Vang or King.

In the Year 206 before Christ Kau-tsü likewise named Lyew Pang, Founder of the Han Dynasty, conquered the several Kingdoms China was then divided into, and established himself sole Monarch. Weyman or Nyan, a Chinese of the Province of Pe che li, taking Advantage of these Commotions, put himself at the Head of some disbanded Soldiers, several Times defeated Chun, and secured himself in the independent Possession of his Kingdom, putting an End to the Race of Ki tse. Wey man, after repeated Refusals from the Chinese Emperors, at last obtained a Confirmation of his usurped Crown from Wbey ti and Lyu hew his Mother, who governed in his Name. He afterwards brought the Me, the Kau kyuli, the Wo tsyu and all Korea under his Subjection. About the Year 110 before Christ Yew kyu, Grandson of Wey man, having put She ho, the Chinese Ambassador, to Death, the Emperor Vu ti, called likewise Hyau ü whang ti, sent his Generals against him, tho' without Success. But soon after Yew kyu being assassinated, his People voluntarily submitted to the Emperor, who reduced Chau tsyen, into a Province, which he called Tsan bay, and divided Korea into four more, namely, Chin san, Lin tong, Lo lang, and Hven tü. But the Emperor Chau ti, who began his Reign 86 Years before Christ, afterwards reduced Korea into two.

The Kau kyuli were descended from the Fu yu, a People of Eastern Tartary. But they, resembling other idolatrous Nations, give fabulous Accounts of their ancient Heroes, of which the following is one. A Daughter of the God Ho hang ho, being detained in close Confinement by the King of Kau kyuli, one Day as she was exposed to the Rays of the Sun, she conceived, and afterwards brought forth an Egg as large as a Bushel, wherein was found a Male Child; who, when he grew up, was named Chu mong or Good Archer, and the King made him Overseer of his Studs or Haras. Chu mong starved the good Horses and fattened the bad, by which Means the King chose the latter, and left him the former. One Day as they were hunting, his Majesty permitted him to shoot what Game fell in his Way; and he slew a great Number of Fallow Deer, which made the King think of cutting him off. Chu mong, perceiving his Intention, fled, and being hotly pursued came to the River Pü shwi, which he could not cross, Ab! said he, shall I, who am the Offspring of the Sun, and Grandson to the God Ho hang ho, be, by this River, prevented in my Escape. He had no sooner concluded his Ejaculation, than the Fish, binding themselves together, made a Bridge, over which he passed. On the other Side he met three Persons, one dress'd in Hempen Cloth, the second in a quilted Garment, and the third covered with Sea-weeds. They accompanied him to the City Kyi shing ku, where he took the Name of Kau, signifying he came from Kau kyuli.

Quang Vu ti Restorer of the Han Dynasty, who ascended the Throne 25 Years before Christ, again made the Kingdom of Chau Tsyen dependant on Lyau tong, which was govern'd by Chyi tong, famous for his Justice and Probity. In the mean Time the King of Kau kyuli conquered the Mé, Japan, the Han, and Fu yu, continuing

the usual Tribute to the Chinese Emperors. But Kong, King of Kau kyuli, first carried the War into China, took the City Huen tū, and killed Chay song Governor of Lyau tong in Battle. However Kong was defeated in his Turn by Wey tay kyew, Son of the King of Pū yu; and was succeeded by his Son Swi ching, who restored Hyen tū to the Emperor, and paid the usual Tribute. But in the weak Reigns of Wban ti and Ling ti, he invaded the Country of Huen tū. In the Reign of Kyen ti, which began in the Year 196 after Christ, Kenlin Governor of that Province expelled him. Part of Swi ching's Dominions were conquered by Kong sun tū, which his Posterity enjoyed till Kong sun Ywen, whose Kingdom was destroyed by the Dynasty of the Wey.

Travellers  
Lycers curry  
where.

T-i-mo retreated to the Foot of the Mountain Wa tū ban, and was succeeded by Wey Kong, a brave and wife Prince, who joined the Wey Dynasty in the War against the Successors of Kong sun tū. In the Reign of Ming ti, which began An. 322, he ravaged Ngan Ping and Lyau su, in the Province of Lyau tong. But Mū kyew kyen, Governor thereof, having defeated him, sent Vang ki in pursuit of him; who followed him above 1000 Li, till he came to the Country of the Sū shin, or Eastern Tartars; where he erected a stone Monument in Memory of his Expedition. While he was in this Country the natives told him, that their Fishermen were often driven by Storms to an Island, where the Language was different, and the Inhabitants on the seventh Month, annually, drowned a Virgin in the Sea. They also informed him of another Kingdom, peopled only by Women, who conceived of themselves, and carried the Fœtus in their Stomach; they had no Breasts, but suckled the Child for 100 Days by a Tuft of Hair behind the Neck, which yielded a Liquor like milk, and the Infant grew more in that Time than another did in four Years. They added, that the Sea Coast was inhabited by Men with two Faces, who understood no Language, and starved themselves when taken; that they once seized a Man clothed in the Chinese Manner, whose Sleeves were 30 Feet long; and that this Country was near the Eastern Boundary of Wo-tyu. Such are the romantic Imaginations of these People. \* Chau, Great Great Grandson of Kong, being created King of Chau tsyen by the Emperor Yong kya, was driven from Wa tu by Mu yong whang, who demolished it. Mu yong pau subdued Ngan, King of Kau kyuli, whom he made Governor of Ping chew. The Kings of Korea, during the Tsun, Song, Tsi, latter Wey and latter Chew Dynasties, were always created by the Emperors. In the Year 611, and the 7th of the Reign of Yang ti of the Swi Dynasty, Ywen King of Korea, at the Head of the

The Moko.

Moko, invaded Lyau tang, and advanced as far as Lyau si. The Emperor summoned him to appear before him, and upon his Refusal went in Person against him. But, the Koreans taking Shelter in their Cities, which they vigorously defended, and Provisions falling short, the Emperor was obliged to return. Thrice did he invade Korea, but with no better Success.

Kyen wū succeeding his Father Ywen, was created King of Korea, and honoured with the Title of Shang chu qué, or Chief Pillar of the State, by the Founder of the Tang Dynasty, who ascended the Throne Anno 620, Korea was at that Time divided into 5 Pu, or Governments, viz. that of the Court or Middle, and the others respecting the 4 Quarters of the World. Kay su-wen, of the Family of the Tsven, succeeded his Father in the Eastern Government. He was of a savage treacherous Disposition, and assassinated Kyen wū, his Sovereign, and using the Body with the utmost Indignity, set Tsang, a younger Brother of the deceased, upon the Throne, but, under the Title of Moliéhi, retaining the Power in his own Hands. This Traitor pretended to be the Son of a River God, thinking to secure the Veneration of the People by the Splendor of his Birth.

The Kitan  
Hi.

In the mean Time, the Koreans attacked the People of Sin lo; and they begged the Assistance of the Emperor Tay tsong, who began his Reign An. 627. This Monarch having been informed of the barbarous Murder of Kyen wū, set out at the Head of a mighty Army, to punish the Criminal, and gave Orders for the Kings of Kitan hi, Pe tsi, and Sin lo, to join him. He took two Towns, and sat down before Lyau tong. His Generosity to his Soldiers, and Tenderness towards the Sick and Wounded, greatly animated his Army. He was every Day viewing the Approaches, and one Day helped up with a Load of Earth, which the Soldiers were carrying to fill the Trenches; this noble Act of Humility made the Officers proud to imitate the Example of their Prince, and partake of the Toil.

At last, his Stratagem being ripe for Execution, he ordered Fire to be set to some combustible Matter prepared for the Purpose, and the Wind carrying the Flames into the City, occasioned a general Conflagration, wherein above 10,000 Men perished. He then reduced it to a City of the second Order, and called it Lyau chew. The Imperial Army besieged Ngan shi; to the Relief of which Kyau yen shew, and Kau why chin, came at the Head of 150,000 Moko. The Emperor having observed a shooting Star fall in the Moko Camp, believed it a happy Omen, and next Morning attacked them in their Trenches, and routed them. The two Generals submitted to the Emperor's Mercy, who gave them Posts; but ordered 3,000 of the Moko of Pinjam to be buried alive. The Mountain, at the Foot of which he was encamped, he called Hyu king chong, where he caused a Monument with an Inscription to be erected.

In the Reign of Kau tsong, which began An. 650, the Sin lo begged his Assistance against the Koreans and Moko, who jointly declared War against them, and had already taken 36 of their Towns; which Request the Emperor complied with. In the mean Time Kay sven dying, was succeeded as Moliéhi by his Son Nan seng; who disagreeing with his younger Brothers Tsven nan kyen, and Tsven nan chan, came in Person to implore his Majesty's Assistance. Tsing tu younger Brother of Kay sven, likewise waited on the Emperor, and gave up to him Part of his Dominions. Kau tsong, in the 17th Year of his Reign, sent an Army under the Command of Li tsing, against the Koreans, and enquiring of Kya yen chong, Censor of the Empire, his Opinion of the Expedition, he replied, *The secret Memoirs declare, That the Dynasty of Kau shall not reign in Korea full 900 Years; and that it shall be ruined by a General aged 80. Now this is the nine hundredth Year since the Family of Kau succeeded the Han, and the Generalissimo Li tsing is fourscore Years old. Besides the People are divided amongst themselves, and distressed by Famine. The very Wolves and Foxes appear in their Cities, and by these Prodigies they are intimidated. So that the Destruction of the Kau Dynasty is at Hand.*

Korea di-  
vided into  
five parts.

The Chinese General having besieged Pinjam, Tsang, the Titular King of Korea, with about 100 Attendants, surrendered himself, and was honourably received. But Nan kyen defended the City with wonderful Bravery, till he was betrayed by one of his Generals, who, when Li tsing set Fire to one of the Gates by Agreement, delivered it into his Hands. Nan kyen was made Prisoner, and Korea was divided into 5 Governments, consisting of 170 principal Cities, and 690,000 Families.

About the Year 687, in the Reign of the Empress Vu hew, Pau ywen, Grandson of Tsang last King of Korea, was created King of the second Rank, of Chau tsyen, to which Korea had changed its Name from Kau li. About the Year 927, Vang kyen, who governed Korea, assumed the Dignity of King. He sub-

\* Another History relates, that Kau lyen, King of Kau li, in the Reign of the same Kong Kya, conquer'd Korea, and took Pinjam, where he fixed his Court; that he made himself Master of that Part of Lyau tong on the

East of the River Lyau, and frequently invaded Lyau si, or West Lyau; but Lyau tong was recovered by Tang-tay tsong. By this Account Kau Chau is the same Person with Kau lyen.

dued the Kingdoms of *Pe tsi* and *Sin lo*, and removed the Regal Seat from *Pinjam*, which he called *Si king*, or the *Western Court*, eastwards to the Foot of the Mountain *Song yo*. For three Reigns under the *U-tay*, the Kings of the House of *Vang* paid their Tribute regularly to the Emperors. *Vang chau*, King of *Chau tshen*, presented the Emperor *Cbi tshong* of the *Hsu Chew* Dynasty, with a large Number of antient but fabulous Books. He likewise paid Homage to *Tay tson*, the Founder of the *Song* Dynasty, who came to the Crown of *China*, An. 960. *Cbi*, the third King from *Vang Chau*, was forced to pay Homage to the *Kitan Tartars*, who conquered the Northern Parts of *China*, and were called *Liau*. These People took from *Vang sun*, second Successor to *Cbi*, six of his Towns, who thereupon removed his Court at a greater Distance from them. But having entered into a League with the *Nyu ché Tartars*, who destroyed the *Liau*, and fixed themselves in the Northern Parts of *China*, he expelled the *Kitan* from his Dominions, and again paid Tribute to the *Chinese* Emperor; who received his Embassadors with particular Marks of Favour, because of his Bravery against the *Kitan*. The *Nyu ché* had been formerly subject to the *Koreans*, who were in their Turn subdued by the *Nyu ché*. \* Their Princes assumed the Title of Emperor, and gave the Name of *Kim* to their Family; which, however, is not reckoned among the Dynasties, because they never were sole Masters of *China*; the Emperors of the House of *Song* still keeping Possession of the Southern Provinces. The Emperor *Kau tshong*, who mounted the Throne An 1127, sent an Ambassador to the *Koreans*, to prevent their joining the *Kim*, who, to hinder their Friendship with the *Chinese*, sent *Vang chü* into *Korea*, and created him King.

The Kitan  
Tartars,  
whence Ki-  
tay.

*Ché*, King of *Korea*, sent *Ching* his Son, and presumptive Heir of the Crown, to pay Homage to the Emperor *Li tshong*; but the old King dying, *Ching* returned to take Possession of his Crown, which was confirmed to him by the Emperor. This Prince had paid Tribute 36 Times, when *Sbi tshu*, as the *Chinese*, or *Hü bilay*, as the *Tartars* call him, (the *Koblay* of *Marco Polo*) Son of *Jenghiz Khan*, Founder of the *Twen* Family, resolved to undertake the Conquest of *Japan*. As he knew *Korea* was not far from it, he thought by marching thro' it to facilitate his Entrance; and with this Design sent an Ambassador to *Japan*, whom he ordered to pass thro' *Korea*, and take his Guides from thence. But the *Koreans* not allowing this, the Emperor repented it, and, tho' *Ching* never neglected to pay his Tribute, seized upon *Si king*, or *Pinjam*, and called it *Tong nin sü*. *Sbin*, who changed his Name to *Kyu*, succeeding his Father *Ching*, married a Daughter of the Emperor, and received the Seal of the Emperor's Son-in-Law, with the Title of King of *Korea*, and his third Successor was called *Song*. From *Vang kyen* to *Vang song* are reckon'd 28 Kings of *Korea* of the *Vang* Family, during the Space of more than 400 Years.

*Chwen*, King of *Korea*, having, by his Ambassadors, paid Homage to *Kong vä*, Founder of the *Ming* Dynasty, and congratulated him on his Advancement to the Throne, in 1368, was, by that Monarch, created King of *Kau li*, and presented with a Silver Seal, and the antient Privileges of sacrificing to the Gods of the Rivers and Mountains of *Korea*. In the 17th Year of *Hong vä*, the Ambassadors of *Korea* having engaged in the Conspiracy of *Hü-vi-yong*, against that Monarch, refused to do the usual Homage. But the Affair being discovered, the Emperor ordered the *Koreans* to be declared Enemies. Soon after the Ambassadors of *Korea* arriving at *Liau tong*, the Governor sent Advice thereof to his Majesty, who accepted of the Satisfaction they offered. In the 22d Year of his Reign, this Monarch sent into *Korea* to buy Horses, for which the King would receive no Money; but the Emperor had them valued, paid for them, and, at the same Time, commanded the *Koreans* to deliver up *Liau yang*, and *Sbin ching*, two Towns which they had seized in the Province of *Liau tong*. Soon after *Kyu* was dethroned, and *Vang chang* advanced to the Sovereignty by *Li jin jin*, Prime Minister of *Korea*, whose Son, *Li ching quey*, in like Manner deprived *Vang chang* of his Crown, and put it on the Head of *Vang Yau*, whom he soon removed, and placed himself in his Stead. And thus ended the House of *Vang*.

The Usurper changed his Name to *Jan*, and sent a solemn Embassy to *China*, desiring that he might be confirmed King of *Chau tshen* with the usual Formalities. But the Terms of the Petition being disrespectful, the Emperor refused the Presents, and ordered that *Ching se*, who had drawn it up, should be sent him. *Jan* obeyed, and *Ching tse* was banished to *Yunnan*. The Emperor *Tong lo*, who began his Reign An. 1403, confirmed the Kingdom to *Fang Ywen*, to whom his Father *Jan* had resigned. This Prince being informed that the Emperor had assigned some new Lands to the Garrison of *Liau tong*, sent, as his Tribute, 10,000 Oxen for stocking them. *Fang Ywen* was succeeded by his Son *Tau*, who sent his Tribute in Gerfalcons, or Sea Eagles. But the Emperor refused them, saying, *Jewels and rare Animals are not what I like*. *Vang ky wban*, King of *Korea*, prevailed with the Emperor, *Kya tshing*, to erase out of the Book of the antient Usages of the *Ming*, the Article relating that *Ching quey* had dethroned his lawful Sovereign and usurped his Crown; because, said the *Korean* King, he did it at the Solicitation of the People and Grandees of the Kingdom.

In the 20th Year of the Emperor *Van lye*, An. 1592, *Ping syew kyi*, Chief of the *Japonese*, invaded *Korea*. This Conqueror was originally a Slave to an Inhabitant of *Samo*, and afterwards a Retailer of Fish. It happened as *Sin chang*, a *Quan pe*, or *Japonese* Governor, went a hunting, he observed *Kyi* asleep under a Tree, and intended to kill him: But *Kyi* waking, spoke so handsomely in his own Behalf, that his Enemy relented, made him Intendant of his *Haras*, and named him in *Japonese*, *The Man from under the Tree*. *Kyi* soon grew in Favour with his Master, who gave him a Land Estate, and made him his Confident. *Sin chang* being assassinated by *O ki chi*, his Counsellor, *Kyi* put himself at the Head of the Troops, revenged his Master's Death by killing his Murderer, and succeeded to the Dignity of *Quan pe*. He soon aggrandised himself, and by Fraud and Force made himself Master of 60 small Provinces.

Japonese  
invade Ko-  
rea.

The Mountain *Kim shang* in *Korea*, and the Island † *Tewi ma tau* in *Japan*, are within Sight of one another, and the two Nations intermarried and traded together. *Kyi* having formed a Design upon *Korea*, where *Li sen*, a Prince entirely devoted to his Pleasures, at that Time reign'd, sent *Hing chang* and *Tsing ching*, two of his Generals, with a numerous Fleet to attack it. They landed at *Few shan*, a Village, passed by *Lin tshin* undiscovered, and dividing their Forces took the City *Fou té*, and several others. The *Koreans* being quite softened by a long Peace, fled upon the first Approach of the Enemy. The King leaving the Government in the Hands of his second Son, retired to *Pinyang*, and afterwards to *I chew* in *Liau tong*, beseeching the Emperor to re-

re-

\* The *Nyu che*, under the *Han*, were called *Tew*; in the Time of *Yu sang* they bore the Name of *Su shin*; under the *Wey*, that of *Uki*; under the *Sui*, that of *Moko*; and under the latter *Tang*, that of *Nyu ching*; which the *Song* altered to *Che*, because a *Tartarian* Emperor of the *Liau* Dynasty was named *Ching*. However it is probable, that these different Names did properly belong not to all the Nations inhabiting that vast Tract of Land, lying between the Rivers *Wun tong kyang* and *He long kyang*, *Korea* and the Eastern Sea, but only to that People who at different Times ob-

tained the Superiority. Thus they may now be called *Manchew*, tho' that name, strictly taken, belongs to a Nation the least considerable of any in that Country; and thus the *Moko*, who there erected a mighty Kingdom, called themselves *Pohay*. But it is not surprising to find the same Nations called by different Appellations in *China*, as Towns, Countries, and Kingdoms change their Names at the Pleasure of their Princes.  
† Another Author says, they are about 2 or 3 Days sail distant, with a fair Wind.

receive him as his Subject, and to reduce his Kingdom to a Province. The *Japonefe* had already demolished the Sepulchres, plundered the Treafury, taken the Mother, Children, and Officers of the King, and subdued the greater Part of the Kingdom. They invested *Pin yang*, and were preparing to pass *Ya li kyang*, and enter *Lyau tong*; upon which the *Korean* King withdrew from *I cheu* to *Ngay cheu*, dispatching Courier after Courier, to hasten the Succours from the Emperor. At last *Sbe yu*, a *Chinese* Brigadier advanced towards *Pin yang*, but he being ignorant of the Country, and incommoded by the Rains, he was defeated and killed. *Tfu ching*, a Lieutenant General, coming to his Assistance, passed the *Ya li kyang* with 3000 Men, which were likewise cut in Pieces, he himself narrowly escaping.

*Song ing chang* being sent as \* *King lyo*, or Superintendent-General, the *Chinese* Forces began to rendezvous. The *Japonefe* Generals, in order to gain Time, told the *Chinese* they never intended to attack them, but to make the River *Ta tong kyang* the Boundary of their Conquests, and to return to *Japan*. However, they fortified the Capital of *Korea*, and posted sufficient Guards in all Places of Importance. During these Transactions *Kyi* conquered the King of *Sban ching*, and assumed the Title of King of *Tayko*.

The Chinese  
assist the  
Koreans.

In the 12th Month *Li yu song*, the *Chinese* General, marched thro' *Lyau tong*, at the Head of 60,000 Men; the Passage over the Mountain *Fong wbang shan* was so very difficult, that all his Horses are said to have sweated Blood. *Shin vi king* was sent before to over-reach *Hing chang* the *Japonefe* General, at *Pin yang*, and persuade him that *Li yu song* came with no other Intention, but to create his Master a King, for which he was invested with full Powers from the Emperor. This Stratagem had the desired Effect, and *Hing chang* sent 20 Officers to meet the *Chinese* General, who gave Orders to a Party to apprehend them, but they so bravely defended themselves, that only three were taken. This *Shin vi king*, imputed to a Misunderstanding amongst the Interpreters, and the *Japonefe* General sent two Persons in whom he reposed a particular Confidence, along with *Shin vi king* to compliment the *Chinese* General, who treated them courteously, and sent them back.

Retake  
Pin yang.

*Pin yang* is defended by a River on the S. E. and by steep Mountains on the West: But the Place of greatest Importance was an Eminence on the North guarded by the *Japonefe*. The *Chinese* arrived before this City on the 6th of the first Month, of the 21st Year of *Van Lye*. *Li yu song* drew up his Troops in order of Battle, and began to march them into the City, the *Japonefe* in their richest Accoutrements lining the Way, and their General being placed upon a Tower to view the Procession. But the *Chinese* Officers behaving with a Haughtiness bearing no Resemblance of Friendship, the *Japonefe* suspected the Deceit, and put themselves upon their Guard. Hereupon *Li yu song* made a Feint to attack the Eminence on the North Side, ordering the Detachment to retire after the first Charge, with a Design to draw the Enemy from that advantageous Post. In the Night the *Japonefe* attack'd the *Chinese* Camp, but were repulsed with Loss. On the 8th at Day-break, the general Assault was given, and the main Attack was on the South-East Side of the City. At first the *Chinese* gave Ground, but *Li yu song*, with his own Hand, killing some that fled, brought them back to the Charge. That General had his Horse kill'd under him, and *Wey chong* was shot quite thro' the Breast, but, to the last continued to encourage his Men. *Li yu song* taking a fresh Horse, pressed where the Battle was hottest, and ordering the Walls to be scaled, made himself Master of them, and the *Japonefe* retired to the Fortress; whence many of them, with their General, made their Escape by Midnight, and passed the River *Ta tong kyang*; 285 were killed in the Action, and a great Number drowned in crossing the River. A Detachment of 3000 *Chinese* formed an Ambuscade for the Fugitives, of whom they slew 362 and made some Prisoners. The 19th the *Chinese* took the City of *Fukay* by Storm, killing 165 of the Enemy, who by these Defeats, was now deprived of four Provinces of *Korea*. *Ching king*, a *Japonefe* General, who was Master of *Hyen king*, retired to the Capital, within 70 Li of which, the *Chinese* had marched on the 27th, and were informed that the Enemy had abandoned it. Their General believing the Report, put himself at the Head of the light Horse, and advanced to the Pass of *Pik ti quan*, within 30 Li of the Capital; as he was riding at full Speed to the Bridge *Ta Sbe kyan*, his Horse fell, and he pitching on his Head, was almost killed. Immediately they were surrounded by an Ambuscade of the Enemy, and a desperate Engagement ensued. A *Japonefe* Commander, who had on a Cuirass of Gold, pressed hard upon the *Chinese* Generalissimo; *Li yew shing* interposing, bravely defended his Commander, but, being unhors'd, was cut in Pieces by the Enemy, *Li yu pe*, and *Li ning*, next advanced to his Defence, and behaved gallantly; till *Li yu wbe* having shot the *Japonefe*, who wore the Golden Cuirass, thro' with an Arrow, and *Yang ywen* coming up to their Relief, the Enemy was put to flight, but all the *Chinese* who had passed the Bridge, were cut in Pieces, and the Flower of their Army was lost in this Action, which lasted from Ten o'Clock till Noon.

Receive  
great Loss.

The Ground was become exceeding slippery, by reason of a Thaw, accompanied with great Rains, so that the *Chinese* Cavalry could not charge. But the *Japonefe* Camp was on an advantageous Ground, with a River in Front, and a Mountain in the Rear; and they had raised within the Town high Machines, filled with destructive Weapons; wherefore the *Chinese* Army retreated to *Kay ching*. In the 3d, Month the Spies brought Account, that there were 200,000 *Japonefe* about the Capital, and that they were plentifully supplied with Corn; Part of which the *Chinese* having fortunately burnt, and the Enemy being apprehensive of a Scarcity, agreed to a Peace, and yielded up the Capital, which *Li yu song* entered the 18th of the 4th Month, finding 40,000 Bushels of Rice, and Forage in Proportion. The *Japonefe* sent an Ambassador into *China* to make their Submission; but in the mean time attacked *Hyen ngan* and *Tsin cheu* and ravaged the Province of *Tsven lo*. In the 7th Month they delivered up the Children and principal Officers of the King of *Korea*; and the Emperor, in the 22d. Year of his Reign, agreed, at the Entreaty of that Prince, to accept of the Tribute offered by the *Japonefe*, and to create *Ping syew ky* King of *Japan*, on the three following Conditions; 1. That the *Japonefe* should deliver up all their Conquests in *Korea*. 2. That *Tayko* should send no Ambassador into *China*; and, 3. Swear never to invade *Korea*.

Japonefe  
quit Korea.

*Li tsong ching* Marquis of *Lin wbay*, was sent Ambassador to *Japan*, with proper Powers to create *Tayko* King. This Lord was of a very lustful Disposition, and *I chi* Governor of *Twi ma*, who had married the *Japonefe* General, *King chang*'s Daughter, and knew the Ambassador's Foible, sent him, as soon as he arrived there, three handsome young Women by Turns into his Tent. This Entertainment he was not displeas'd with, but being afterwards informed that the Governor's Wife was extremely beautiful, he had the Impudence to demand her of her Husband, who thereupon could not conceal his Resentment. About this Time, *Long*, a *Japonefe* Gentleman, disputed the Way with *Li tsong ching*, who attempt-

\* The King lye has Power over Life and Death, and a general Inspection into all Affairs whatever.

ed to kill him ; but *Long* being assited by his Retinue, the Ambassador had no Way to save himself but by flight, leaving every Thing, even his very Credentials behind him. He wander'd about all Night, and in Despair hanged himself upon a Tree ; but his Death was timely prevented by those who followed him. He then fled to *King chew*, where, by the Emperor's Orders, he was tried for his Misconduct, and *Yang sang beng* sent in his Room.

*Ping tyew kyi* having fasted and bathed for three Days, went to meet the Emperor's Patent, before which having prostrated himself 15 Times, he was created King, with the usual Formalities. The King of *Korea* being advised by his Favourite *Li chin*, to shew his Contempt of this new King, sent his Compliments only by a Deputy-Governor of a City of the second Order, with a few ordinary Pieces of Silk as a Present. *Ping tyew kyi* was highly offended, and said to the Ambassador, *Has your Master already forgot that I conquered his Kingdom, and only out of Regard to the Emperor restored it to him ? What does he imagine I am, when he sends me such a Present by one of your Rank ? Whom does he affront, me or the Emperor ? But, since I am treated in this Manner, my Forces shall not leave Korea, till the Emperor chastises the King your Master.* The next Day he sent with his Tribute, which was very rich, two Remonstrances, one acknowledging his Obligations to the Emperor, and the other demanding Justice upon the King of *Korea*.

In the 25th Year of *Van Lye* the War was renewed, and the *Japonese*, under the Command of *Tsing* the War 161  
*ching*, and *Hang ching*, invaded *Korea* with a Fleet of 200 Sail. They took *Nan Ywen fu*, the Governor newed  
of which fled bare-footed upon their first Approach, and soon made themselves Masters of *Tsven chew*, and likewise of *Nyau ling*, and *Chong chew* on the East, and *Nan Ywen* and *Tsven chew* on the West, that command the narrow Passes leading to the Capital, which was, by these Means, in a Manner block'd up. *Tsing ching* fix'd his Quarters at *Tun tsing* 600 Li from the Capital, and *Hang ching* at *King shang* 400 Li from thence. The *Chinese* headed by *Hau quey* laid Siege to the latter, but upon a Report that the Enemy had received Succours, he fled, whereupon the *Chinese* dispersed, and 20,000 of them were killed. *Hau quey* suffer'd for his Crime.

In the 9th Month of the 26th Year of *Van lye*, *Lew ting* marched against *Hing chang*, but propos'd to him a Conference, wherein Affairs might be amicably adjusted. The *Japonese* General agreed to the Proposal, and the next Day went to the Place appointed, attended only by fifty Horse. *Lew ting* having laid an Ambuscade, and caus'd one of his Officers to personate him, disguised himself like a common Soldier. *Hing chang* was received by the pretended General with extraordinary Honours, and as he sat at Table, stedfastly looking upon *Lew ting* in his Disguise, *Surely*, said he, *this Soldier has been unfortunate.* *Lew ting* surprized at this Speech, goes out of the Tent, and gives the Signal to the Ambuscade by firing a great Gun. *Hing chang* suspecting the Treachery, mounted, with his Attendants, in an Instant, who forming themselves into a Triangle, with a dreadful Slaughter pierc'd thro' the *Chinese*, and escaped. The next Day *Hing chang* sent to thank the *Chinese* General for his Entertainment, who endeavour'd to excuse the firing of the Gun as an unlucky Accident. *Hing chang* appeared to be satisfied with the Apology, King of Ko-  
and sent him a Woman's Head-dress as a Present. *Lew ting* immediately made an Attack, but was rea's Peti-  
every where worsted. At last, upon the Death of *Tayko*, in the Year 1598, the 26th of *Van* tion to  
*lye*, the *Japonese* return'd to their own Country, and put an End to the War, which had lasted seven Years. Kang hi

*Li tun* the present King of *Korea*, is of the *Li* Family. In 1694 he presented the following Petition to the Emperor *Kang hi*.

“ This Petition is presented by the King of *Chau tshen*, with a Design to settle his Family, and shew the Desires of his People.”

“ I, your Subject, am a Man amongst the unfortunate ; I was long without an Heir, till at last, to my great Joy, I had a Son by a Concubine, whom I thereupon exalted ; but from this false Step all my Unhappiness springs. I oblig'd Queen *Min shi* to retire, and made *Chang shi* Queen in her stead, of which I then inform'd your Majesty. But now I reflect, that *Min shi* was created Queen by your Majesty, that she has govern'd my Family, assist'd me in Sacrifices, waited upon the Queen my great Grandmother, and the Queen my Mother, and mourn'd with me three Years ; I ought therefore to have treated her honourably, but I yielded to my Imprudence, for which I am now extremely concerned. Now, to comply with the Desires of my People, I intend to restore *Min shi* to her former Dignity, and again to reduce *Chang shi* to a Concubine. By these Means my Family will be put in Order, and a Reformation of Manners begun in my Kingdom.”

“ I your Subject, tho' by my Ignorance and Stupidity I have disgrac'd the Title of my Ancestors, yet I have serv'd your Majesty these 20 Years, and all that I am I owe to your Goodness, which, like Heaven, shields and defends me. There is no Affair, whether public or private, that I conceal from you, which makes me presume to solicit your Majesty two or three Times about this Affair. I am, indeed, ashamed to transgress the Bounds of Duty, but as the Matter concerns my Family, and is agreeable to the Wishes of my People, I thought I might, without Breach of Respect, lay it before your Majesty.”

The Emperor order'd the Tribunal of Ceremonies to advise him in this Affair, who were of Opinion, that the Petition ought to be complied with, and accordingly Ambassadors were sent to create the Queen with the usual Formalities:

The next Year the King sent another Petition to the Emperor, who, observing that it wanted Respect, order'd it to be laid before the Tribunal of Ceremonies, who condemn'd the King of *Korea* to pay a Fine of 10,000 *Chinese* Ounces of Silver, and allow'd him no Return for Three Years for the annual Tribute. He sends an Ambassador yearly to receive the *Chinese* Almanack, which is publish'd the first Day of the 10th Month for the Year ensuing.

Upon the Death of a King of *Korea*, the Emperor commissions two Grandees to confer upon the Son the Title of *Que Vang*, or King : And when the King is apprehensive of Contention after his Death he nominates an Heir to the Crown whom he desires the Emperor to confirm. The Prince receives the Investiture upon his Knees, and makes Presents to the Commissioners, which are settled and specified, besides about 8000 Taels in Money. After this an Ambassador is sent from *Korea* with the Tribute, who knocks his Forehead against the Ground before the Emperor. Nor does the Royal Consort assume the Title of Queen before the Emperor has granted it. As the whole Ceremony is exactly regulated, Disputes never arise, so that this Kingdom has long enjoy'd the Sweets of Peace.

The *Koreans* are generally well shaped, and of a mild and tractable Disposition ; they are Lovers of Learning, and fond of Music and Dancing. The Northern Provinces produce the stoutest Men and the best Soldiers. They generally wear Furr Caps and Brocade Clothes. The Women put Edging or Lace both upon their upper and under Petticoats. The Quality usually dress in Purple-colour'd Silk ; and the learned are distinguish'd by two Feathers in their Caps. On public Occasions their Clothes are richly adorned with Gold and Silver.

Receives Investiture from the Emperor.

The Inhabitants of Korea

Patterns of  
Honesty.

After the Eight Laws of *Ki tse* were publish'd, the *Koreans* were so well regulated by them, that Theft and Adultery were Crimes unknown to them, nor did they ever shut their Street Doors in the Night, And altho' the Revolutions of Government, so fatal to Kingdoms, have made them deviate a little from their primitive Innocence, yet they may still be justly look'd upon as a Pattern to other Nations. But they abound with loose Women, and the young Men and Maids have frequent Meetings. They marry without making nuptial Presents, or using any Ceremony. The Princes and Princesses of the Blood are always match'd together, and the Grandees follow the same Rule in their Families. They keep their Dead Three Years unburied, and wear Mourning for their Parents Three Years, but for Brothers only Three Months. When the Bodies are interr'd, they place by the Side of the Grave, the Clothes, Chariots, and Horses of the Deceas'd, and, in general, every Thing they were fond of while alive, which are carried off by those who assist at the Funeral. They are naturally superstitious, and abhor the depriving any Creature of Life. They observe the Religion of *Fo*, are moderate in eating and drinking, and use Plates and Dishes. The Mandarins very much affect an Air of Gravity, and their Salaries are paid in Rice. Their Houses are thatch'd. They use no Beds. They make Wine of the Grain *Paniz*, and never take Physick. The Learned apply themselves chiefly to Music. Every three Years they have an Examination of Doctors, Bachelors, and Masters of Arts; and those who are appointed Ambassadors, are examined by the Tribunal of Ministers. The King possesses no Lands as his own Property; and every one has so much allotted him in proportion to the Number of his Family. Their Arms are Cross-bows and long Sabres, without Ornaments. Their Punishments are gentle; Crimes capital in other Countries, are punish'd by Banishment into the neighbouring Islands; but those who are guilty of abusive Language to their Parents, are beheaded. Petty Criminals are bastonadoed on the Back, and then discharged.

Worship *Fo*Gentle Pu-  
nishmentsCommodi-  
ties of *Ko-  
rea*

Tho' *Korea* be mountainous, it is fertile, especially the Provinces of *Ching tsing*, *King shang*, and *Tsven-lo*. The chief Commodities of this Kingdom are Cotton-paper, which is strong and lasting, and of a higher Price than any in *China*; the famous Plant *Jin seng*, Gold, Silver, Iron, the Gum of a Tree resembling a Palm Tree, with which whatever is varnish'd seems to be gilt; Hens with Tails three Foot long; little Horses three Foot high; mineral Salt, with Sable and Castor Skins.

*Korea* once  
contiguous  
to *Pe-che-li*

In the Abridgment of *Chorography*, entitled *Quang yu ki*, we find the City of *Chau tsyen*, where *Ki pe* resided, is in the Territory of *Yong ping fu*, a City of the first Order in the Province of *Pe che li*. Now supposing this to be true, one may reasonably conclude that the ancient *Chau tsyen* and *Korea* were contiguous, and not separated by a Gulph till many Ages after. For it is not to be imagined that a Prince would fix his Residence out of his own Dominions, especially if divided from them by a wide Sea. This Conjecture will appear the more probable, if we carry our Speculations a little higher. When *Yu*, (whose Memory is justly honoured by the *Chinese* with the Title of *Great*) undertook to drain the Waters, which under the Reigns of *Shun* and *Yau* had overflowed the flat Country, he cut a Passage for the River *Whang ho* thro' a Mountain on the Southern Boundaries of *Shan si* and *Shen si*, which Provinces that River separates, and makes a Cataract here not inferior to those of the *Nile*. Thence he conducted it thro' the Province of *Ho nan*, and following its Channel along the Province of *Pe che li*, he drained the Lake *Ta lu*, into which the *Whang ho* formerly emptied itself. This Lake overflowed all that Country which now includes the Districts of *Shun te fu* (a City of the first Order) *Chau chew* and *Shing-chew* in the same Province. At last to break its Rapidity, he divided it into nine Channels, which some imagine were again united before it disembogued itself into the Sea. But whether they were joined, or if it was only the main Channel that ran into the Sea at the Foot of the Mountain *Kye she-shan*, which then made a Promontory, this is certain, that since *Yu* began that great Work about 3921 Years ago, this River has stray'd far from its antient Course; for instead of discharging itself into the Sea, as it did formerly in Lat. 40°, it now falls into the River *Whay ho*, a little above *Whay ngan*, a City of the first Rank in the Province *Kyang ngan* about Lat. 34°. It is likewise observable, that the Mountain *Kye she-shan*, which was formerly united to the Territory of *Yong ping fu* is now 500 Li distant in the Sea from this City. So that the Sea gaining on the Land by Degrees, hath at last overflowed all this Tract of Ground.

It is indeed true, that the *Chinese* History makes no mention of this extraordinary Change of the Course of the *Whang ho*, nor of this Overflowing of the Sea. But when Alterations on the Surface of this Globe are brought about insensibly, and without alarming Nature, they easily escape the Observation of History, the Difference that happens during the Life of one Man being not at all perceptible.

To confirm this Conjecture by a parallel Instance. When *Shin tsun chong* was sent Ambassador into the Country North of the *Whang ho*, in travelling by the Mountains of *Tay hang shan*, he observed the Shelves of the Rocks were filled with Shells and Beds of Gravel, whence he supposed that the Sea had formerly washed the Foot of these Mountains, tho' they are now 1000 Li from it. It is true, indeed, that *Chu ven kong* rather believes that the *Whang ho* antiently ran this Way; but tho' it would be easy to refute his Opinion, yet if it only appears doubtful whether this great Extent of Country was not formerly covered by the Sea, it is sufficient to shew that nothing can be inferred from the Silence of the *Chinese* History in Cases of this Nature.

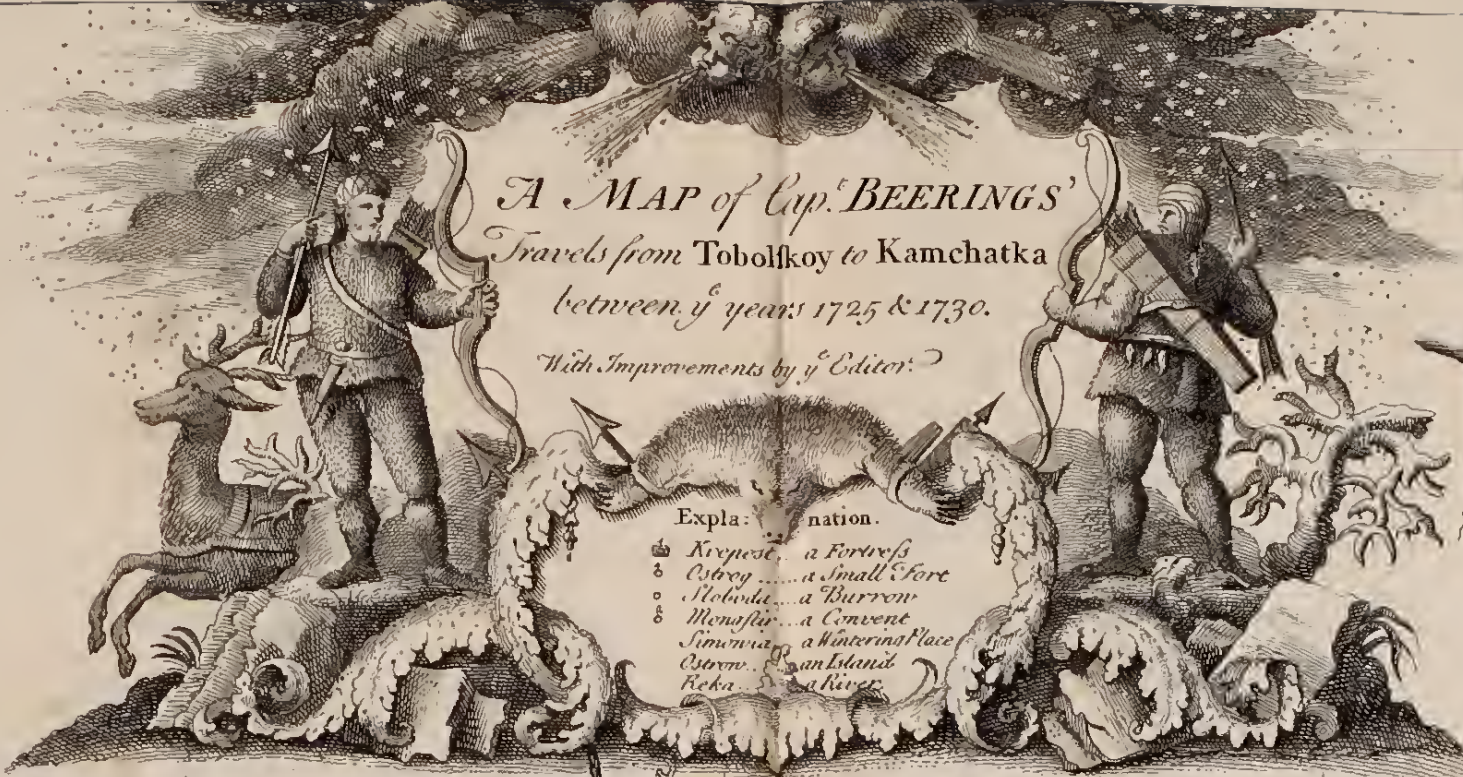
### An Account of the TRAVELS of Capt. BEERINGS, into SIBERIA.

ON February 5, 1725, Captain *Beerings* received Orders from Count *Apraxim*, Admiral of *Russia*, to begin his Journey into *Siberia*. By his Instructions signed by the Czar he was obliged to inform himself of the North-eastern Frontiers of that Country, in order to discover whether they were contiguous to, or what might be their Distance from, the Continent of *North America*, and if any Passage could be obtained that Way by Sea. He was permitted as he went thro' the Cities of *Siberia* to take along with him whatever People he wanted. His own Retinue consisted of 30 Persons, and a Lieutenant was ordered before with 25 Men, and 25 Horses loaded with Baggage and necessary Instruments; with whom the Captain came up at *Wologda*, and travelling towards *Tobolsk* passed thro' the Towns *Totma*, *Vstjug welikoi* or *Great Vstjug*, *Soli Witziogda*, *Kaigorod*, *Solikamski*, *Verkbo turia*, *Turinski*, or *Japantzin*, and *Tumen*. He reached *Tobolsk* March 16, where he stay'd till May 15, before the Season would allow him to pursue his Journey. Here he took along with him a Monk of the Order of *St. Jerome*, a Muster-Master, some Subalterns and 37 Soldiers, and fell down the River *Irtish* to *Samarofko Yam* with his Retinue and Baggage in four large Barks. A little below this Place they came into the River *Obi*, and going up it pass'd by *Surgut* and *Narim*, and entered the River *Keta*, which brought them to the Fortres (or as others say the Monastery) of *Makofsk*. This Country from *Tobolsk* is inhabited by the *Ostiaks*, who were formerly *Pagans*, but lately converted to Christianity by the Care of an Archbishop of

*Tobolskoy*

Cap. Beerings probably observ'd of Lat. in it's principal places thro' out he pass'd, the two Observations only are mentioned in his Journal. But M. P. P. in his Map of the Russian Empire does not follow of Author in this respect. for instance, he places Kamtski 1. 30. more North, Jakutskoy 2. more South, & Cape Chokotskago's more South than Cap. Beerings; likewise other places in proportion. I have reckon'd the Long. of Tobolskoy from Paris according to an Eclipse of the Sun observ'd at Hambury & Tobolskoy, mentioned by M. Strahlenberg in his account of the Northern parts of Europe, and Asia. This is all that can be done, all of return of Russian Mathematicians sent to make observations & discoveries throughout Siberia.

Inscrib'd to Francis Gahrey Esq.



# A MAP of Cap. BEERINGS' Travels from Tobolskoy to Kamchatka between the years 1725 & 1730.

With Improvements by the Editor.

### Explanation.

- ⊙ Krepes... a Fortress
- ⊙ Ostrog... a small Fort
- ⊙ Nobi... a Burrow
- ⊙ Monastir... a Convent
- ⊙ Simoni... a Wintering Place
- ⊙ Ostrov... an Island
- ⊙ Reka... a River



CHIOKOCHKAGO

PART of the SLEEPING SEA





of *Tobolsk*. From *Makofsk* they travell'd by Land to the Town or Fortrefs of *Jeniffeiskoy*, where he took with him 30 Carpenters and Smiths, and again embark'd in four Veffels. From the River *Jeniffea* they passed into that of *Tunguska* whose Navigation is both difficult and dangerous, by the frequent Rapidity of the Stream, and three great Cataracts, besides shelving Rocks which don't appear above Water. After much Fatigue they got into the *Ilim*: But this River having some falls, and being very shallow, they were obliged to quit their Barks, and put their heaviest Baggage into little Boats, and the rest upon Sledges. When they came to *Ilimski*, the Captain detach'd a Lieutenant with some Subalterns and 39 Carpenters to the *Lena*, to build in the Winter-time, 15 Barks to carry his People down that River, and he winter'd with the rest of the Retinue at *Ilimski*; where and at *Irkutski* he furnished himself with fresh Provisions and Corn, of which *Yakutski*, whither he intended to go, produced none. The Governor of *Irkutski* having travelled that Way, informed the Captain of the Nature of the Country, the Manner of travelling, and of the Road to *Okhotski* and *Kamchatka*. At *Irkutski* the Captain augmented his Company with 18 Smiths and Carpenters, and 2 Coopers. Towards the End of Winter the Captain set out with his Retinue in Sledges to *Uskut*, and in the Spring 1726, they fell down the *Lena* in 15 Veffels to *Yakutski*.

The Country water'd by the *Tunguska*, *Ilim* and *Lena*, as far as the *Witim*, is inhabited by the *Tunguses*, who are Heathens, and chiefly subsist by their Rain-deer, but those who have none, live nearer the Rivers, and maintain themselves by Fish. Both Sides of the *Lena* below the *Witim* are inhabited by the *Yakutes* and some *Tunguses*. The *Yakutes* are likewise Heathens, and worship the Sun, Moon, and some Birds, such as the Swan, the Eagle, and the Crow. They place a great Confidence in their *Shamans* or Sorcerers, and keep in their Houses little Images called by them *Sheitans*. They seem to have the same Origin with the other *Tartars*, and they abound with Horses and Cattle, which afford them Food and Cloathing, but the poorer Sort live upon Fish.

The Captain having his Retinue augmented on his Arrival at *Yakutski*, set out from thence for *Okhotski Ostrog*, with a few of his Attendants on Horseback, and it being impossible in that mountainous and marshy Country, to use Carriages for the Provisions and Baggage, Horses were loaded with about 1600 Puds Weight of them, each Horse carrying 5 Puds, and each Pud weighing about 35 or 40 Pounds. He left a Lieutenant to winter at *Yakutski*, who was to follow him by Land in the Spring, and ordered another Lieutenant, with the greater Part of his Company, and the heavy Baggage, to go by Water, along the River *Lena*, to where the *Aldan* joins it, and up the *Aldan*, *Maya*, and *Yudoma*, thinking to reach *Yudomska kresta* by this easy Way of travelling. But about the End of December 1726, the Captain having reach'd *Okhotski*, where he found no more than 10 *Russian* Families, received Advice from the Lieutenant, that he was surprized by the Ice as he entered the River *Gorbea*; 450 Werstes, or 108 *French* Leagues from *Yudomska kresta*. However on November 4, he set out with his Company on Foot, having made some little narrow Sledges for carrying the most necessary Part of the Baggage over the Snow, which is generally, during 3 or 4 Months in Winter, a *Russian* Fathom, or  $5\frac{1}{2}$  *French* Feet deep; these Sledges they were obliged to draw themselves, with no more upon them than 15 Pounds, and not being able to carry a sufficient Quantity of Provisions, they were reduced to the greatest Extremity, and forced to leave their Baggage behind them in three different Places; the only supply they received was a few dead Horses, which being worn out with Fatigue, the Captain had left at *Yudomska kresta*. What Skins they could find they made Use of to defend themselves from the excessive Cold; and all the Shelter they could procure by Night was a Bed dug deep in the Snow. But at last they arrived at *Okhotski*, January 1, 1727. In the Beginning of February, the Captain sent a Lieutenant with 90 Men, and some Dogs for drawing the Baggage, that was left by the Way, upon Sledges. They returned in April, but were not able to bring the whole. Whereupon another Detachment of 27 Men were sent out, who returned in May.

The Banks of the *Aldan* and *Maya* are inhabited by the same *Yakutes* already mentioned. But the Country about the River *Yudoma* and the Fortrefs *Okhota* is possessed by a People called *Sea-Tunguses*, or in their own Language, *Lamutki*. They have Plenty of Rain-deer, which are their chief Support, but some dwelling near the Lakes and the Sea, live upon Fish. They are of the same Religion with the *Yakutes*.

June 30. The Captain sent a Lieutenant, and the Carpenters with Part of the Baggage and Tools in a new built Bark, over from *Okhotski Ostrog* to the Mouth of the *Bolskbaya reka* or *Great River*. The Carpenters were ordered to proceed to *Kamchatka* to prepare Wood for building a Vessel; and the Lieutenant was to return directly. July 3, the Lieutenant left at *Yakutski* arrived at *Okhotski*, and brought with him 2300 Puds of Meal, which, upon the Return of the Bark was put on Board with the Baggage, and the Captain sailed August 21 for the abovesaid River, where, when he arrived, he sent the Baggage to *Bolskbay rekski Ostrog*, a small Fort, round which are Fourteen *Russian* Families. From thence the heavy Baggage was carried 120 Werstes up the River, where they took Sledges drawn by great Dogs, and crossed the Country between the Rivers *Bolskbaya* and *Kamchatka*. Very furious Hurricanes, called *Purgi*, sometimes rage in these Parts, which are apt to surprize Travellers, and, before they can shelter themselves, bury them in the Snow. Our Captain, therefore, with his People, took Care to lodge themselves by Night deep in the Snow.

In the Map are set down three distinct Towns, *High*, *Middle*, and *Low Kamchatka*. The first consists of 17, the second, where the Church stands of 15, and the third of 50 *Russian* Families. The Garrisons of these three Forts amounted to no more than 150 Men, who are placed there only to raise the Taxes, which are paid in Furs. We gave the People, for the Carriages with which they had supply'd us, 300 Puds Weight of the fat of a Whale, which had been thrown on Shore the preceding Autumn, and a little *Chinefe* Tobacco, with which they were fully satisfied.

In this Country there is neither Corn nor Cattle, except a little of the former, near the Convent of *Pakutfska*, about one Werste from the Church of *Kamchatka*. The Captain sow'd some Rye and Oats, but he never saw the Produce; for besides the early Frost there, they are ignorant of dunging the Ground, and have no Cattle for Tillage. But in the *Russian* Plantations they have some Hemp and Radishes, and Turneps so very large that six of them weigh a Pud. The Inhabitants live mostly upon Fish, and in Summer they have some Game, also Carrots and Beans. Their Carriages are all drawn by Dogs whose Skins supply them with Cloathing. There is hardly any Religion among the Natives of this Country, and their Language is generally the same. Some of their Customs are extremely barbarous. When a Woman is delivered of two Children, they smother one of them, and its Preservation would be deem'd a Crime. Some forsake their Houses if any happen to die in them; and if even a Father or Mother fall sick,

sick, they, without any Regard to the Nature of the Distemper, whether or not it may prove mortal, or to the Season of the Year, carry the sick Person into an adjacent Wood, where he is left, with a few Days Provision, so that hardly any recover. They never bury their Dead, but throw them into the Woods, where the Carcasses are devoured by the Dogs. The *Kurilé*, a Nation South of *Kamchatka*, burn their Dead, which has been often prohibited, without Effect.

The Captain fails to discover the North-east Bounds of Asia

The Captain being arrived at lower *Kamchatka*, and the Timber for building the Ship being ready, she was put upon the Stocks *April 4*, and finished *July 10*. He supplied the Want of Pitch and Tar by extracting with Fire the Pith of a Tree called *Lisnibnik*; an Art till then unknown in that Country. They loaded their Vessel with a Twelve-months Provision for 40 Men, which consisted of Roots in Place of Corn, the Fat of Fish instead of Butter, and Salt-Fish which supplied the Want of all other Meats. They likewise made a Sort of *Aqua-vitæ*, and Salt of Sea-water. *July 14*, they sailed from the River *Kamchatka*, and *August 8*, found their Lat.  $64^{\circ} 30'$ . Here they saw 8 Men come from Shore in a Leathern Boat towards the Ship, who enquired whence and for what Design it came; then they told they were *Tzukchi*, a Nation not unknown to the *Russians*. They were spoke with frequently, and one of them came floating to the Ship on the Skins of the Sea-dog. They said that they dwelt upon the Shore, and that the Land extended Westward. They shewed our Adventurers an Island at no great Distance, which they approached: but tho' they saw something like Houses, no Inhabitants appeared. They called it *St Laurence*, because they discover'd it on *August 10*, that Saint's Day. On the 15th, their Lat. was  $67^{\circ} 18'$  and the Captain thought proper not to proceed, as he could not observe that the Land reached further Northwards, and was apprehensive lest some contrary Wind might prevent his Return to *Kamchatka* before the End of Summer. The Ridge of Mountains covered with Snow all along the Coast from *Kamchatka* to this Place, appeared at Sea like a Wall.

*August 20*, about 40 *Tzukchi* came towards the Ship in four Boats. They brought with them Meat, Fish, and fresh Water, likewise 15 Pieces of Furs, some of them Skins of a white Fox, and four Teeth of a Sea-horse, all which they gave for Pins, and Steel for striking Fire. *Sept. 7*, the Captain re-entered the Mouth of the River *Kamchatka*, and winter'd at lower *Kamchatka*.

Sails 200 W rsts East of Kamchatka

*June 5*, 1729, the Captain sailed again from the River *Kamchatka*, and steer'd Eastward, as he was informed that Land might that Way be discerned at Sea in clear Weather. But having made 200 Westes, and no Land appearing he changed his Course Southwards along the Coast of *Sbatzick* (of which the Narrative gives no Account) to double the Point of the Continent of *Kamchatka* which was before unknown. From the Mouth of the *Bolskbaya* he crossed the Sea to *Okhotski*, where he arrived *July 23*, and delivered the Ship with every Thing belonging to it to the Governor of that Fortrefs. Here the Captain took Horses for *Yudomska krestia*; from thence he went down the *Maya* and *Aldan* in flat bottom'd Boats, till he came to the *Belaya*; where he again took Horses for *Yakutski*, and arrived there *September 3*. He went up the *Lena* in flat-bottom'd Boats, but was stop'd by the Ice at the Village of *Peledun*, *October 1*. The next Day he set out for *Ilimski*, and thence to *Jenisseiski*, and met with several *Russian* Villages along the Road. Then went to *Tomski* by a different Way from that he came; whence he went to *Cheuski*, there being *Russian* and *Tartar* Villages by the Road. Then he took his Way thro' the Desarts of *Barabut*, and crossing the River *Irtisb*, he reach'd *Tobolsk*, passing several *Russian* and *Tartar* Villages. He came to the Capital of *Siberia*, *Jan. 10*, and setting out the 25th, he arrived at *Petersburg*, *March 1*.

## Geographical and Historical Observations on the Map of TIBET, containing the Dominions of the GRAND LAMA, and the adjacent Countries subject to him, reaching to the Source of the GANGES. Extracted from the Memoirs of P. REGIS.

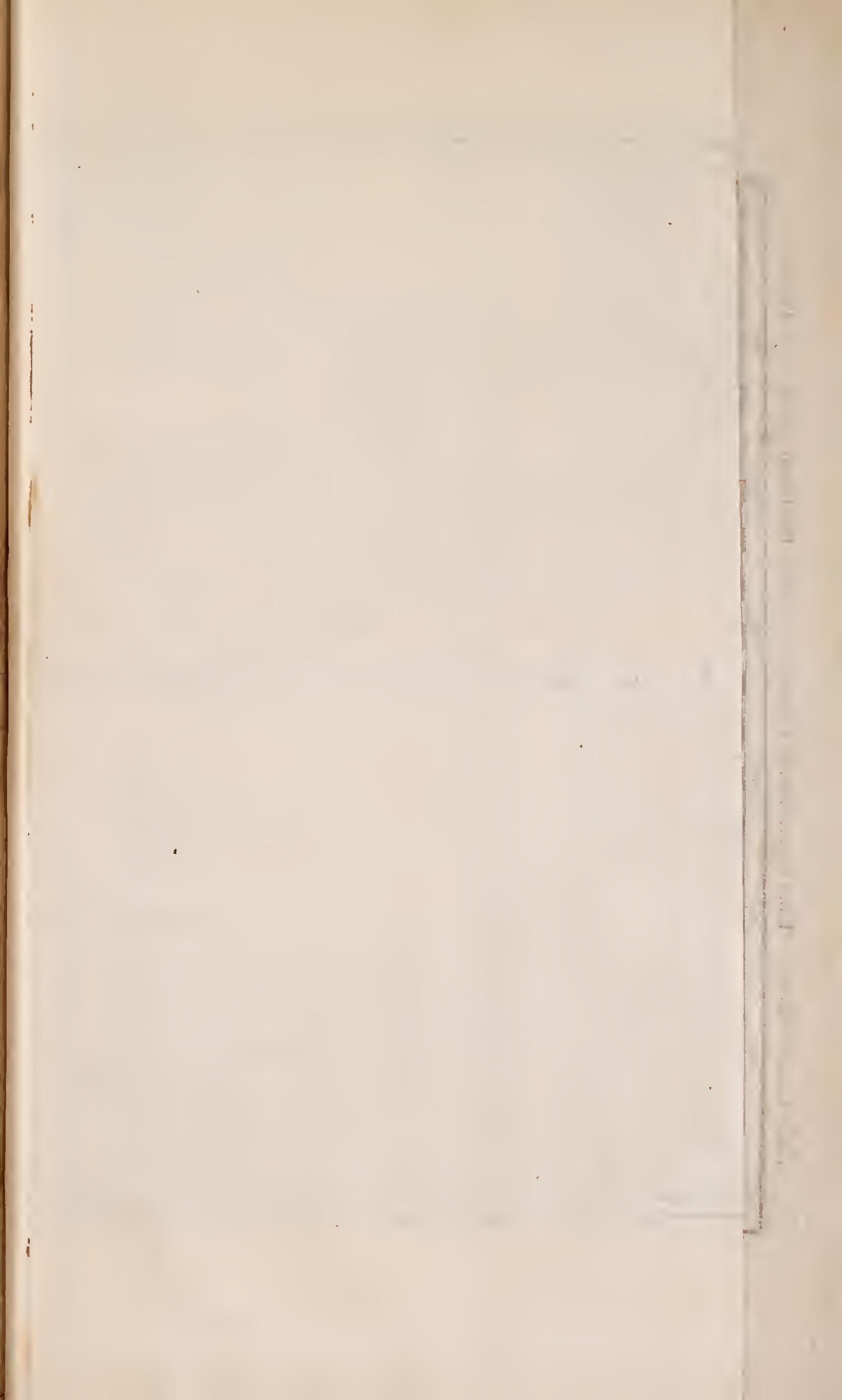
The Emperor orders a Map of Tibet to be made

IN the Beginning of this Century a Division happened amongst the *Lamas* of *Tibet*: One Party assumed *Yellow Hats* to denote their Attachment to the present Imperial Family of *China*; and the other adher'd to the *Red Hat*, the Colour used by the Grand *Lama*, who was always independent of the *Chinese* Emperors. *Kang bi* the late Emperor sent an Ambassador to endeavour to reconcile them, and unite them in his Interest. During the two Years that this Ambassador continued in *Tibet*, he employed some of his Attendants, whom he had carry'd with him for that Purpose, in making a Map of all the Territories immediately subject to the Grand *Lama*. In 1711 this Map was put into the Hands of *P. Regis*, in order to be brought to the same Form with the Maps of the *Chinese* Provinces. But he finding, upon Enquiry, that no Situation had been fix'd by celestial Observation, and that the Distances were not measured, but laid down from common Computation, declined the Task. However, this Map, imperfect as it was, observed many more Particulars, and shewed the Extent of the Country to be much greater than had been set down in the best Maps of *Asia*.

The Emperor having been informed of the Faults of this Map, resolved to procure one more accurate and satisfactory. With this Design he sent two *Lamas* into *Tibet*, who had studied Arithmetic and Geometry, in a mathematical Academy establish'd under the Protection of his third Son. They were ordered to comprize in their Map all the Country from *Si ning* in the Province of *Sheu si*, to *Lasa* the Grand *Lama's* Residence, and from thence to the Source of the *Ganges*; and likewise to bring some of the Water of that River back with them. This Map was laid before the Missionary Geographers in 1717, who found it vastly preferable to that of 1711, but not without Faults. However, by the Help of the Measures used in this Map, by comparing it with some Itineraries in the South-West, West, and North-West Roads, and by the Informations they received, from some Persons of Note, who had travelled in that Country, they found themselves not unprovided with Materials for drawing a Map of all *Tibet*, more correct than any hitherto publish'd, which make no Mention of many Towns, Mountains, and Rivers in this large Country.

Its Name

*Tibet* is called by the *Tartars*, *Barantola*; under which Name they comprehend all that vast Tract lying between the great River *Ya long* and the Source of the *Ganges*, extending above 20 Degrees from East to West, and more than 8 from North to South. The People of *Kashmir*, and on the other Side the *Ganges*, call it *Bûton* or *Bûtan*; and the *Chinese* *Tsan* or *Tsan li*. But *Lasa*, being the richest and pleasantest Province, and dignified with the Residence of the Grand *Lama*, frequently gives Name to the whole Country.





Ner..... a Lake.  
 Omo..... a Lake.  
 Vira..... a River.  
 Pûlak..... a Fountain.  
 Hotun..... a City or Town.  
 Pay-chang..... a Walled Place.  
 Kobi..... a Desert.  
 Kol or Kûl..... a Lake.  
 Hâra or Kâra, Black.

13. a line under the name of a Place denotes the Latitude observ'd. Places and Names between Hooks are omitted in the original.

Li or Chinese Furlongs in a Degree  
 Common French Leagues  
 English Miles

**S H A - M O**

This Map is Inscribed by the Editor to His Grace the Duke of Chandois The Country, as far as the Meridian 23 degrees West of Pe-king, was drawn on the Spot by the Peres Jartoux, Fridelli and Bonjour, in the Year 1711. and has been exhibited already in the fourth Sheet of Chinese Tartary, which seems to have been copy'd from an incorrect draught, or with little care; as appears by the considerable variations inconsistent with the Situations marked in the Table; the rest, with the Roads, is lay'd down from the journals of the Chinese & Tartars.

A Table of Lat. (observ'd) & Long. (determined Geometrically) whereon this Map is grounded.

| Places           | Latitude   | Longitude  |
|------------------|------------|------------|
| Uru Pûlak        | 44. 50. 35 | 21. 38. 20 |
| Seroto Anga      | 44. 54. 00 | 22. 25. 00 |
| Ergastei         | 44. 12. 00 | 21. 43. 20 |
| Uru Pûlak        | 43. 48. 00 | 23. 00. 00 |
| Astak (or Astak) | 43. 2. 35  | 22. 48. 20 |
| Hâmi (or Khâmul) | 42. 53. 20 | 22. 23. 20 |
| Hûpât Pay-chang  | 42. 21. 30 | 19. 30. 00 |
| Tekelik          | 41. 8. 10  | 19. 49. 12 |
| Tapson-nor       | 40. 38. 20 | 18. 23. 30 |
| Wey-lo           | 40. 26. 24 | 17. 9. 0   |



*Geological map*

*Scale 1:10000*

*Geological map of the [illegible] region*

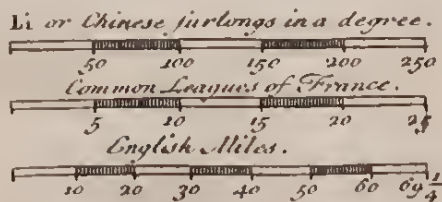
The Second Sheet of Tibet, containing the Country [of Little Bûkhâria] to the West of Tûrfân.



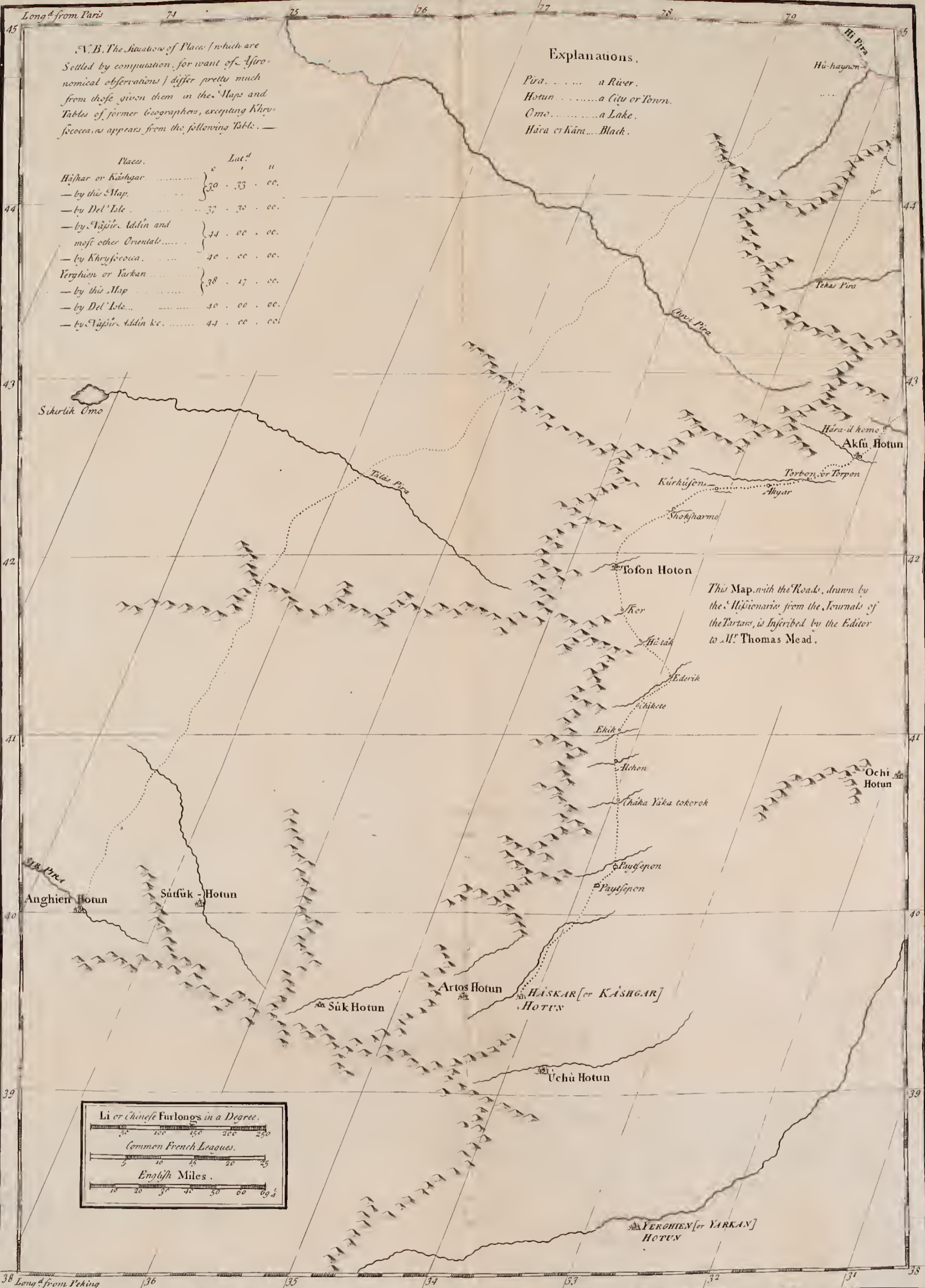
Explanations.

- Pira..... a River.
- Hotun..... a City or Town.
- Seghien or Sekim, the Source of a River.
- Tâbâhân Chain of Mountains or Pass.
- Hara or Kara..... Black.

This MAP, made by the Missionaries from the Journals of the Tartars, is Inscribed by the Editor to  
**CHARLES LONG**, of Saxmundham in the County of Suffolk Esq.







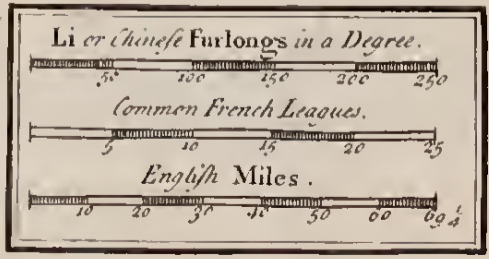
N.B. The Situations of Places (which are Settled by computation, for want of Astronomical observations) differ pretty much from those given them in the Maps and Tables of former Geographers, excepting Khryssocœa, as appears from the following Table. —

| Places.                                    | Lat. <sup>d</sup> | lon |
|--------------------------------------------|-------------------|-----|
| Háshkar or Káshghar                        | 30                | 33  |
| — by this Map                              | 30                | 33  |
| — by Del'Isle                              | 37                | 30  |
| — by Vápiri, Adán and most other Orientals | 44                | 00  |
| — by Khryssocœa                            | 40                | 00  |
| Yerghien or Yarkan                         | 38                | 17  |
| — by this Map                              | 38                | 17  |
| — by Del'Isle                              | 40                | 00  |
| — by Vápiri, Adán &c.                      | 44                | 00  |

Explanations.

- Pira. . . . . a River.
- Hotun. . . . . a City or Town.
- Omo. . . . . a Lake.
- Hára or Kára. . . . . Black.

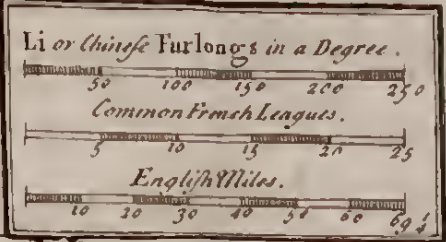
This Map, with the Roads, drawn by the Missionaries from the Journals of the Tartars, is Inscribed by the Editor to M<sup>r</sup>. Thomas Mead.







The fourth Sheet comprized in the Map of Tibet containing in particular the Country of the Tartars of Koko Nor.



A Table of the Latitudes (observ'd) and Longitudes (determin'd geometrically) when this Map is grounded.

| Places        | Lat <sup>d</sup> | Long <sup>d</sup> |
|---------------|------------------|-------------------|
| Lyang-chew    | 37. 59. 00.      | 13. 40. 30 W.     |
| Kan-chew      | 39. 00. 40.      | 15. 32. 30.       |
| *Su-chew      | 39. 45. 40.      | 17. 21. 30.       |
| Kya-yu-quan   | 39. 48. 20.      | 17. 37. 45.       |
| *Si-ning-chew | 36. 39. 20.      | 14. 40. 30.       |

N.B. a\* before the name of a Place denotes a variation from y Map.

This Map drawn on the Spot by the Lama Mathematicians and corrected by the Missionaries in the Year 1787 is Inscribed by the Editor to Samuel Long Esq.

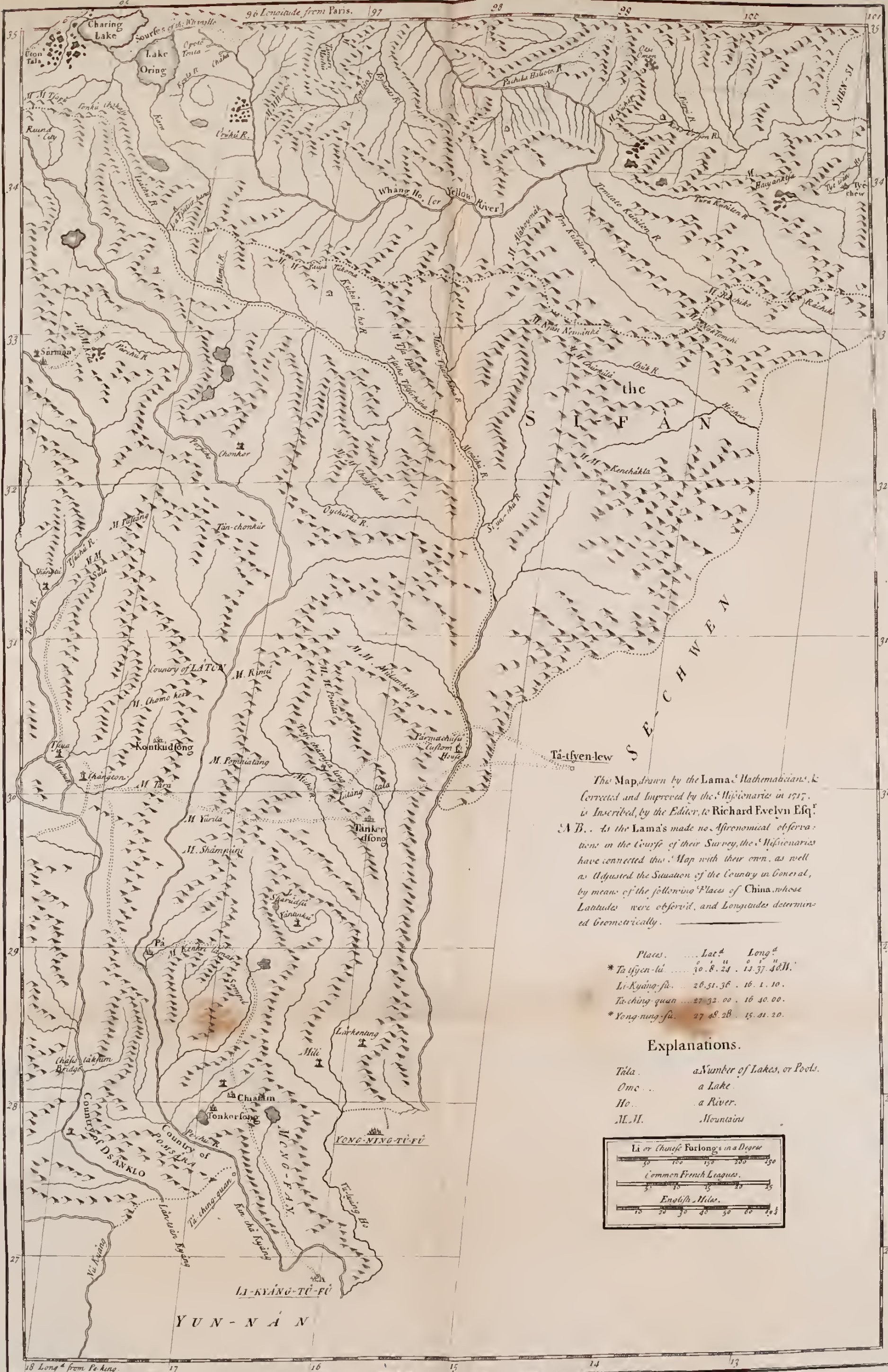
The Situation of the Country of Koko Nor (which is Spelled in the original Hoho Nor, and ought more properly perhaps to be Written Khokho Nor) is regulated by that of China, on which it borders, the Lamas having made no Astronomical observations in their Survey.

A Line under the name of a place denotes the Latitude observ'd.

Explanations.

|         |          |
|---------|----------|
| Omo     | a Lake.  |
| Nor     | a Lake.  |
| Pira    | a River. |
| Tabahân | a Pass.  |



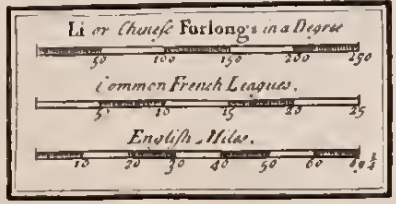


The Map drawn by the Lama's Mathematicians, & Corrected and Improved by the Missionaries in 1717, is Inscribed, by the Editor, to Richard Evelyn Esq. A.B. As the Lama's made no Astronomical observations in the Course of their Survey, the Missionaries have connected this Map with their own, as well as Adjusted the Situation of the Country in General, by means of the following Places of China, whose Latitudes were observed, and Longitudes determined Geometrically.

| Places.        | Lat <sup>d</sup> | Long <sup>d</sup> |
|----------------|------------------|-------------------|
| * Ta-tyen-lu   | 30. 8. 24        | 123. 37. 48 W.    |
| Li-Kyang-fu    | 26. 51. 36       | 106. 1. 10.       |
| Ta-ching-quan  | 27. 32. 00       | 106. 40. 00.      |
| * Yong-ning-fu | 27. 48. 28       | 105. 41. 20.      |

**Explanations.**

- Tala . . . . . a Number of Lakes, or Pools.
- Omc . . . . . a Lake.
- Ho . . . . . a River.
- M.M. . . . . Mountains



The Sixth sheet, which is properly the Second of Tibet, containing the Country to the East of Lafa.



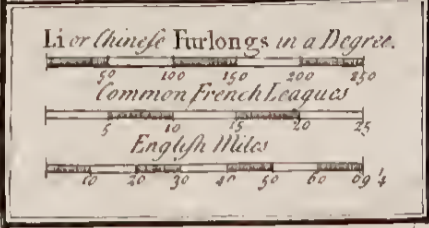
This Map drawn on the spot by the Lama Mathematicians and corrected by the Missionaries in 1717 is Inscribed by the Editor to Lucius Henry Hibbins Esq.

Lafa or Barantola, as the Tartars call it, is, according to P.P. Dorrill and Grueber, the Name of the Capital of the Kingdom of Lafa at the end of which Potala stands, and in the Lat. of 29° 6' but the Map differs from their observations above 10 minutes.





This Map, drawn by the Lama Mathematicians, and corrected and Improved by the Missionaries in 1717 is Inscribed by the Editor to M. John Alexander.

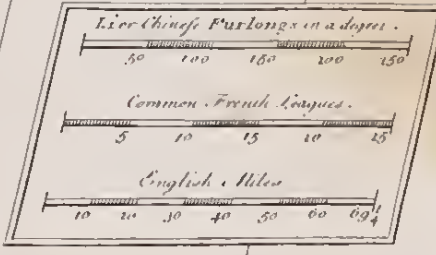








This MAP drawn by  
the Lama Mathematicians &  
Corrected by MISSIONARIES in 1717  
is superbed by the Editor to  
DAVID POLHILL Esq. Member of  
Parliament for Rochester.



The Country to the South & West  
of Mount Kentais, where the  
travels of Lama Mathematician  
end, is layed down from Report  
of the Natives.  
N.B. Dlaprong or Chaprong is  
doubtless Ciapharanga or Cha-  
farang of Mr Antony Andradas.



The Ninth Sheet of Tibet, containing, among others, the Country of Latak [or Ladak]

Long<sup>d</sup> from Paris

70

71

72

73

74

Limits of PURUN

This Map, Drawn on the Spot from the Report of the Natives, by the Lama mathematicians in 1747,  
As Inscribed by the Editor to  
MICHAEL CHAMBERLAIN Esq<sup>r</sup>

E. Bowen Sculp

Mompa Mountains  
M.M. Mountains

L. Dairin

Limits of MOMPAPITAY  
or PITI

M.M. Chula

M.M. Tula

M.M.

Latabos

Tumirkeng

Lekusa

Latak

Chok se

Churak R.

Takchi R.

Kuncha

Kuncha

Chasirkong

Limits of MOMPANTOYAY

Pitok

L. Dairkong Siantu

Country of SANKE  
SANTU ACHAN

R. Ganga [or Ganges]

Chumurti

R. Ganga

R. Ganga

Mila

Pitu

Limits of MOMPADSEMLAN

The Dominions of the Great MOGOL, known to the Inhabitants of this part of Tibet by the Names of ANONKEK and ANONJEN.

1x or Chinese furlongs in a degree  
Common Leagues of France  
English Miles

Long<sup>d</sup> from Peking

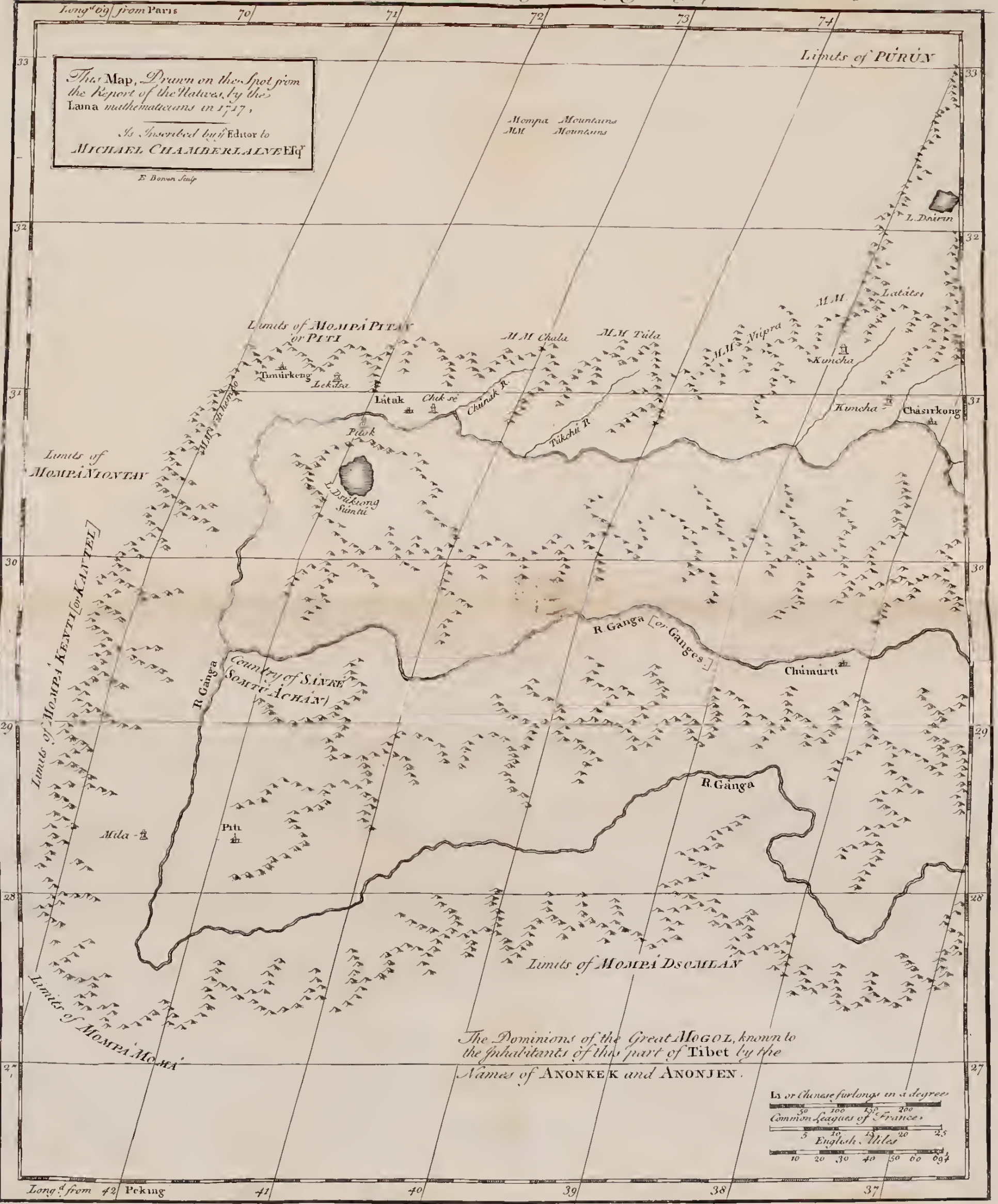
41

40

39

38

37





In *Tibet* one Woman is allowed several Husbands, who are generally related, and even sometimes Brothers. The first Child belongs to the eldest Husband, and those born afterwards to the others, according to their Seniority. When the *Lamas* are reproached with this scandalous Custom, they apologize for it by the Scarcity of Women which prevails both in *Tibet* and *Tartary*, where the Males are more numerous: But this Excuse is trifling, for the *Tartars* admit of no such Irregularity.

Before the War between the *Tibetians* and the *Eluth Tartars*, the Grand *Lama* was Sovereign of all *Tibet*. But as he denies any Concern with temporal Affairs, he chuses one, whom, under the Name of *Tipa*, he constitutes Governor in his Stead. The *Tipa* wears the *Lama Habit*, but without subjecting himself to the Rules of that Order. These Rules are too many and too burthenfome to be all observed by one *Lama*, wherefore they divide the Load among them; one confines himself to this particular Duty, and another to that, but they are all obliged to conform to Celibacy, and to renounce worldly Grandeur and Employments; they have likewise some Prayers, which they sing together, in a Manner not disagreeable. The Grand *Lama* resides in one of the finest Pagods, at a little Distance from the City of *Lasa*. He sits cross-legg'd upon a Kind of Altar, with a large and magnificent Cushion under him, where he receives the Compliments, or rather Adorations, not only of his own Subjects, but of prodigious Multitudes of Strangers, who make long and troublesome Journeys to offer him their Homage and obtain his Blessing. Some even travel thither from *India*, who never fail to enlarge upon their own Merit before the Grand *Lama*, and to magnify the Sufferings they have undergone in their painful Pilgrimages. But next to the People of *Tibet* the *Tartars* are most devoted to the Grand *Lama*, some of whom resort to *Lasa* from the most distant Corners. When the *Eluths* invaded *Tibet*, a *Tartarian Prince*, with her Son, whose Country lay North of the *Caspian Sea*, between *Astracan*, *Saratof*, and the River *Jank*, was at *Lasa*; she was Sister of *Ayuki*, Han of the *Turgut Tartars*. This Princefs applied to the Emperor, who, after entertaining her at his own Charge, by granting her some Lands in *Tartary*, procured for her a free Passage thro' *Siberia*, and ordered some of his own Subjects to conduct her Home. Princes are no more excused from this servile Adoration, than the meanest of their Subjects, nor do they meet with more Respect from the Grand *Lama*. He never moves from his Cushion, nor any other Way returns the Salute. He only lays his Hand upon the Head of his Worshippers, who then think all their Sins pardon'd. The *Lama*, who drew the Map, being asked in what Manner the Emperor's Ambassador was received by the Grand *Lama*, answered, that he did not kneel like the *Tartar* Princes, when they enquired after the Emperor's Health, but resting upon one Hand, made a small Motion, as if he intended to rise from his Seat.

All this blind Devotion, which affects both Sovereigns and Subjects, proceeds from the exalted Idea they entertain of the Power and Holiness of the Grand *Lama*. They believe that *Fo* lives in him, that he is omniscient, that all Things are open to his View, even the Secrets of the Heart. If at any Time he asks Questions, it is not, say they, for the Sake of Information, but to remove the Scruples of the Incredulous, and Disaffected. They further believe him to be immortal, and that when, in Appearance, he dies, he only changes his Abode; that he is born again in an entire Body, and the happy Place of his Residence is revealed by certain pretended Tokens, which the *Tartarian* Princes themselves are obliged to learn of the other *Lamas*, who only know the Child appointed by the preceding Grand *Lama* to succeed him. Thus are those Eastern Nations blinded by Superstition, whose Capacities in other Respects are far from being despicable. They even seem not to perceive the impudent Frauds practised by their Instructors; and, if Doubts arise, they are too fond of their Errors to wish to be undeceived. So weak is the Mind of Man, and so easily enslaved by Prejudice.

Besides the Grand *Lama* there are several Princes in *Tibet*, who assume the *Lama Habit*, and under the Titles of his principal Officers, act almost independently of him. The Dignity of *Lama* is not limited to the Natives of *Tibet* alone. The *Tartars* and *Chinese* who are equally ambitious of this Honour, go to *Lasa* to obtain it. It is regarded as a real Happiness to be admitted into the Number of the Grand *Lama's* Disciples, which never exceeds 200. From amongst them the inferior *Lamas* are chosen, who reside in the Pagods mark'd in the Map. The *Hütiktüs*, (one of their highest Titles) are likewise taken from this School, and those on whom this Honour is conferred, are esteemed as so many lesser *Fo's*; they are not confined to the Pagods, nor even limited to *Tibet*, but settle where they please, and soon acquire great Riches by the Offerings of their numerous Worshippers. The most powerful among the *Tartar Lamas* are those called by the *Chinese*, *Mongfan*, who possess a wide Territory in *Tibet* North of *Li kyang tü fit*, between the Rivers *Kin cha kyang* and *Vü lyang bo*. This Country was ceded to them by *U-san ghey* (whom the *Manchews* made King of *Yun nan*), to engage them in his Interest.

The Language of *Tibet* differs entirely from *Mongol* and *Manchew*, but nearly agrees with that of the Natives of *Sifan*. This Country lies contiguous to *Sben si*, *Se chwen* and *Yun nan*, three *Chinese* Provinces reaching from the 30th to the 35th Degree of N. Lat. and W. to the River called by the *Chinese*, *Ya long kyang*. Upon Account of this Affinity of Language the *Chinese* extend the Name of *Sifan* over all *Tibet*, notwithstanding the different Customs and Forms of Government of the two Countries; and sometimes they comprehend under that Name all the Nations lying W. of their Empire. The *Tartars* call the Characters of *Tibet* the *Tangut* Characters; and it is not improbable that all those Countries from *Koko nor* adjacent to the Province of *Sben si*, S. W. to the Source of the *Ganges*, were called *Tangut*; including not only *Tibet*, but all those wide Plains and Defarts on the N. and W. of it bounded in the Map by Chains of Mountains. Some *Tartars* dependent on the King of *Eluth* called likewise *Tse vang ras'an*, now inhabit these Plains. But by the Travels of P. P. d'Orville and Grueber in 1661, it appears, that *Tangut* was a mighty Monarchy formerly established here, to which *Barantola* and several other Kingdoms belong'd; and they give a Description of the Dress and Manners of the King and his Court. So that, considering the frequent and sudden Revolutions that happen in *Tartary*, these People may possibly be the Posterity of the Masters of that extensive Empire. But however that be, there is nothing now to be met with there, but a few roving Companies of *Tartars*, under their respective Chiefs.

Not many Years ago *Tibet* was under a regal Government, and the Dominions of the Grand *Lama* were confined to a small Province. In 1624, P. *Andrada* having travelled from *Agra*, a City in *India*, to the Source of the *Ganges* came to *Tibet* with a Design to preach the Gospel there. By his Letters it appears that the King beginning to have a Veneration for the Christian Religion, entertain'd some Thoughts of embracing it. This Disposition of the Sovereign induced the Missionary to return to *India*, to procure some Assistance in his Apotolical Labours. In the mean Time the Grand *Lama* being highly exasperated when he observed the King deficient in the Respect he used to pay him, called to his Assistance

How the  
Lama came  
to be Sovereign

the *Tartars of Koko nor*, a Nation most blindly devoted to him. They under the Conduct of *Kusbi Han* invaded *Tibet* with a powerful Army, and, having obtained a compleat Victory, took the King Prisoner, and afterwards put him to Death. To this *Tartar Prince* does the *Grand Lama* owe his Sovereignty in *Tibet*. For *Kusbi Han* being satisfied with becoming the *Lama's* Vassal, and having the Title of *Han* (the highest in *Tartary*) conferred upon him, settled with all his People in the Neighbourhood of *Lasa*, and secured the *Grand Lama* in the Possession of his new Dominions. This Access of Power has not a little encreased the blind Veneration of the People for that Idol. The Posterity of *Kusbi Han* continued to protect the *Grand Lama*, till his Grandson *Talay Han* at the Head of 20,000 Men was defeated, and kill'd by *Ise wang Raptan*, who had but 5 or 6000, but commanded by an experienc'd General. *Raptan* gave out that he was resolv'd to reduce the *Lamas* to their antient Dependence upon the Sovereigns of the Country, and alledged that the then *Grand Lama* was an Impostor. The Country of *Lasa* was ravaged, the Towns taken as soon as besieged, and the Pagods entirely plunder'd, even that of the *Grand Lama* not excepted, where the Booty was immensely rich. All the *Lamas* that could be found were transported into *Tartary*. The two *Lamas* employed in making the Map of *Tibet*, who were of the *Yellow Hat Party*, narrowly escaped the Fate of their Brethren. But as they were hurried by this Accident, they were obliged to content themselves in many Circumstances relating to the Countries round the Source of the *Ganges*, with such Information as the *Lamas* in the neighbouring Pagods could afford them, and with what they could learn from the Historical Account found at the *Grand Lama's* at *Lasa*.

River Gan-  
ge's

The River *Ganges* issues from the W. of the Mountain *Kentais*, or *Kan te shan* according to the *Chinese*. If therefore the Latitude of that Mountain had been taken by Observation, the Course of the *Ganges* might have been more easily determined. But our *Lama* Geographers followed and measured the Course of the *Tsan pu*, which flows from the E. of the same Mountain, and their Measures alone cannot be supposed sufficient for accurately fixing the Latitude of *Kentais*. The Accounts of the Country situated between *Kashgar* and the *Caspian Sea* are likewise very imperfect. For these Reasons the *Jesuits of China* thought it necessary that the Maps of those Countries should be rectify'd from the Oriental Geographers and Historians, whose Works may more easily be met with in *Europe* than in *China*.

Mr *d'Anville*, Geographer in ordinary to the *French King*, who from the particular Maps done by the Missionaries, made the general Maps contained in this Work, readily undertook this Task, and gives the following brief Account of his Performance.

Mr d'Anville's Account of his general Maps

This Country is called in the Histories of the *Mohammedans*, *Ma wara 'Inabr*, a Name of the same Signification with that of *Trans-oxana*, now generally used. It likewise took the Name of *Zagatasz*, from a Son of *Jengbiz Khan* the *Mongol Conqueror*; which now gives Place to that of *Uzbek*, another *Tartarian Prince*. It is also called Great *Bukbaria*, as the lesser lies towards *Kashgar* and *Yerghien* [or *Yapkan*.] The Name of *Bukbaria* denotes that the Country is overspread with Cities, whose Inhabitants are called *Bukbars* to distinguish them from the *Nomades*, who are Masters of, and rove about, both *Bukbarias*. These various Names were not inserted in the general Map to avoid Confusion.

This Part of the general Map relating to great *Bukbaria* was, for the more exactly adjusting the Situation of Places, taken, like the rest, from a larger Draught, wherein an Inch and a Quarter was allowed to a Degree of Latitude, which in the general Map is contracted to one third of that Extent.

Position of  
Astrakan

By the Result of several Measures continued without Interruption from *Paris* to *Astrakan*, the Difference of Longitude between the two Cities appeared to be  $48^{\circ} 55'$  allowing the Earth to be a prolate Spheroid having its Diameter at the Equator shorter than its Diameter between the Poles. By this Hypothesis, the usual Extent given to a Degree of Longitude is lessened a 30th Part; for according to the common Graduation, the Distance between *Paris* and *Astrakan* does not exceed  $47^{\circ} 18'$ ; now as the Distance between the Meridians of *Paris* and *Pe-king* is  $113^{\circ} 51' 30''$  according to the Observation of *P. Gaubil*, which is  $25'$  less than the preceding ones, deduce  $47^{\circ} 20'$  which the Longitude of *Astrakan* from *Paris* does not exceed, and the Remainder  $66^{\circ}$  and about an half, is the Distance between *Astrakan* and *Pe-king*, all Allowances being according to the common Graduation.

But Mr *d'Anville*, far from thinking that the Longitude between *Astrakan* and *Pe-king*, can amount to  $66^{\circ} 32' 30''$  will not even admit it to be  $64^{\circ} 56' 30''$  according to the common Graduation, which is the Difference between  $48^{\circ} 55'$ , the Longitude he gives *Astrakan*, and  $113^{\circ} 51' 30''$ , the Longitude of *Pe-king*, as above. For, if according to his Opinion, a Degree of Longitude be a 30th Part less than is commonly supposed, then those  $64^{\circ} 56' 30''$  will be contained in about  $62^{\circ} 46' 30''$  of the usual Graduation. However, as the particular Maps of *China* are graduated in the common Method, Mr *d'Anville* did not think proper to deviate from it, and therefore gave *Astrakan*, in the general Map,  $62^{\circ} 46' 30''$  of Longitude W. from *Pe-king*. But this Position of *Astrakan* leaves the Distance of  $51^{\circ} 5'$ , between it and *Paris*, which agrees neither with the common nor the contracted Graduation. However the Difference between these  $51^{\circ} 5'$  and  $47^{\circ} 5'$  the Longitude of *Astrakan*, according to the common Graduation is  $3^{\circ} 47'$ , the 30th Part of  $113^{\circ}$  and about  $50'$  the Distance observed between *Paris* and *Pe-king*, according to the usual Extent of Degrees, which, in Mr *d'Anville's* Opinion, should be deducted, to reduce that Distance to its true Extent, according to his Hypothesis. \*

The greatest Uncertainty in the Measure between *Paris* and *Astrakan*, lies in the Distance between the *Don* and *Astrakan*, which does not exceed 5 Degrees and a half, and is too inconsiderable to produce any great Mistake in a Longitude of that Extent.

Position of  
Samarkand

The Situations of most of the Cities on the *Sibun* and *Jibun* were regulated by that of the famous *Samar-kand*. Mr *d'Anville* was of Opinion, that the Difference of Longitude between *Soltaniya* and *Samarkand* agreed with other Measures of the Distances of these two Cities. He discovered by his intense Application, and a Map of *Persia*, which he made for a Tryal, the Situation of *Soltaniya* with regard to *Ipabau*. On the Position of *Samarkand* depend those of *Bukbara*, and the Places on the *Ji bun* [or *Amu*] as far as *Tarmed*; proceeding from *Balk* and *Tarmed* up the River to *Badakshan*: The *Asiatics* have favoured us with the Latitudes of these Places, and their different Longitudes frequently agree with the Distances mentioned by Geographers and Historians. †

\* Unlucky for this Hypothesis of Mr *d'Anville*, the Earth is so far from being a prolate Spheroid, that Sir *Isaac Newton* has shewn it to be an oblate one, swelling out towards the equatorial Part, and fluted or contracted towards the Poles; which Opinion of Sir *Isaac* has lately been confirmed by the Observations of the Members of the Royal Academy of *Paris*, in *Lapland*. Many more Errors in Mr *d'Anville's* Method of Graduation are demonstrated in the Translator's Preface to the first Volume.

† Some of the Latitudes given in the Tables of *Nasiraddin, Ouzbig*, &c. have been observed; but unfortunately they are not distinguished from the rest, which like the Longitudes have been adjusted by the Itineraries. So that great Caution must be used, nor can we depend on any of the Situations inserted in those Tables, except two or three, which we find by other Authors have been observed. However, to do Mr *d'Anville* justice, his Map of these Parts seems to be the best hitherto published.

Mr d'Anville was of Opinion, that the Latitude of *Kojend*, the first Place upon the *Sibuu*, and its Longitude from *Samarkand*, as fix'd by the Tables of *Nassir addin* agree with the Distances given by *Al Edrisi* Author of the *Nubian Geography*, and others. The Latitudes and Longitudes of the Cities in *Fargana* above *Kojend*, and below it, viz. *Alsofasi*, *Tunkat*, *Esfjab*, *Otrar*, *Taraz*, and others, are mentioned in the Tables of *Nassir addin*, *Olug beig*, and other Eastern Astronomers, quoted by *Abu'Iseda*. Mr d'Anville having attentively perused not only the Geographical Writers, but the Histories of the Wars and Revolutions, in which *Tibet* is almost continually embroiled, collected many Circumstances necessary for ascertaining the Latitudes of the Cities, and otherwise useful in the Geography of this Country. The Latitudes laid down by the great *Olug beig*, King of *Ma wara 'luabr*, of the principal Cities of his Dominions, he regards as certain §; for that Prince's Knowledge thereof cannot be doubted, as he has given us more exact Tables of the Longitudes and Latitudes of the Stars, than any of the oriental Astronomers. He is surprized to see in some Maps † *Abbskat* and *Andugan*, the chief Cities of *Fargana*, placed between the 39th and 40th Degrees of Latitude, since the Eastern Writers fix them between 42 and 43 Degrees. The Astronomer *Alfragani* so called from his being a Native of *Fargana*, has indeed reckoned his own Country in the 4th Climate, which ends at the 39th Degree. But *Golius*, his Translator, makes no Scruple in his Remarks, to prefer the positive and concurring Evidence of all other Astronomers.

The Position of *Urjenz* in the Country of *Karazm* may, according to Mr d'Anville, be best determined from the Difference of Longitude between it and *Esterabad*, at the S. E. Corner of the *Caspian Sea*, as fixed in the Tables of *Nassir addin* and *Olug beig*, in Regard the Proportion on this Side seem'd more exact than on that of *Samarkand*. The two Arms of the *Jibuu*, unknown to Geographers for several Ages, with the Alterations that have happened in the Course of that and several other Rivers, according to the History of the *Tartars*, written by *Abulhazi Babadur Khan*, Soltan of *Karazm*, \* and some particular Informations. In the Map are two different Situations of the City of *Kat*, one taken from the common Geographers, the other from the abovementioned History. The E. Shore of the *Caspian Sea*, has been settled by several Distances of *Urjenz* from that Sea: And the N. and N. E. Coasts are regulated according to the Journal of *Jenkinson's Voyage*.

The Confusion wherein Mr. d'Anville found the Geography of this Country, might be shewn in many other Instances, but these are sufficient to give an Idea of his Performance, who hopes he has therein answered the Expectations of the Jesuits.

Tho' *Tibet* makes no great Figure in History, yet it has been a long Time known. *Mark Paul* the Venetian, an Author of the 13th Century, who travell'd among the *Ywen Chau Tartars*, distinctly describes the *Tartar Lamas*, and mentions their wonderful magical Performances, which supported their Power and Credit. Their Authority continued in *Cbina* while the *Ywen* Family reign'd; and some Monuments erected to the *Lamas* of those Times are still remaining at *Pe-king*. But *Hong ou* Founder of the *Ming* Dynasty having restored the Dominion of the *Chinese*, the *Lamas* were expelled with the rest of the *Tartars*.

They recovered their Credit in *Cbina* when the present *Manchew* Family got Possession of the Throne. For tho' this *Tartar* Nation was formerly no Friend to the *Lamas*, yet when they began to invade their Neighbours, they politically favoured them. And when *Sbun chi* became Master of the Empire, the *Grand Lama* omitted no Measure that might confirm the Emperor in his Interest. He did not even disdain to leave *Lasa*, his Residence, and travel to *Pe-king* to congratulate the Emperor, and bless his Family. Soon after the Emperors erected a magnificent Pagod for the *Lamas*, whose Example was imitated by the Princes, Princesses, and others, which Encouragement soon multiplied their Number in *Cbina*. They are very wealthy, and dress in fine yellow or red Sattin, and the choicest Furs; they appear well mounted and attended with Retinues, more or less numerous, according to their Degree of Mandarinship, which Hon or the Emperor frequently confers upon them.

In *Tibet* the *Lamas* generally wear a woollen Frize like ours, but narrower and not so close, but is lashing, and retains its Colour; and when the *Lama* Geographer was at *Lasa*, the *Grand Lama* was dressed in a red Habit of this Stuff, with a yellow Hat gilt. The *Lamas* use, besides the Hat, different Kinds of Bonnets, according to their several Dignities; one of which is somewhat remarkable, as it resembles our Bishops Mitres, but they wear the Slit before.

Some of these *Lamas* are tolerably skilled in Physic, and others have some Notion of Astronomy, and can calculate Eclipses. But tho' they are the Teachers of the People, few of them can read, and fewer understand their antient Books, which are written in a Language and Character entirely difused. Several Missionaries have imagined, that in these antient Books, some Traces are remaining of the Christian Religion; which, as they think, was preached there in the Time of the Apostles. Their Conjectures are founded upon, 1. The Dress of the *Lamas*, which is not unlike that of the Apostles in antient Paintings; 2. Their Subordination, which has some Affinity to our Ecclesiastical Hierarchy; 3. A Resemblance between some of their Ceremonies and ours. 4. Their Notion of an Incarnation; and 5. Lastly, their Maxims of Morality. || But no Certainty can be had in this Matter, without being well acquainted with their antient Books, which, according to the *Lamas* of greatest Learning, relate only to the Transmigration of the Soul. By this Doctrine they account for the different Incarnations of *Fo*, and every Thing concerning their principal Idols, such as their *Menippe*, with several Heads of various Forms.

Nothing can be inferred from the Resemblance of some of their Ceremonies to ours, but that, like all other Nations, they have some Notion of Religion. The Drapery of the antient Portraits of the Apostles (allowing them to have been done in the Days of *Constantine*, which is not at all probable) were undoubtedly the Productions of the Painter's Fancy, as they dress'd according to the different Customs

§ This is but a presumptive Argument, which has no great Weight in it; for the Oriental Astronomers in their Tables of Longitude and Latitude have generally copy'd from each other, and *Olug beig's* is evidently a Transcription from *Nassir addin's*, with very little Variation. For Instance, the Situations of the Cities of *Ma wara 'luabr* in both Tables punctually agree, excepting as to the Latitude of *Samarkand*, where in they differ 23 Minutes. Now as we know the Latitude of that Place was taken by *Olug beig* himself, we may depend on its being pretty exact; but then we cannot depend on any of the rest. Can we imagine that *Samarkand* was the only faulty Situation in that part of *Nassir addin's* Table? Or that the Latitudes of the rest of the Cities in *Ma wara 'luabr* had been accurately observed, and that of the Capital so long neglected? Methinks the Disagreement between the Tables in that single Instance, and their punctual Agreement in all the rest, is a plain Proof that the Latitude of *Samarkand* was the only Latitude known to *Olug beig* in all his Dominions; and that if he had observed the Situation

of the other Cities, his Table cou'd not possibly have agreed so well with *Nassir addin's*.

† Mr *William de l'Isle* seems here to be hinted at, who in his latter Maps made for the Use of the present King of France, gives those Cities that Situation; but from what has been said in the former Note, the Agreement of the Oriental Tables is no sure Authority. Mr de l'Isle was very sensible of this, and therefore did not always follow them.

\* This Work has been often cited in our Notes, under the Title of *The General History of the Turks, Moguls, and Tartars*.

|| The Missionary, who is Author of this Account of *Tibet*, has given us but an imperfect View of the Resemblance of the Religion of the *Lamas* to the *Romish* Church, which is shewn at large in Vol. I. p. 650, & seq. Nor has he taken any Notice of the two last Articles, which are certainly the most important. It cou'd not be copy'd from the *Romish* Religion, being 1000 Years earlier than Christianity itself.

of the Countries wherein they resided, or to which they belong'd; and a Subordination is found amongst Priests of other Religions, *Mohammedan* as well as idolatrous; so that no great Discoveries could be expected from reading the antient Books of the *Bonzas*, which are very numerous. One Advantage that might indeed arise from that Study, would be a thorough Knowledge of their Errors, which might thereby more easily be confuted.

Cities of  
Tibet

The *Chinese* Troops having in several Battles defeated those of *Tse wang raptan*, and obliged him to retire to his own Country, there is now some Prospect of the Peace of *Tibet* being settled. The Towns in *Tibet* are generally small, *Lasa* itself being rather a spacious Temple than a City. None of them are in a State of Defence, nor is there much Occasion for Fortifications, as the *Tartars* in their Wars seldom undertake Sieges, but rather chuse to fight in the open Field.

The Multitude of *Lamas* in *Tibet* is incredible, hardly a Family being without one; either out of their Devotion for *Fo*, or Expectations of Preferment in the *Grand Lama's* Service. So long as he continues Master of *Tibet*, Christianity can make little or no Progress there. In 1708, when P. P. *Regis* and *Jar-toux* were at *Si ning*, making a Map in this Country, two *Capuchins*, a *Frenchman* and an *Italian* wrote to them, to intreat the Emperor's Permission to build a Church at *Lasa*; but the Conjunction was altogether unfavourable, as Affairs were then in the utmost Confusion in *Tibet*.

Rivers

We have no Accounts of the Plants produced in this Country, nor of the Nature of their Trade, which is chiefly carried on by the Way of *Bengal*. We are also ignorant what River here supplies *China* with that Gold which is preferred to all others. Gold is certainly found in several of these Rivers, particularly the *Kin cha kyang*, which enters the Province *Yun nan*, the Name of which signifies *The River with golden Sand*. The great River running quite thro' *Tibet* is called *Yarü tsan pu* or *Dsan pi*: Tho' *Tsan pi* is a general Appellation for all great Rivers here, yet it is peculiarly applied to this, in the same Manner as *Kyang* in *China* is almost become the particular Name of the great *Yang tse kyang*, which divides that extensive Empire.

It is uncertain where many of the Rivers of *Tibet* empty themselves. The *Nü kyang* enters *Yun nan*, and after a Course of some Hundred *Li*, changes its Name to *Lü kyang*, and passes into the Kingdom of *Ava*. The *Lan tsan kyang* likewise enters *Yun nan*, and after receiving several small Rivers, becomes the great *Kiu long kyang*, that is, *the River of the nine Dragons*, and flows into the Kingdom of *Tong king*. On the North of the same Province runs the *Kin cha kyang*, which after a long winding Course falls into the *Yang tse kyang*. It is indeed hard to determine, where the great *Tsan pu* discharges itself; but as it runs from *Tibet* South West towards the Sea, it probably empties itself into the Bay of *Bengal*, about *Arakan*, or near the Mouth of the *Ganges*, in the *Mogol's* Empire, call'd, by the *Tibetians*, *Anonkek* or *Anonjen*. The other Rivers to the West of *Tsan pu*, run into Countries very little known. The *Chinese* Maps, which the Missionary Geographers found in the Tribunals of the Province of *Yun nan*, as well as the Inhabitants of the Country, give the Name of *Nü-i* to the People beyond the River *Nü kyang*; and those who border on them to the North of the Kingdom of *Ava*, they call *Ti-tse*: but probably these are not the Names of those Nations, who, according to all Accounts, inhabit the Mountains, and are still half Barbarians, thro' whose Country it is likely, that some of the Rivers of *Tibet*, inserted in the Map, must run.

This Difference of Names causes an Obscurity which perplexes the Geographer, and renders him liable to commit gross Errors, particularly by multiplying Cities; a Defect that some of our antient Maps are not free from. The Cities of *Cialis* and *Aramuth* (\*) in the Itinerary of the Jesuit *Goer*, who was sent to discover *Catay*, are now unknown: tho' 'tis not in the least doubted, but that by *Chiaicun* is meant *Hya yu quan*, (†) and what he calls *Socien* is the City of *Sü cheu*, (‡) because it plainly appears from the Account he gives of them, that he is speaking of these Cities (§): but the same cannot be said of the other Cities that have Names so different from any found in the Map; probably they have two different Names in different Languages (||) as may be presumed from what I have observed above, concerning the Name which the *Tibetians* give to the *Mogols* Empire. For this Reason, in the Map made from the Informations of the *Lamas*, who live near the Head of the *Ganges*, we have retained the Names inserted by them, as being much more to be depended on, than those which Travellers set down.

\* *Cialis* is mentioned in the Journal of *Haji Monst* (the *Persian* Merchant in *Ramassa*) who puts it 30 Days Journey to the East of *Ak-fu*, and 10 West of *Turjan*. *De la Croix* in his History of *Tinur bek*, or *Tamerlan*, says it is also called the greater *Taluz*, lying at some Distance from the lesser, which possibly may be *Taluz*, inserted in the Map, to the North North-West of *Hami*. *Aramuth*, is in the same Author call'd also *Karakoya* or the *Black City*. It sounds not much unlike *Oranchi*; only this Place lies to the West of *Turjan*; whereas by the Journal of *Goer*, *Aramuth* lies to the East, except the Author might mistake in placing whole Towns. Possibly both it and *Cialis* may be destroyed, or did not lie in the Roads taken by those from whose Memoirs the Maps were drawn. This last City is written *Cialis* in the Journal of *Goer* and *Chialis* in that of the *Persian* Merchant; and as they are both penn'd after the *Italian* Orthography, according to the first it must be

*Chialis* in our Idiom, and *Khialis* according to the latter, which I prefer because taken from the Mouth of the *Persian* himself by *Ramassa*.

† Or *Kya yu quan*, or *Khya yu quan*, written in the Original *Hia yu*

ke.

‡ Or *So cheu*.

§ Not only so, but the Names are very nearly the same, only written in the *Italian* Idiom, for *Chia i eun* (not *Chiaicun*, as misspelt in the *French*) is in *English* *Khia i quan* and *So cieü*, or rather *So ceu*, as it is oftner printed in the Journal of *Goer* (and not *So cieü* as in *de Halde*) is plainly *So cheu*. *Ch* in the *Italian* having the Force of our *Kh*; & *e* before *e* or *i* that of our *Ch*.

|| One can hardly make Sense of this Passage, or tell what the Author wou'd be at. I with P. *Regis's* Words had been given more at large here, as well as every where else.

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